

WHOLE NO. 1405.



## Christian Advocate.

THURSDAY, JULY 5, 1883.

For the New Orleans Christian Advocate.  
TALL ME YE WINDS.

BY MRS. M. H. KELLY.

Summer is here and tell me ye winds  
That are sighing o'er faraway hills,  
Where now are the loved ones who greeted me  
In days more joyous and bright?

Do they live to sigh for the home of their youth,  
For the mother who silently wept,  
And prayed for their safety while guarding their  
path?

Or on their rude soldier's bedstead?

Do thy wings fan their locks in some prison afar,  
Or where Mexico's wild waters roar?  
Do they goe-covered forms sleep near the old fort,  
Where the proud waves dash on the shore?

If wounded and dying they breathe to the throne,  
Of their Father the last silent prayer,  
Bear it on thy wings with the sad parting sigh,  
To their fond mother's listening ear.

If this be their fate "will soothe me to know  
That some friend is plying ailed near,  
To catch the last whisper that fell from their lips,  
And shed for my loved ones a tear.

Oh! tell me, for I no longer can bear  
This torturing tale of suspense,  
Fill the cup to the brim, the worse let me know,  
Before I too am called to leave.

## Kosciusko Male and Female Institute.

The closing exercises of the ninth scholastic year of this growing and important school extended from Wednesday, June 6, to the following Thursday. The first three days were occupied with examination of classes, from the initial primary to the differential calculus. Principal Adams rightly believes in high grade and thorough training, and has enforced both in his school. The examinations were oral and written, according to the nature of the subject. Selections from the classics and propositions from works on the various branches of mathematics were written on the blackboard, and the pupils were required to solve or translate in writing on clean paper. The oral examinations were searching and full. In both forms several of these pupils did themselves and their teachers great credit, and all showed the excellence of the methods of instruction. It is not necessary here to discriminate between classes or pupils; some did better than others in the formal presentation of their work, as was natural, and to be expected. There was no evidence of cramming or of set tasks for examination. It was evident that these pupils had been subjected to a thorough mental discipline designed to bring their mental powers into healthful exercise, and to teach them to think as well as to acquire knowledge. The value of a school must be tested by its spirit and methods; these will determine the manner and form and force of its work. These pupils seem to have been carried to the heart of their subjects to grapple with principles and facts, and to learn how to move in the course of study. Wise teachers know how valuable this is, both in the economy of energy and time and in the cultivation of vigorous self-reliance and courage in the pupil. Spelling, reading, writing, and elocution receive their share of careful attention here. A spelling class of missives and facts, under the instruction of Miss McNulty, were put to the test of a hundred well selected words; the instructor giving out the word, the pupils, sitting well apart, with pencil and clean paper, writing the same. One little miss spelled every word, and several failed by only two or three; nearly all spelled over fifty per cent. In the class contests this, however, could not be seen that the boys had achieved a better success than the other sex, nor could he see that either sex was in the way of the other. A proper discipline co-ordinates and harmonizes these elements. It is gratifying to find a number of young men here with a lofty purpose, to be educated in the face of stern pecuniary difficulties, and in spite of the tendency to discourage classical training in the industrial walks of life. Let it be known that in this school young men and young women can obtain a thorough educational training, such as to fit them for their places in the work of life. The principal is well known for his abilities and scholarship, and his long experience added makes him a master in the art of teaching. He is assisted in the literary department by Miss Elmi McNulty and Miss Laura Benton, the latter in charge of the primary classes. Miss McNulty is said to have few equals as a teacher in English branches and mathematics. Mrs. V. C. Allen presides over the department of music, and is fully equal to the demands of her work. Mrs. Adams, the accomplished wife of the principal, has charge of the domestic and social life of the school family. All the workers in this school are conscientious Christians, and in a quiet, unobtrusive way exert a powerful religious influence over their pupils. The Christian element in the school as an essential factor in proper education is made distinctive. The result is that in a recent meeting, conducted by the pastor, the Rev. S. C. Stone, a large number of the converts were pupils of the institute. Sentiment and example are combined with daily instruction to lead these young minds and hearts to the Saviour and a noble Christian life. Christian people ought to emphasize far more than they do the worth, not only to the church, but also to the State, to society, to industry, of a really Christian education, and the school-room ought to be recognized as one of the chief agencies in giving such education. There were entered during the year ninety-four pupils, thirty-seven males and fifty-seven females.

This is a gratifying record when it is remembered that the free school system is in full force in the same town. There has been a steady, healthy growth, which now demands enlargement of building. This it is hoped will be speedily secured, and the benefits of this excellent school extended to much larger numbers. It commands a scope of patronage that can not be served by any other school. It has a right to its own worthy life, and is doing a needed work in the sphere of our Christian education.

W. T. J. SULLIVAN.

## Methodist District High School.

The committee appointed at the last session of the North Mississippi Conference to visit the Methodist District High School report the following facts: We were present during the commencement exercises, June 10-14. After inquiring, with some degree of particularity, into the history of this institution we are thoroughly persuaded that the Methodist Church has interests here that must be fostered with the most scrupulous care. The school is located at Black Hawk, Miss. The healthfulness of the place gives it a commanding advantage, and the community has been exceptionally distinguished for years as furnishing the very highest type of moral, religious, social and intellectual culture. The section of country from which the school draws the larger part of its patronage is one of the most prosperous in the State. The flourishing condition of the school during the past season was in keeping with its former career. One hundred and fifteen pupils were in attendance, and the examinations evinced the most thorough and painstaking work on the part of teachers and students. The trustees are enthusiastic in their purpose to enlarge the efficiency of this institution for the coming session. Steps have been taken for improving the buildings, and every facility that can be commanded will be utilized and faithfully applied. The Methodist Church is the only one in the town of Black Hawk, and hence the school is never weakened by the rivalries that so often disturb other communities. We can not afford to be indifferent to the claims of the Methodist District High School. If we show any want of zeal in behalf of this institution we are in danger of sacrificing an almost unexampled advantage. Prof. E. W. Tarrant has been in charge of this school for the last five years. His administration of its affairs has been highly satisfactory, and the Board of Trustees would gladly retain him as president of the school for an indefinite period. But we learn with regret that he has resigned his position with the view of accepting the presidency of the Chapel Hill Female College, in Texas. He will go from Black Hawk with the unqualified endorsement of the Board of Trustees. Mrs. Collier, who has taught with great acceptability at Black Hawk, will accompany Prof. Tarrant to Texas. She possesses rare gifts as a teacher, and we commend her most heartily to all with whom she may be associated.

S. C. STONE,  
W. H. MURRAY,  
Committee.

## Grenada District High School.

This young institution of learning, under the presidency of the Rev. T. J. Newell, the past term, with one hundred and twenty pupils, has fully met the expectations of the trustees and patrons. His discipline and method of teaching has been highly satisfactory. The commencement sermon, preached on Sunday, June 11, by the Rev. E. A. Taylor, pastor of the Baptist Church, is spoken of as being worthy of the man and occasion, producing a deep impression on the community. Bro. Newell's address on Sunday night, to a full house, is spoken of as being full of mental vigor. His propositions, well chosen and fully sustained, left a deep impression upon the minds and hearts of the audience. Monday and Tuesday were taken up in the examination of classes in the different branches of the course of study, which was approved by the trustees, and altogether satisfactory to the patrons and appreciative audience. On Thursday, at eleven o'clock, the business houses of Grenada were closed, and the citizens went to the college to hear the address of the Rev. S. A. Steele. His theme was the "Industrial Education of Woman," dwelling principally upon its practical uses. His grace of diction, naturalness and ease of delivery held the attention of the audience to the close, after which the Rev. K. A. Jones, the leading spirit in getting this institution of learning into operation, addressed the citizens of Grenada in a brief, pointed, condensed talk, urging them to secure the valuable school property which is on the market at greatly reduced rates. A meeting of the citizens was called next morning, and immediate action taken, which is progressing hopefully to the desired end. On Thursday evening, at an early hour, the large, airy room was filled with young and old to witness the closing exercises, and we were delightfully entertained to the close with varied and well-timed exercises, instrumental and vocal music, duets, solos, declamation, essays, which were received with applause. At the close we had a pleasant little episode. Rev. S. A. Steele came forward with a neat gold-headed cane, which, in an appropriate manner, presented to the Rev. T. J. Newell as a present from the teachers and classes of the school as a token of appreciation and esteem. Under the pressure of this unexpected coming the president, came well-nigh breaking down. After the benediction the youth and beauty of Grenada was dismissed, to meet again on such an occasion—who can tell?

GEORGE W. BROWN,  
J. M. HUGGIN,  
Visiting Committee,  
WATER VALLEY, MISS., June 19, 1883.

## Things Old and New.

Mr. Editor: In the winter of 1849, we got on board the steamer Shamrock, at the mouth of Red river, en route for Shreveport, to attend the third session of the Louisiana Annual Conference. The first session was held at Opelousas and the second at Minden. Our recollection of the boat is that it was old and rickety, and unusually large and long for Red river. We met on board about twenty Methodist preachers from New Orleans and the southern part of the State, on their way to the Conference. Bishop Capers was among the company. Of the other preachers we remember Drs. Keener, McTyeire, Crenshaw, Harmon, Deering and L. Parker. The last named was received on trial at that Conference. Three of the number have since been made Bishops, and are still in the service; others have gone to their reward. We have traveled on many a boat since, but never have witnessed one so crowded and overloaded, with such an admixture of men, women, children, negroes, cattle, mules and dogs, as were in and on that boat. There was a large number of emigrants on their way to Texas. The extreme top of the boat was literally covered, and packed with emigrant plunder, consisting in wagons, negroes and dogs. Here the music of the fiddle, mingled with howling hounds and Sambo's oren songs, kept that department lively. Coming down the forecastle was filled with baggage, from the floor to the ceiling; only a passway to enter the cabin, which was crowded with passengers beyond comfort. The deck was equally crowded with emigrants and their appurtenances. "One incident occurred at the table which we remember: The crowd at the table was so immense and hungry that the second table got scant rations. There was an impolite rush to get a seat at the first table; long before the signal was given to come to the table passengers could be seen standing at the back of their chairs and holding a place. This was too uncivilized a practice to be indulged in by a man of Bishop Capers' dignity, and fresh from the etiquette of an Eastern city; so he stood back for a while, but finally necessity compelled him to the rude practice. Even after being seated it was pretty much a grab game. We saw the Bishop's first attempt to get his meal on Shamrock style. He sat down in haste, reached over and took a potato, laid it on his plate, put his head down and said silent grace over it. It was wise to secure something to say grace over. Another incident we remember. On Sunday morning the rug-leader of the gambling layout, a large, portly looking man, weighing perhaps not less than two hundred and fifty pounds, without suspenders, and sleeves above the elbows, came forward and took his seat by the Bishop, and said: "Bishop, I am delegated to wait on you and request you to preach for us to-day." The Bishop, with folded arms and measured words, said: Sir, I am not at liberty not to preach, but when I consent to preach there is one thing which you must do; you must put these gambling tables out of the cabin, for up to this time it was full of them, and so that good order is observed during the service. "It shall be done," was the prompt reply, and so it was. "Almost Thou Perseadest Me to be a Christian" was the text. It was thought he was not equal to himself on the occasion, circumstances forbid.

The most prominent feature of that Conference was the trial of an appeal case of a local preacher, which had created no little excitement in the church. The Rev. H. N. McTyeire prosecuted the case, and Judge Thomas H. Lewis, of Opelousas, and the Rev. B. M. Drake defended it. The trial occupied two or three days of the Conference. From what we remember of the way the trial was conducted, evidently there has been a very great improvement in the method of procedure in such cases. We take these items from the book of memory, though since that time a whole generation has come and gone. Our District Conference, at Keachie, La., closed a few days ago. It was pretty well attended, and was a success in more ways than one. The collection for church extension was something over one hundred dollars. The preaching was good from beginning to end. Some of the questions were sharply debated, but rounded to all right. But, after all, we would timidly suggest that three days, including Sunday, is enough to lose at a District Conference.

The commencement exercises of Mansfield Female College are upon us. The visiting committee is on hand taking items, and when they get through all the splendid concert displays, and hear the elegant addresses of Evans, Ellis and Butler, they will have something to write about. The college has been a grand success under the management of the Rev. J. Lane Borden. He has resigned, and the board has elected the Rev. F. M. Grace, of the Holston Conference, to succeed him. However, Borden will be associated with him till the meeting of the Annual Conference. Last week we performed a sad, but pleasant, task in supervising the erection of a beautiful

marble monument over the remains of the late Dr. Thwait, who was buried in the college yard. The inscription is appropriate and beautifully engraved. The monument cost two hundred dollars, and is a just tribute to a worthy man.

The railroad has inspired the people of this country with new life and energy. New towns have sprung up in many waste places. The danger is that the spirituality of the church will be left in the background. More anon.

J. P.

MANSFIELD, LA., June 7, 1883.

## Enforcing Discipline.

Mr. Editor: In the ADVOCATE of May 17 there is an article, headed, "Which is the Safe Way?" the tenor of which is to admonish the church to be slow in the enforcement of the Discipline. We have no objection to such an article if needed; but, if there ever was a time when we did not need such an admonition, it seems to me, now is that time. We have for some time felt the necessity of an awakening in the church upon this subject, for if they of the world, who are following their own appetites, passions, etc., are on the road to hell, then many who are in the church are on the same road. What shall we do? Let them drift along without warning, for fear we will drive them away from the church? If so, will we, yes, are we not losing our influence on the world? We may preach the unadulterated gospel, but unless we practice what we preach it avails nothing.

There is a necessity for us to come out and be "separate." Who will doubt the power of a godly life? We must be "witnesses of these things" in our daily walk and conversation. If church membership is the thing, and the only thing required to gain heaven, then the "safe way" is for us to use every effort to induce men everywhere, not "to repent," but become members of the church. If, on the other hand, many who are in the church are on the "broad road" to destruction, then the "safe way" is certainly not for us to rock to sleep the consciences of men by teaching by word, act, or lack of discipline, that church membership is the only requisite. The only idea some have of the Discipline is, that it is simply used to turn members out of the church. We have learned that discipline is from the word "disciple," and means to teach, to train, to admonish, to reprove, to correct, etc.

Inasmuch as we are our "brother's keeper," let us teach men that Christ is Lord, that he is King, that he requires a complete surrender of one's self. All our appetites, passions, etc., must be subordinated to his will. Our lives must conform to his teachings, or else we have no part or lot in his "kingdom." We have been commanded to "occupy" till he comes. Let us be true to the trust committed to us, and hold the standard up where our Saviour has placed it. We know the church is a school, an hospital—the very place for the weak; and if our self "seventy times seven," so long as he manifests a humble, submissive spirit, we can not afford to neglect or lose him, but let us bear with and labor for him. On the other hand, where a member forgets his solemn obligation to "be subject to the Discipline," after being admonished in the way laid down in the word, if he manifests a defiant and stiff neck spirit and continues to pursue his evil way, then let us not fail to teach him that he has "judged himself unworthy of eternal life," and, for so doing, we withdraw fellowship from him, "so that others may fear."

"Jap" knows of some who have been driven from the church by the administration of the Discipline. We doubt not, but there are many in the church who would quit rather than comply with the demands of Christianity; but we hold that all such are in a lost condition, no matter whether they remain in or out of the church. Have we not reason to believe that many of these who are living carelessly now, if once brought squarely to the test, before they would give over and deny their Saviour, would spur up and more fully consecrate their lives to the service of God? Then, if these are allowed to drift along with the delusive consolation that they are members of the church, upon whose skirts will their blood rest? May the church awake and warn all such of their danger! No matter what "public sentiment" may be, no matter what great "powers" we may have to combat, if we follow God's way, we are "safe." In our eager desire for a large membership (which is much to be desired) let us not lose sight of the one great object of the church: the salvation of souls.

THOS. F. BARK.

## Facts from the West.

Mr. Editor: Our prospects in the great West are becoming more hopeful continually. All that we need to render our cause permanently and gloriously successful in this wide, wide field is proper sympathy and assistance from the general church. The Missionary Board has shown its full appreciation of this fact by a very encouraging increase in the appropriations for all our work out here, and by which it has opened the way for us to secure the additional laborers so much needed in this vast vineyard. But there is another necessity which is a great burden to us. That is: we greatly need assistance in the work of building houses of worship. The Church Extension Board has also shown its appreciation of this fact by

making, as we think, very liberal appropriations to various points in this field.

We are much encouraged by this; but we are also somewhat embarrassed by the probability that we may have to wait until the close of the year before we can get the money. We do not, however, see any good reason why we should, of necessity, wait so long. We need the help now, and we know that to wait for it, and thus delay our work, will be hazardous to many of our interests in places where we can not advance without the promised assistance. We, therefore, desire to appeal to all the preachers, and urgently request them to take up their collections for church extension and forward the money to Dr. Morion, secretary of the board, at Louisville, Ky., at once.

Now, dear brethren, this obligation is upon you, and must be discharged at some time. Obligation, we say. Do you ask why? Only because God has, through the agency of the General Conference, required at your hands this help toward the advancement of his kingdom in destitute places. Now this is a small collection, and can, therefore, be taken at any time; and, as it is by no means the least in importance, why not call for it now, and thereby relieve yourselves and the church of the present duty involved in this obligation. By so doing you will enable the board to strengthen the hands of many faithful, self-sacrificing brethren who are laboring where help is required, and many, many heavy hearts will be unburdened, the good work will go on and God's name will receive abundant praise through all the land. We need your help, dear brethren. Will you give it now? Do you say, Yes? It is sufficient; we trust you. God bless you!

Yours in Christ,

DENVER, COLO., June 15, 1883.

Albion Christian Advocate please copy.

## From the Work.

VERONA, MISS.

Mr. Editor: We began a meeting at Tupelo, North Mississippi Conference, June 3, which lasted seventeen days. We have been holding revival meetings for twenty-five years, and we feel safe in saying we have never known one to take deeper hold on the great throbbing heart of a town than this. It gradually increased in interest from the beginning; there was not a service that was not interesting. The oldest citizens say they never saw just such a meeting in power and spiritual force in this community. From the old man of seventy to the sweet little girl of eight summers, inclusive, they felt the regenerating power of the Holy Ghost, and alike realized the gracious influence. In a great measure we attribute our success to the universal and perfect harmony which prevailed among Christians of all denominations. Sinners were compelled to say: "See how these Christians love one another." An old sinner said: "I have witnessed in feelings of men, but this is the Lord's meeting." Have never seen a town so nearly conquered for Jesus as is Tupelo. We have seen more of demonstration in other meetings, but not more of faith and trust and prayer and earnest working for sinners. Bro. Steel, pastor of the Cumberland Presbyterian Church, worked shoulder to shoulder with us when he could be present, and what a benediction to have such a co-laborer. Bro. Bowen, of Corinth station, was with us one week, working in his characteristic style, and truly his labors in the pulpit, in the altar and in the family circle were wonderfully blessed. The good people of Tupelo will never forget Bro. Bowen in time nor eternity. The meeting resulted in between fifty and sixty conversions; most of whom have already joined or will soon join the church of their choice. My poor heart cries out: "God be praised for his wonderful works to the children of men."

J. H. STONE.

JULY 2, 1883.

WHITTINGTON CIRCUIT, MISSISSIPPI CONFERENCE.

Mr. Editor: We have determined to have a camp meeting on Whittington circuit. The camp ground has been located on Palmer creek, eighteen miles north of Hindsboro, Miss. The time for the meeting has been fixed, embracing the 15th Sunday in September. The shed is being erected; tent-building will begin soon. This enterprise has met with no opposition. The people are kind, and the meeting will be well supported. I write this note this early that the ministerial brethren may be thinking of and praying for the meeting, and make arrangements to attend it.

C. F. GILLASPIE, P. C.

SHREVEPORT, MISS., June 25, 1883.

## Marriages.

McNELL-JONES. In the Methodist Church, Greenwood, Miss., June 20, 1883, by Rev. J. S. Oakley, Mr. W. W. McNell to Miss Annie Jones, of Greenwood.

GALLAWAY-JONES. In the Methodist Church, Greenwood, Miss., June 20, 1883, by Rev. J. S. Oakley, Mr. W. J. Gallaway, of Kosciusko, to Miss Sadie Jones, of Greenwood.

WELLS-EAST. In the Methodist Church, Greenwood, Miss., June 20, 1883, by Rev. J. S. Oakley, Mr. C. W. Wells to Miss Lucy East, of Greenwood.

STOCK-STILL-SEAL. In the Methodist Episcopal Church, June 20, 1883, by Rev. E. E. Grace, Mr. Deacon Stockstill and Miss Seal, both of Hancock county, Miss.

## Obituaries.

LAPLER—SISTER SUSAN LAPLER died, of paralysis, at her home, near

Perry's Bridge, in Vermilion parish, La., on June 8, 1883, aged seventy-one years. She was born in Ball Blaine, Md., but in early womanhood she became a resident of Louisiana, settling near where she died. She was twice married; her second husband, in the providence of God, surviving her. All her children, three in number, had crossed the dark river before she herself was called upon to try the realities of the eternal world.

For many years her health was quite feeble. Her pastor never saw her in the house of God or at the communion table. She could not visit her intimate friends whom she loved, whose friendship she prized in the highest degree. When she was first stricken down there was a deep and solemn impression fixed in her mind that she would never recover, and when she spoke of the prospect before her, of death, of eternity, of her reward, it was with the perfect assurance and triumph of a true and faithful Christian. She joined the church when only eight years of age. Her last moments until the hour in which she was called down to the valley and the shadow of death she was preparing to meet God. Her life was adorned with many Christian virtues. Her physician, who had known her for many years, says he never knew her to speak an unkind word of any one. Affliction tried her patience, and it was found to be perfect—wanting nothing.

Old age with her was not morose and gloomy, but cheerful, happy and expectant. Her feeble health and consequent loss of her home afforded ample opportunity for reflection on the mercies of God, self-examination, prayer, and reading the holy Scriptures, and her last illness was evidence of how well and faithfully they had been used. She could read her title clear to mansions in the skies, which, to her aspiring soul, was a confirmation of her hope in Christ. Her affections were placed upon things above where Christ sits at the right hand of God. Her life was hid with Christ in God; and, as he did not appear what she should be, she knew that she would appear with him in glory. The Christian's life, as illustrated by her own, is a true comment upon the power of the gospel, of which none should be ashamed. The sting of death can be destroyed by the grace of God, and so invests the soul with power that it gladly exclaims: Thanks be to God who giveth us the victory through our Lord Jesus Christ. What is here asserted was felt to be true in her own experience. Her forecast of the heavenly reward was rich and blessed; her vision of the heavenly state was most entrancing, and her prospect of ever being with the Lord was most inviting.

Her friends feel deeply their great loss; the members of the church sorrow most of all, because they still see her face no more; her husband and relatives weep in the bitterness of their hearts, that their family circle has been so suddenly and irreparably broken. Now that she has fallen on sleep, and she has been gathered to the home of her fathers, her memory has become more attractive to her pastor and her brethren who know her longest and most intimately. We bow with humble submission to divine Providence, and we devoutly pray that when the great day of accounts shall come, we may hear the voice of the Saviour, saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

J. F. SCOTTELL.

CLARKE—MRS. MADALA M. CLARKE was born in Lancaster district, S. C., December 13, 1801; married, September 14, 1824, to James B. Clarke, of Augusta, Ga., and after fifteen years residence in that State—at Augusta, Columbus, Millbridgeville and Macon—moved to Florida in 1841, locating at Tallahassee, and in 1859 came to Pensacola, where she lived until the evening of March 14, 1883, when the Master, whom she had served for more than half a century, took her to himself.

This is the brief record of the life and death of one of the oldest members of the Pensacola Church. Her long residence among this people, marked ever by godly life and conversation, laid down for her a place in the hearts of a very large circle of friends who, with her family and the church, miss her sadly. And yet, converted in early life, and to the death, her devotion to her obligations was so true that her death was but release from care and labor and suffering, and entrance to the blessed home where there is no more sorrow or sickness or tears. She died in great peace and tranquility, unstained in the valley and shadow of death by the rod and staff of the good Shepherd, who had led her through all the changing scenes of her long life.

Five children survive her, and grand children who may meet the obligations which the blessing of such a mother's example has brought to them by the helpful influence of his grace!

O. M. BRYAN.

Southern Christian Advocate please copy.

MORRIS—MRS. CARME M. MORRIS was born October 12, 1842, and died March 19, 1883.

For twenty-seven years she was a humble follower of the Master. Converted at an early age, trained by a pious mother, who grew up in Christian character as she grew in age. Her delight was to serve God. For many years she was a great sufferer; but, during all these years, she realized that those light afflictions, which are but for a moment, worked for her, enabling her by their humbling effects to live nearer to God, so that when the messenger came she was ready for those sicknesses. She seemed impressed that this sickness was a battle with death. She came to the last, and when death came she rejoiced that she had fought the good fight, finished the course, kept the faith, and was ready to be offered up.

She leaves behind her to mourn but not as those who have no hope two children, an aged mother, brothers and sisters, and many friends. May each one, like her, be ready when the messenger comes.

H. G. WHITE.

HANSEY—BENJAMIN LUCINDA HANSEY, daughter of Daniel and Amelia Hansey, departed this life June 23, 1883, aged four years and eleven months. Benjamina was a very intelligent child, although a subject of affliction all her life, which dampened the enthusiasm and attention of her anxious and over-devoted and patient mother. She stood by the bedside of this dying child, and heard the words of the sickening mother and father and others that were gathered around, whose sympathies were drawn to the utmost tension. I was drawn to the utmost tension. I could but weep with those that wept while her spirit was leaving its earthly tenement for that heavenly land and to the throne of God. Thanks be to God that the angel takes in all the little children! May God help the sorrowing parents to reach their little Benjamina.

WILEY MOWEN.

BABY BAYON ROUGE PARISH, LOUISIANA.







## Christian Advocate.

OF THE LOUISIANA, MISSISSIPPI AND  
NORTH MISSISSIPPI CONFERENCES OF  
THE METHODIST EPISCOPAL  
CHURCH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

Rev. T. A. B. ADAMS. Rev. J. T. SNEYDER.  
Rev. W. L. C. HENNING.

THURSDAY, JULY 5, 1883.

These are beautiful words of Whittier, and deserve frequent repetition. We need often to wait on the Lord:

"Bear up, bear on; the end shall tell."

**REVIVAL NEEDED.**—The excellent letters of Bishop Pierce have been published in a neat pamphlet of forty pages, by Dr. W. H. Potter, and sold for only five cents a copy. We hope the tractate will have wide circulation. They can be bought for fifty cents a dozen or \$2.50 per hundred.

Our brethren of the Methodist Episcopal Church have not prospered during the past year in the Long Star State. The Minutes of the Texas Annual Conference, for 1882, show a membership of 7,725 and 1,252 on probation; while in 1881, there were 8,224 members and 1,022 on probation.

The Holy See is in urgent need of funds. "Peter's pence" have fallen off sadly during the last few months. It is reported from Rome that the Pope is preparing an appeal to the Bishops in behalf of his depleted treasury. The expenses of the Vatican, with its hundreds of rooms, retinue of servants and officers, etc., are enormous. But the faithful pay and ask no questions.

The Methodist clergy in New England are better paid than their brethren down in these parts. In the New England Conference the average salary of the 217 pastors and regular supplies is a little more than \$1,075. Three receive \$3,000 and upward, twenty-two receive between \$2,000 and \$3,000, seventy-one receive between \$1,000 and \$2,000. We do not fare so well in the South. Our average in Mississippi and Louisiana will hardly reach \$350. We yet answer to Sydney Smith's definition of a curate: "The poorest and most respectable man in the parish."

Late advices from Rome indicate that the Pope's health is not good, and that he is greatly disturbed about the condition of Ireland and France. We are not surprised. And a few more circular letters will produce an open revolt against his infallibility in the "land of shamrock and shillalahs." The fanaticism of freedom is a higher law with an Irishman than even superstitious reverence for the Pope's authority. Those were rather significant utterances of the Irish leaders against the Vatican circular. But why not? This is the nineteenth century.

The following excellent counsel, reported in an exchange, given by Rev. Dr. Samuel J. Wilson, of Alleghany Theological Seminary, to the recent class of graduates, is worthy of reproduction. The effort to be fresh and original leads many to employ strained and stilted terms, confusing to their hearers and meaningless to themselves. They preach in an unknown tongue. It is the sheerest affectation for a minister to quote the "original" and find fault with the English version. That is very proper for the study, but out of place in the pulpit. Dr. Wilson said: "Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and, if you have time and desire, translate ancient hieroglyphics, but I charge you, when you go into the pulpit to preach the gospel, to use the plain Anglo-Saxon."

We have never looked with any degree of allowance upon indiscriminate immigration. The large influx at one time of heterogeneous and pauper populations upon a section severely tries our power of social assimilation. We need everything else more than population. For the highest interest of good government we are increasing too rapidly. We are not surprised, therefore, that the President and his cabinet have been considering the question of pauper immigration, and have adopted practical measures to prevent their landing or reshipping them to the port from which they came. Those who come to our shores seeking a home and fortune are welcome. But when pauper thousands are sent here to burden our beneficence and relieve those beyond the sea, they should be promptly returned "with thanks." It is unwise policy to help any immigrant to this country. If he is able to come, and is a friend to our institutions, our ports are open. But to pay him to come is placing a premium upon pauperism.

## The Mathematics of Justice.

Now that the Star Route trial is ended, and the entire nation is justly indignant at the verdict of acquittal, possibly the newspapers will cease to denounce its expensiveness. There was much said about its slow progress, the paid officers in attendance and the extravagant fees of government attorneys. We thought then as now, that such censure was ill-thought and unwise. The administration of law costs money, and it is money well spent. Of course we would not encourage extravagance—the payment of excessive fees, perquisites, etc.—but would favor large liberality. It is better for the government to have expended \$200,000 in an effort to punish the Star Route thieves and failed, than to have condoned their offense. The employment of able counsel and the diligence used to secure the punishment of crime is evidence that the eye of justice is not blind and that the majesty of law can not be unflinchingly disregarded. Those Star Route thieves escaped a well-deserved dungeon, but they have not fled the execration of an outraged nation. The acquittal of an incompetent jury has not been ratified by the voice of the people. Mr. Merrick, the chief counsel of the government, said he had "an unparalleled jury. There were four negroes, a crank, a man with *mental* *apoplexy*, a Welshman, who can neither speak, read nor understand English, and one who can neither read nor write any language." But, after all, we approve of the trial, even at an expense of \$200,000. Better that than no trial.

Money spent in maintaining the courts is the wisest economy and truest statesmanship. To cheapen the judiciary is to defeat justice and encourage lawlessness. Every faithfully conducted trial, even if the criminal escapes by the verdict of a perjured jury, is a warning to wrongdoers, and an educator of moral sentiment. No man in a community wields a greater power for good than an impartial and incorruptible judge. In our republican government he is a factor of measureless worth. It is not the business of a judge to consult the social thermometer and gauge his administration by the height of the mercury. He should be governed alone by the letter and spirit of the law. But it is well for every community to hold up his hands, and thereby encourage the right.

We have no complaint against expensive justice. Trials may be tedious and costly, but better that than for innocence to suffer on the one hand or the law to be outraged on the other. But we do protest against pocketing indictments and imposing minimum penalties. The work of a grand jury should not be set aside without serious consideration. This evil grows out of the miserable perquisite system, about which we will have something to say at another time.

## "A Fast Disciple" and His End.

A train robber met his miserable fate in Arkansas last week. Before his execution a newspaper reporter visited his prison, to whom the dying man made a confession. He said: "I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here."

There is a practical commentary on infidelity. Its legitimate fruits are seen in his crimes and disgrace. Eliminating from his faith all idea of responsibility to a Supreme Being—of a future life, with its rewards and penalties—his supreme rule of conduct was his own selfish desires and schemes. He was bound by no higher law to respect the rights and interests of others. The doctrine of brotherhood is learned only in the school of Christ. The golden rule is nowhere found in the infidel's creed. Mr. Ingersoll's idea of liberty is the wildest license, and one of the hangman's scaffold one of his fast disciples bore humiliating, but convincing, testimony to its shameful fruit. Infidelity never smooths a dying pillow. The train robber voiced the bitter truth of every unbeliever's death-hour—"they will not at all serve as a basis of hope." No light streams from beyond the gulf, and in the grave there is only the blackness of darkness. Where in all history has an infidel met the "last enemy" with the faintest gleam of hope? Is there any light in his chamber, as where the Christian meets his fate? In the test-hour his doctrines fail; laugh at his calamity, and mock when his fear cometh. Not so with Christ's disciples. They never deny their Lord at the last hour. It is to them the time of triumph.

Ingersoll's doctrines have brought me here"—to the gallows. They made him deny God and disregard man. Taught him to renounce the

authority of a mythical Jehovah and to love liberty—the liberty to rob railroad trains and take human life. He learned his lesson well, and now sleeps in a criminal's grave. Our gospel teaches us to love our neighbor and do good to our enemies. It promises both the life that now is, and that which is to come.

## University of Mississippi.

Our duties as a member of the Board of Trustees of the University of Mississippi necessitated a pleasant visit to Oxford last week. It was commencement occasion—the days in all the year, when the charming little University town looks brightest and best. The years intervening since our student life there have wrought many and happy changes. Old buildings have given way to new and handsome structures, some of them of marked architectural taste and finish, while the population has largely increased, and from the best classes. The University grounds and buildings have been greatly improved and beautified. We entered there immediately after the war, when everything wore the aspect of long neglect. The halls and dormitories had been used for hospitals, and a depleted State treasury would not allow immediate improvements. Now all is bright and beautiful as fairy land. The campus, shaded by magnificent forest oaks, is carpeted with the most luxuriant clover and lawn grass. Tasteful verandahs have been built to the spacious three story dormitories, adding much to their comfort and convenience. Other excellent improvements had been made during the year past, amounting to \$13,023.

The chancellor's report to the Board of Trustees was encouraging and gratifying. Nearly three hundred students had been in attendance, thirteen of whom were young ladies, and the entire session harmonious and prosperous. The University has a full and able faculty, some of them the tried servants of twenty years. It was stated, as a noteworthy fact, that the presence of the young ladies had a gratifying influence upon the discipline, deportment and *esprit de corps* of the student body. Several of them are contesting the honors with the boys, with prospect of triumphant success.

On Sunday the college chapel was crowded with an appreciative congregation to hear the commencement sermon. The rule is to alternate among the denominations represented in the faculty in the selection of the commencement preacher. This year the Baptists claimed, and they made a happy selection in the Rev. Dr. Gwinn, of Atlanta, Ga. His sermon gave eminent satisfaction, and his visit was much enjoyed in University circles. He has the manner, spirit and speech of a scholar and devout Christian.

Great is Oxford for brilliant and inspiring audiences, but the greatest interest in the community usually gathers about the sophomore prize declamation on Monday. The chapel was early filled, and the excitement at times rather intense. What a sharpened interest a coveted prize gives to a literary occasion! Mr. Walter Jones, son of Prof. R. W. Jones, of the University, bore off the first medal, and Mr. Jackson, of Arkansas, the second. The enthusiastic applause of the audience loudly approved the decision of the judges.

On Monday night there was a debate between selected members of the senior class. The question discussed was: "Has the negro race improved intellectually, morally and religiously since emancipation?" We disapproved the subject selected, but the speeches were quite creditable, some of the debaters displaying forensic gifts of a high order. The judges very properly decided in favor of the affirmative.

Tuesday is Junior's day. There were four orations. At night the anniversary of the Alumni Association was held, with an address by Col. Thomas W. Stockdale, of the class of 1859, and a poem by Mr. T. Dabney Marshall, of the class of 1882. The address was learned, but too elaborate for such an occasion. The poem was beautiful and happily rendered. We prophesy greater things for that young son of the University in the field of literature.

On Wednesday the honorary oration before the literary societies was delivered by the Rev. Dr. M. Rhodes, of St. Louis. Dr. Rhodes is a Lutheran minister in that city, and possibly its greatest pulpit orator. His oration on Wednesday was a masterpiece of clear, compact, convincing thought, clothed in richest language, and delivered with the charm and power of true eloquence. His subject was: "Life—Its Scope and Mission." We have never heard from that platform an oration of greater or scarcely equal merit. He surely enlarged the vision of those who narrowed the scope of life to

mere material aspirations and achievements. The address ought to be published and scattered abroad.

A number of excellent young men received University degrees, and went forth to the battle of life. The first hour of the class was carried off by Mr. R. P. Willing, of Crystal Springs. The honorary degree of LL.D. was conferred upon Chief Justice J. A. P. Campbell, of Mississippi, and Prof. W. J. Vaughn, of Vanderbilt University.

## "Origin of the Mourner's Bench."

The Rev. Landon Taylor publishes in the Northwestern Christian Advocate an account of the origin of the "mourner's bench." We have known many Methodists who supposed that the practice of inviting penitents to the altar came down to us from Mr. Wesley. It has never been the custom in England, and has purely an American origin. So to our habit of calling each other "brother" and "sister." Even ministers in English Methodism are never addressed by that fraternal word so peculiar and popular among us. Mr. Wesley addressed his preachers as "ministers," and so do Wesleyans to-day. Mr. Taylor writes as follows, giving facts, but, we regret, without the date:

In my early ministry, I was well acquainted with Rev. Daniel Young, formerly of the New England Conference, who gave me this bit of history relating to the origin of the "mourner's bench." At a grove meeting in New Hampshire, which he attended, assisting Rev. Merrill in religious services, on the afternoon of the Sabbath, there was such a deep religious interest, that the pastor requested all to rise up who desired an interest in the prayers of the church. About thirty persons rose at once. Mr. Merrill, aware of the inconvenience of personal conversation in the crowded assembly, requested those standing to come forward to the front seats for prayers and religious instruction. Sufficient room being made, they came forward, and nearly all professed faith in Christ. This arrangement was so convenient and proved so successful that from that time forward the plan was adopted, and finally became universal in revival meetings in our own, and in a modified form in other branches of the Christian church. How true it is that this means of grace, like our class meetings, originated in a mere accident.

## A Personal Letter of General Application.

Rev. J. A. Bowen, of the North Mississippi Conference, is one of the most successful revivalists I have ever known. One secret of his success lies in the fact that he sees no difficulties in the way of a revival of religion. He never enumerates them, never mentions them, and will not allow others to talk of them in his presence. His faith is supreme in the word and promise of God. The most trivial indications of good afford him abundant encouragement, and they are enumerated by him with devout gratitude to God as the first drops of a gracious rain. In this way the faith and hope of the most timid members of the church is stimulated to the highest pitch. They come up to the preacher's measure of expectation. They look for a blessing. The omens for good are soon found to be more and mightier than all the difficulties in the way of a revival of religion. The faith of the church is developed and supported. No word of discouragement ever falls from his lips, in public or in private. He tells the people what the Lord has done, and what he is now doing, and what he is still able and willing and anxious to do. This course, somehow, seems to develop the receptive faculties of the membership of the church. They open their hearts, and the Lord pours them out a great and gracious rain. Bro. Bowen never scolds the church, never berates them nor belittles them. He proceeds on the hypothesis that a balky team will pull sooner and pull more through gentleness and encouragement than from roughness and hard usage. In his hands this art is perfectly artless; there is no effort, no clap trap. All seems to come from a heart alive and in a flame with love to God and for souls. It is not put on—it is the result of maneuvering—but is the natural and easy flow of an honest soul fully alive in a great work. Bro. Bowen is a man of prayer, of devout spirit, of thorough consecration and of upright walk and conversation. His religion is not put on; it comes out of him like perfume from the flower. There is no hint of "twang," no religious "whine," and no holy "tone" in his talk. He talks right along like an earnest man talking to dying men. He magnifies Christ and his work for men. The people are made to feel that they have an interest in the Son of God; that he is a personal Saviour, ready and willing to save all who come unto God by him. Bro. Bowen does not claim to preach, and he does not preach according to conventional rules of preaching; but, somehow, he manages to get out and enforce the very gist and marrow of the gospel in his talks. His style is largely

interrogative, and hence intensely personal. The inner self of each hearer can not help forming an answer to the sudden and sharp questions of the speaker. Flowing sentences and rounded periods would be more pleasing to the ear, but they would not so prick the consciences of those who hear. Revival preaching should be personal preaching. When Bro. Bowen goes into a revival meeting he turns all his study, talk, conversation and labor upon that one work. The work absorbs him. If possible he does more for God and the salvation of souls out of the pulpit than he does in it. His private work is worth as much as his public service. The families where he visits and the young people he meets are gently and sweetly made to feel the importance and need of more personal and more family religion. Bro. Bowen condemns no man, and discourages no one. He regards the gospel as good news—not bad news—a message of life rather than a sentence of death. He goes to work under a conviction that men know they are sinners without being told of it. He believes, or acts as if he believed, that the Spirit of God, as a preventive gift, had convinced the world of sin. He comes to bring good news—news of a Saviour—the Saviour of sinners. It is astonishing how readily even bad men respond to such good news. The gospel is life, not death; justification, not condemnation; salvation, not damnation. Under this kind of talk lukewarm Christians and convicted sinners are drawn to Christ rather than repelled from him. I verily believe if Bro. Bowen were sent among heathen he would begin to tell them about the Saviour the first thing. And why not? The heathen know they are sinners; they are trying to appease the wrath of the gods, and be saved from sin. The preachers and the Bible are not to blame for this state of things in heathen lands. Those who carry or send the gospel to the heathen carry and send good news to meet a felt want. Men know they are sinners here at home, and why not begin, continue and end with the good news? Where and when this course is pursued it seems to promote the revival spirit in the church. Whenever you meet Bro. Bowen he begins at once to tell you about some great work of grace, and your heart begins to burn within you while he talks. He has nothing doleful or doleful to tell you. It is good news or none that you get from him. He always tells you about the successes of the gospel, not its failures; about the helps to a revival, not the hindrances, and about the encouragements, not the difficulties in the way of the work. The most timid man would take heart from the fire of Bowen's faith. I verily believe if he were to write open letters to Bishop Pierce, and through the Bishop to the church, he would continue himself to reports of revivals and to good news generally. That is his way. He gets blue over nothing, or rather he is so full of good news he never gets blue at all. There is sound philosophy, good sense and much religion in the recital of none but good news. Bowen would rather talk of a man's virtues than of his faults, of virtue than of vice, of religion than of sin, of hope than of despair, of the power of faith than of the influence of unbelief, and of the good things in the church and world than of the bad things. I believe the church and the world is helped more by this course than it could be by the opposite course. The abundant success of Bro. Bowen as a revivalist and the study I have made of him and his work have led me to this conclusion. What is true of Bro. Bowen might, in a great measure, be true of any other man of like spirit and faith. I have observed that doleful and doleful preachers never have great revivals in their charges, while men of strong faith and cheerful hearts, brimful of good news, are generally blessed with gracious revivals. If this is true why is it true? Can you tell why?

## Church Extension.

This new movement on the part of the Southern Methodist Church is destined to rank alongside of foreign missions in dignity and importance. The organization by our last General Conference of a General Board of Church Extension to be supplemented by an auxiliary board in each Annual Conference, gave practical expression to the views and desires of the most thoughtful in the church. By this new organization it is sought to meet the long-felt want for more churches and the demand for financial help in the building of them. The church, in its rapid growth out toward all the points of the compass, has felt the necessity of spiritual homes for the people gathered into the fold by its ministers. In many cases these new converts can not be held by us if we are unable to put up for them, or to aid them in their

own attempt to build suitable houses of worship. Other denominations, and especially our Northern Methodist brethren, are meeting us in every field into which we enter; they are found preaching and building, not only on the frontiers of the West, Northwest, the Pacific and the Southwest, but throughout the territory of our old and long-established Conferences as well. They meet us everywhere, (and to this we can not reasonably object, for it is the duty of every Christian church to take the world for their parish and carry the gospel to every creature;) but many who would come to us, could we help them to build good churches, go to others who build houses for them and do it without delay. When we send a man to Montana, or Idaho, or California, or Oregon, or New Mexico, or Arizona, or any other borderland, we must not only send money from the Mission Board to pay his living expenses, but, if we wish to get all legitimate and possible results from his labors, we must also soon send \$200, \$500, \$1,000 or more, as may be needed, from the Church Extension Board to put a neat house over those he has already gathered, which house shall also be an inviting refuge for many more who may wish to join our Zion. According to our reading of God's word, every branch of the church of Christ is necessitated to acquire territory and build up the cause of Christ in fresh fields, and not to do so is to fall short of the full measure of duty. True of every church, how pre-eminently true is it of the Methodist Church. It is of the essence of Methodism to be ever moving upon the "energy," and its field co-extensive with the habitable globe. It must ever carry the blessed gospel to more people by multiplied thousands than it did the year before. During the Franco-Prussian war the territory wrested from France was held by Prussia. Such is the course of all nations who are victors. They enter the enemy's land and, by armed and actual possession, they seek to remain masters of the situation. So if the efforts of our ministers are to result in permanent good and in the actual growth of our church in the new fields; if we do not mean to hold our ground by simply keeping a man in the field and doing no more; if we intend, having captured souls for Jesus, to do our utmost to keep them with us; if we mean business and are seeking abiding victories, and intend to stay in the land we have invaded with the cross—why, we must do as all do who wage a war of conquest, we must have strongholds, we must build forts in a word, we must get our churches up without delay. Thus, by the purchase of eligible lots, the erecting of tasteful buildings and the securing of good titles to the same, we shall say to all that we have not come on a trip of "plug"; we may be able to stay, but we are among you to live the generation through and many generations if it please God. The denomination that is first to send the preacher, and first to build him and his flock a good church, will have the confidence of the people and become in short time a fixture and center of ever increasing usefulness. Our church has been, and is today, greatly crippled in her efforts by the lack of means with which to build at the important point and the opportune time.

The church extension movement needs only the hearty endorsement and liberal support of our ministry and membership to give Southern Methodism such a growth as its history has never before known. There is upon us at this time no claim of more dignity and importance than this one. Our golden opportunity is the present decade. May we be wise enough to see that it is even so, and with unquestioning faith and conquering zeal—aye, with *consecrated men and well-built churches*—go out every whither to possess for Christ the lands that God shall give us.

The Louisville secretary is calling for money now—his reason is that, sent him now, it will be worth four or five times the amount that it will be if collected and sent him in the fall or winter. There are several applications made already to our Conference Board, and Secretary Hough, so far as Louisiana is concerned, might second Dr. Morton's call. We suppose that the collection for foreign missions has been taken in nearly all our charges. Why not? Read upon church extension, warm up on the subject by asking God about it, and then take the collection (putting your figures high) at every appointment on the next round. Send to Dr. Morton and get one dollar's worth of his church extension tracts and distribute them freely. Then, prayer to God, a straightforward talk to the people and the lifting of a big collection will do the rest.

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## RETROSPECTION.

BY ANNA HARRISON.

"Thou shalt remember all the way which the Lord thy God led thee."—Deuteronomy viii, 2.  
He was better to me than all my hopes.  
He was better to me than all my fears.  
He made a bridge of my broken works.  
And a rainbow of my tears.  
The hill was that guarded my sea-ward path  
Carried my Lord on his eagle's wing.  
When I walked on the days of my wilderness march,  
I can learn of his love for the rest.  
He emptied my hand of my treasured store.  
And his covenant love revealed.  
There was not a wound in my aching heart  
But the balm of his love was poured.  
Obedience and love was the chastening fire.  
In wisdom that taught and tried.  
Till the soul that he sought was trusting in him.  
And looking on earth beside.  
He guided by paths that I could not see.  
By ways that I have not known.  
The crooked was straight, and the rough made plain.  
As I followed the Lord alone.  
I praise him for the pleasant palm.  
And the water springs in the way.  
For the glowing pillar of fire by night.  
And the sheltering cloud by day.  
Near a watch on the dreariest hill.  
But some promise of love and rest.  
I read from the past that my future shall be  
Far better than all my fears.  
Like the golden pot of the wilderness heard.  
Laid up with the blessing word.  
All safe in the Ark with the love of the Lord.  
Is the covenant care of my God.

## China and Her People.

BY REV. J. W. LAMBETH.

(Twenty-seventh Letter.)

My Dear Young Friends: The customs of the people in the heathen land differ very much from the customs of all other nations. When we go into a house or a church we take off our hats, but the Chinese keep theirs on. The women wear no bonnets like the ladies in our country, but have only a band around their forehead. At a funeral we wear black clothes, but the Chinese wear white. An English or American bride is dressed in white; a Chinese bride is dressed in scarlet. The bride is always made happy in our country on the day of her marriage; but in China the bride leaves her home weeping, and enters the door of her future home weeping. In China children in their infancy are betrothed to each other; but, according to the custom of the country, this can not be arranged by the parents of either party, but it must be done by a "middle person," or, as we would say, a "go-between."

Our visiting cards are white; theirs are red. Most persons in our country wash their faces in cold water, and their clothes in hot water; but the Chinese use very hot water to wash their faces with, and their clothes they wash in cold water. We put a candle in the candlestick; the Chinese stick the candlestick in the candle. From this you will see how difficult it is for us to translate the Scriptures into Chinese. But to continue these differences. We put our money into a purse; the Chinese run a string through them. We write and read across the page; the Chinese read from top to bottom, and they begin their books at what we would call the end. The Chinese shave the hair from their heads, instead of that from their faces, after they have reached manhood. They lather with warm water and without soap, and the brush they use looks like a tooth brush. They not only wash and bathe in warm water, but prefer to drink warm water instead of cold. They begin at the top of the page of a book and read down. They put all explanatory notes at the top instead of at the bottom. The title of a book is put on the outer margin, and not at the top. The leaves of a book are double, and printed on both sides, instead of being single, and printed on both sides as ours are. In school the pupils study as loud as they can instead of quietly, and when reciting, stand with their backs to the teacher instead of facing him. The Chinese say the seat of intelligence is in the stomach, and not in the head. When meeting each other, they always shake their own hands instead of shaking the hands of others. Their magnetic needle points to the south, and not to the north, and, in speak-

ing of the points of the compass, they say east, south, west, north. Instead of saying southeast and northwest, they say east-south and west-north. They have no mattresses on their beds, but use mats, and for pillows they use hard blocks of wood and hard cotton and straw. A Chinaman's long nails are considered ornamental, especially if they are three or four inches long. If they are accidentally broken off, they take them to the apothecaries' shops and use them for medicine. I was offered one of these ornamental finger nails, on one occasion, by a literary man, thinking I would value it very highly.

They put the surname of a person first, and then the given name. They plaster and whitewash buildings on the outside more frequently than they do the inner walls. Sons often purchase collars for their parents while living, and it is looked upon as a mark of great affection; and, when they present it, they say, "May you live a thousand years." When a man accumulates a fortune, or is even in moderate circumstances, he at once procures a coffin for himself, and for years it is used as a bedchamber. When the person dies and is put in the coffin, it is often left in the sitting-room for two years, and, when it is taken out, it is placed on the top of the ground instead of being put under it. The inscription is always written on the end of the coffin, and not on top as with us. The women at funerals are expected to weep whether they are grieved or not, but the men must not weep. Lanterns are carried on moonlight nights quite as much as on a dark night. If a man does not carry a lantern, he is looked upon, in many instances, as a suspicious character or a thief. The daylight in this settlement has done much to abolish this silly custom.

Wood, fowls, fruits and fluids are sold by weight. At funerals, especially at feasts, the dinner is always eaten first, and then the rice and meats. The seat of honor with the Chinese is on the left hand, and not the right. They eat with two chopsticks in one hand, and not one in each hand. They do not use knives or forks, for their food is all cut into mouthfuls before it is brought to the table. Their boots and shoes are made higher, at the toes than at the heels, and are made of cloth and felt, and not of leather. They use whitening for their shoes instead of blacking. The floors in the upper rooms are planed on the bottom, and the top is left rough. In using tea, the saucer is placed on the top of the cup, and not under it. They often kill themselves to be revenged on an enemy. Men wear gowns, petticoats, heads, embroidery and garters. Men always mount a horse on the wrong side, and the women in the north of China ride as men.

Military officers carry fans, and not pistols. The plume of an officer's cap is on the back and hangs down, instead of being on the front and standing up. When in battle, they wait for a ship to sail in range with their guns instead of moving the guns. In the dress of men, the drawers are large and full, while the pants are tied tightly around the ankle. Their drawers may be said to be worn outside, and their pants on the inside.

In America ladies always have the preference; in China the gentlemen have the preference. With us the women are educated and honored; in China they are degraded and kept out of sight. The women in China have their feet bound, but never bind their waists. The width of their dresses are least at the ankle and largest at the waist. Their breastpins are always worn on their foreheads. The lady goes to the home of her betrothed to be married.

The Chinese always have feasting and music at their funerals. They prefer to eat green fruit to ripe. They can not bear the taste of milk, butter or cheese, but are very fond of castor oil, snails, and almost all creeping things. There is scarcely anything to be found that they will not eat. They shave almost all their eye brows, while the hair on the back of their heads is allowed to grow down to their feet. Many chickens are hatched by steam. They make their boats with eyes, and think they must have them in order to navigate the rivers and canals. The character for "happiness" is always written on the outside of the door of the house, and not on the inside. In building a house the roof is put on before the lower part is finished. They begin at the top and go downward. The farmer's plow has but one handle, and the carpenter's saw cuts two ways—different at each end. A man, in leaving a house, always backs himself out, and, when they invite you to take a meal, they do not always mean for you to accept. When invited to a feast, they always wait to be invited the second time. They make you a present, and expect you to return them something much more valuable.

Many other things I could say to show that they are different from all other nations in the world.

SHANGHAI, CHINA, May 18, 1883.

Letter from Dr. Y. J. Allen.

Mr. Editor: Thanks for your excellent paper. It has never failed to reach me—has been coming for nearly

a quarter of a century, and is always welcome. Blessed continuously with able, heroic and scholarly editors, and sustained by a liberal and cultured constituency, it has not failed to win a high place in the Advocate family and achieve for itself a position second to none in the ranks of the church press. But what has most impressed and interested me has been its staunch advocacy of the early principles with which Methodism set out. All its traditions are missionary—Christian progress—and for the prominence still accorded them in its columns I sincerely thank you.

Its first editor, now a Bishop, and in charge of the mission field, started me on my way to China with the inspired injunction—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God;" while the third, now also a Bishop, and in charge of the other foreign mission fields of the church, has never failed, by either word or deed, to sustain and encourage the distant ploughman in the foreign field. To your paper, therefore, and those who once stood where you stand, I am greatly indebted, personally, and feel sure that you have but only to know the true character and condition of the work here, and the urgency of its wants and needs, to accord it your most earnest personal and editorial support. (As I have not time to enlarge on this point, I would beg your attention to the facts set forth in my recent annual report to the Board of Missions.)

What is needed in every Conference is leadership—some one to champion the cause of missions, the *consequential* *admirer* of the church—and who so well qualified for this work as a wide-awake editor? Christianity is aggressive, or it is nothing. There is a "go" on the heart of every man sealed by the Holy Ghost, and Methodism, Christianity in earnest, is a living exemplification of this characteristic. Given the leadership to organize and conduct this enterprise at home, the goings forth of the Methodist Church, South, within the next year will fitly inaugurate the anniversary of its first centennial in the year of grace, 1884.

The call is now, "To the front," and, believing that you, my dear doctor, imbued with the traditions of the illustrious men who preceded you, and sustained by the large-hearted constituency which still reads your paper, will lead on, I commend the China mission to your attention, and ask that our urgent wants be made known to your people.

SHANGHAI, CHINA, May 22, 1883.

Bishop Keener on Sudden Conversions.

BY REV. J. A. HILLGESSLEY.

(Continued.)

I am only too well aware of the fact that many will object to the position I have taken as regards the matter of conversion, and the main objection will be that, if I am correct, then "many of the best men and women in the church have never been converted, of whose piety one has no doubt," and this will be a sufficient refutation to them of the argument advanced in my second article to the effect that a sinner can not be converted and not know the fact, the time and place when "the great transaction" took place. Now, I do not undervalue the service and sincerity of such "professors of religion." Many of them are the most consistent and conscientious members, and do more for the church than members who "make a loud profession" of religion. I am willing to give them all the credit they deserve. Many of them are my warmest friends, and their lives are blameless. No man can say aught against them. But what has this to do with the correctness of the proposition, that the conversion of a sinner is always an instantaneous work, of which the sinner is conscious when it takes place? Why, nothing in the world, unless it can be shown that such religious lives (being purely external) are impossible without previous conversion; a position no one will dare assume. Further, it may be said in defense of such persons, that they really affirm that they love God. But this is a very uncertain proof, even in connection with their consistent lives, that they have really been born again. Mr. Wesley himself undoubtedly thought that he was a child of God for many years of his ministry, in which he was laboring for the salvation of others, but he was mistaken. Nor was it until he "felt his heart strangely warmed," when "suddenness of relief" came to his burdened and doubting spirit on May 24, 1738, that he made a profession of conversion. During all those years of preaching and labor for Christ he never made profession that he was a converted man, although, like thousands in the church now, he was sincerely pious and consistent. The same thing was true of Dr. Chalmers, of Scotland, who preached twelve years before he was converted. But the time did come in the history of both when they realized the blessed witness of the Spirit, testifying to the fact of their justification and acceptance with God. Then they had no doubt of it, for they had the testimony of the Holy Ghost within, and knew the

very time and place when it was first given. It was the same thing with Charles Wesley, who was converted May 21, three days before his brother, John. It was not until he could point to the time and place of his conversion that he made any profession of conversion at all. Before that he was a sincere penitent, a servant of God, but not a child. He had not yet received the witness of adoption; but, after the conscious transaction of May 21, he could truly exclaim:

"His Spirit answers to the blood,  
And tells me I am born of God."

And this is the only way a man can find it out. Whenever a man is converted he is the first person to know it, and for the simple reason that the knowledge is imparted to him by the Holy Ghost. No man can arrive at the knowledge of his conversion by a process of reasoning, or else these good men would have found it out long before they did. This knowledge is only had by the operation of the Holy Ghost on the human mind. I admit that a man may infer that he is a converted man by comparing his life with certain Scripture texts, but he can never get beyond a mere inference to that effect. All the logical processes through which he may go can never give him the knowledge that he is a converted man. He may infer it, but he can not know it, and from this simple fact that this knowledge lies clear out of his domain of logical processes. It can only be had by the direct witness of the Holy Spirit on his mind and heart. And, when this is given, there is no longer any doubt of the fact. He no longer infers that he is converted; he knows it. This is Methodist doctrine, if I know anything of its teachings on this point; but, better still, it is biblical, and no man can refute it.

Again, that many of these consistent and amiable professors or church members have never been really born of the Spirit, is clearly manifest to my mind from this additional fact: that, while they may profess to love God and his church, they do not profess to have received the witness of the Spirit to the fact of their justification. Now, it is a very easy matter for a man to say that he loves God, and he may, according to his definition of the word. But then the term is variously understood. It is frequently used as synonymous with "reverence," "respect," "adoration," "gratitude," etc.; but neither of these, nor all combined, cover the whole ground of that love which the new born convert has toward the Father and the Son, and which causes him to exclaim when converted:

"Tongue can not express the sweet comfort and peace  
Of a soul in his earliest love."

Now this is "the love of God shed abroad in the heart by the Holy Ghost" at the moment of conversion—at the instant when the soul first realizes that he loved me, and gave himself for me." But do these professors know anything about this kind of love? No; and for the simple reason that they know nothing of the witness of the Holy Spirit. If you doubt this, ask them, and you will soon find out that they know nothing concerning this matter. "They are altogether unacquainted with this whole matter. This is a language they do not understand." And by this, as Mr. Wesley says of such a man, "If he give himself leave to think, may he know that he is not born of the Spirit, that he has never yet known God; but has mistaken the voice of nature for the voice of God." My position is that a really converted man can testify to the direct witness of the Holy Spirit, exclaiming, "The Spirit itself beareth witness with my spirit that I am a child of God," as really as he can to the fact that he loves God; and, unless he can testify to the former, his profession of the latter amounts to nothing. Says Mr. Wesley: "They, and not till then, when the Spirit of God beareth that witness to our spirit, 'God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood.'" We love God because he first loved us." According to this, a man must receive the direct witness of the Holy Spirit to the fact of his pardon, which is conversion, before he can really love God. But these professors have never received this witness, therefore their profession of love amounts to nothing. They have never been converted.

I admit that the evidence to my mind of a man's conversion is his manner of living; but to his mind that is not enough. He needs, and must have, the direct witness of the Holy Spirit before he can know it; and, when this is given, the sinner is conscious of it. The soul is absolutely assured, "This is the voice of God." He may not be able to explain it. "Nor, indeed, is it to be expected that he should," says Mr. Wesley. But the Spirit of God "so works upon the soul by his immediate influence, and by a strong, though inexplicable, operation, that the stormy winds and troubled waves subside, and there is a sweet calm." This is conversion, and it always takes place instantaneously. It is always a fact of which the soul is conscious. It is that "suddenness of

relief which faith brings to a repenting, guilty man."

While on this point, let me say that no man has a right to tell another a penitent—that he is converted (a thing that is sometimes done, especially by preachers), and for two reasons: 1. He has no right to tell him something that he does not know. 2. If the man is really converted, he knows it before my body else does, and needs no human testimony to the fact. I may really believe that a man is converted; but I have no right to tell him that he is, because I do not know it. To tell a man that he is converted is to tell the minister's duty; that is the work of the Holy Ghost. He alone knows it. He alone can communicate the fact to the sinner. For me to tell a sinner that he is converted is to usurp the office and work of the Holy Ghost. My work is to preach the gospel to him; to explain the plan of salvation to him; to see that he does not deceive himself and take position in refuge of lies; to lead him by the shortest method and route to Christ. But this is as far as I can go. If I were an archangel I could not go any further, and, above all things, I can not tell him that he is converted—that he is born again. This is the very height of folly and presumption, indeed if it is not sacrilege. The minister's commission does not give him such authority, and he certainly misunderstands his work if he thinks at any time that he has a right to testify to the sinner that he is born again. The Roman Catholic Church teaches that the Pope is the vice-regent and personal representative of Jesus Christ on earth; that the man who assumes to inform sinners when they are converted approaches very nearly this papal folly, and constitutes himself, in some measure, the vice-regent of the Divine Spirit.

I tremble for the man who thus puts himself in the place of the Holy Spirit, and attempts to do the work of that Divine agent. I did it myself once, but I have never repeated it. I truly believed that a certain young man was converted, and told him that he certainly was beyond any doubt. After the service someone asked him if he was converted. He replied: "I think so." "Why do you think so?" asked his friend. He said: "Because the preacher told me I was." Providentially, I was close enough to hear that short conversation, and my folly, if not my sin, was at once apparent. I saw I had testified to a something that was false. I clearly saw, then, that I had done what the Holy Ghost did not do, viz: witnessed to this soul that he was converted when the Holy Ghost had not done so, and when, in fact, he was still unconverted. All this, and more I saw, and I promised God, then and there, never to do such a thing again. And I have not. I believe that when any sinner is really justified he knows it, and knows it beyond all doubt. And if he does not know it, it is because he is not converted. Says Mr. Wesley, speaking of this very thing: "The fact we know, viz: that the Spirit of God does give a believer such a testimony of his adoption that, while it is present to the soul, he can no more doubt the reality of his sonship than he can doubt of the shining of the sun while he stands in the full blaze of his beams." This is Methodist doctrine, and it can not be controverted, because it is the teaching of the Bible. And it is this that has enabled Methodism to turn the world upside down. May all her ministry continue to hold and teach this sublime and blessed truth, for in this lies the secret of our power and success. Amen!

## Grenada District Conference.

This body met June 23, 30, in Abbeville, Miss. Rev. S. M. Thames, P. E., presided, and by his amiable Christian spirit, evident devotion to the work of the church, familiarity with its details, impressed the members and citizens most favorably. Bro. Thames is a true superintendent. He is overlooking all the work, and is especially enthusiastic in the cause of missions. So are many of the pastors. This devotion, this active interest, is telling. Grenada and Oxford stations were reported as having paid the assessment in full for foreign missions in April, the subscription in each case being largely in excess of the assessments. Other charges have paid in part. The amount already paid into the missionary treasury by this district is \$520, with a considerable sum in hand to be forwarded soon.

It appeared that those pastors who commenced early in the year to take up their collections for missions, etc., not only succeeded best, but have been themselves paid most promptly. The ministers, with one or two exceptions, expressed the opinion that all the collections ordered by the Annual Conference would be paid in full. Reports of the preachers gave much encouragement in regard to the spiritual state. There have been some revivals already, and the desire and prayer for the outpouring of the Spirit are general and earnest. Bishop Pierce's letters have stirred and are stirring the heart of the church. The work of revival ought to begin now, and go on until it embraces every charge and warms every heart. The reports this year are more

favorable than last in reference to family worship. Attendance on preaching is excellent. Our ministers have the ear of this people and wield an immeasurable influence. Guided by the Holy Spirit they will cast it all on this side of purity, of consecration, of eternal salvation. Church meetings are rare. Many societies have no prayer meeting. In others these are praised as the miracles of spirituality and the gauge of Christian devotion and activity. At Enreka the prayer meeting has been kept up continuously for more than twenty years. This is Bro. R. J. H. Christian's church.

## BOOKS AND PERIODICALS.

The committee recommended most highly the NEW ORLEANS CHRISTIAN ADVOCATE as the adopted organ of our Conference, and as a fit and useful help in the Christian intelligence and nurture of our people. The Nashville Advocate as the General Conference organ, and our Sunday-school literature as possessing the highest order of merit. The report urges Sunday-school officers to do all in their power to secure the use of our own publications in our schools, and includes in this commendation our song books and "The Sunday-school, and its Methods," by Rev. J. A. Lyons.

## EDUCATION.

Under this head the principal attention was given to the Grenada District High School. This school was established last year by Rev. K. A. Jones, R. P. Lake and M. D. L. Stephens, who acted by authority of the District Conference. Rev. T. A. Newell was induced to serve as principal, and conducted the enterprise through a most successful session. The Conference heartily endorsed the school under Bro. Newell's care, and invite the Methodists and public generally to give it a large patronage, of which it is eminently worthy. A special report of this school will be forwarded by order of the District Conference.

The Committee on Records of Quarterly Conferences did their work faithfully. It is a matter deeply to be regretted that some of the recording stewards failed to take or send their records as required by law. Confirmed was selected as the place for the next session of the Conference. R. P. Lake, T. W. Jones, E. Mayes and Dr. A. E. Hardin were elected delegates to the Annual Conference. Alternates: R. J. H. Christian, Rev. E. Sparks.

An interesting feature was the Sunday-school exhibition, on Friday night, conducted by Dr. A. E. Hardin, superintendent. The whole order of exercises was well prepared and successfully executed.

The preaching was excellent. The introductory sermon, by Rev. W. T. J. Sullivan, D. D., on "Missions," was earnest, clear and strong. Other good sermons were delivered by Revs. John Ritchey, D. D. Moor and K. A. Jones. There was a Conference love-feast, but I did not have the pleasure of attending. There was much regret that Rev. T. J. Newell was so unwell as not to be able to preach Saturday, at eleven o'clock.

## ATTENDANCE.

There are twenty-two itinerant preachers on the district, besides the presiding elder. Of these thirteen were present. Of seventeen local preachers, four were present. Fifteen lay delegates attended. The Conference passed a resolution urging the local preachers, especially, to attend heretofore the sessions.

A resolution expressing appreciation of the efficient discharge of duty by the secretary, and of thanks for the same, was passed; also resolutions of thanks, by a rising vote, to the kind Christian people of Abbeville for generous hospitality.

U. W. JONES,  
Sec. District Conference.

## Good Words.

"Thou shalt be a father, my heart, and rest  
The land is a sweet land, and  
Over all that duteous wing and fly  
A hawk is hovering in the sky.  
To-day at home beside."  
—The richer one is in moral excellence, the nobler should he appear in kind consideration for all around him. Penitence and selflessness would begin all his virtues, as rust will destroy the lustre of the most brilliant metal.—Heubner.  
—To form a correct judgment concerning the tendency of any doctrine we should rather look at the fruit it bears in the disciples than at the teacher. For he only made it; they are made by it.  
—The real wealth of a man is the number of things which he loves and blesses, and by which he is loved and blessed.—Carlyle.  
—Eternal, unchangeable truths come to men, not by experience, but only through intuition and revelation.—Fenelon.  
—Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.  
—Prayer is the outlet of the saints' sorrow and the inlet of their support.—Clavel.  
—Peace among men is the consequence of peace in men.—Vliedrandt.



## Christian Advocate.

THURSDAY, JULY 12, 1883.

For the New Orleans Christian Advocate.

## RESTING.

BY P. M. M.

Oh, thou, thyself apart,  
And rest thee at my feet,  
So speak my gracious Lord,  
As in my wayward heart,  
The labor was so sweet,  
Would fain have changed the word.

An iller in the field  
I could not bear to be,  
The laborers were so few,  
So glorious the yield,  
I thought he needed me  
To gather with them too.

The song of harvest home,  
The praise of his rich grace,  
Was ringing all around:  
Yet still he bade me come  
Out in the desert place,  
Out in the lonely ground.

I came, and resting here,  
And listening for his voice,  
If he should speak to me,  
I heard his heart rejoice,  
Praising his heart's desire,  
His faithfulness to see.

I looked, and every where  
That hatched ground had been,  
And rocks, instead of trees,  
Were streams of waters clear,  
And fields and pastures green,  
And blossoms of the rose.

## Pastoral Visiting—No. 17.

## THE AGED.

The aged, the infirm, the decrepid need your pastoral presence and assistance, and most of them earnestly desire and long for the coming of the man of God. These aged have come and gone, and to and from the "place of the liely," for the last time, and they can meet you in the house of God no more forever. When they meet the people of God again in his sanctuary, if they ever meet them again, it will be in that upper sanctuary. Their seats in the house of God on earth have been vacated forever. If the preacher sees them again before they go to give their final account he must find the street in which they live and yet linger. He must thread the alley, knock at their door, possibly climb to the attic. He must go to them. How intensely interesting the occasion! When that invalid goes out of his sick chamber again he goes to the bar of God—goes not only to stand his own trial, but to testify concerning you and me. He is going soon. He is gone. Have I done my duty? "When I was sick and in prison ye visited me." Did ye? What is not done in time can never be done, never. The eternal shore is very near to the shores of time, and people of our charges are stepping over very often, and very rapidly. The aged, the infirm, even the maimed and the crippled, get up from their couches and go over—go out of sight forever, go on that long journey whence no man returns to give us opportunity to help him. If we neglect him now, right now, the neglect is a recorded, fixed fact; that must remain on "the books," which "shall be opened" at the great assize.

What raptures have we seen in these sick rooms? What halloos have we heard from these long-worn, weary couches? "The chamber where the good man meets his fate" is what a place! You have called to see the man that will see your Master to-morrow, the King in all of his beauty. "You have called and are the guest of one who will to-morrow be the guest of the Eternal. He, the aged, the infirm, the pilgrim is reaching out his withered hand for his staff. He is going over to the "shining shore." He carries messages. What shall he say for you or me? Shall he say we have not visited him at all? or shall he say that we came and rejoiced with him, and that we, too, will be over soon?

We have known preachers who would not or did not visit the sick unless they were sent for. This waiting for an invitation to visit the afflicted we think to be a false view of what is our duty and of our privilege. We can call. If the physician or relatives think it better that we do not enter we can go our way. We have done our best. We have done our duty, and duty is everything to us. The doing or not doing our duty determines our destiny. Then, is it not a privilege to sympathize with suffering humanity? Is it not palatable to "weep with those that weep"? Is it not a luxury to rejoice with those that rejoice? The heart filled with the love of God will come to say with his Master: "I desire to do thy will, O God." We remember so many instances of long, laborious, holy living, long and patient suffering, and then happy dying. Bro. L. was one of these. His age when he passed away was up in the eighties. He had been a member of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, after the division, for more than a half of a hundred years, in Mississippi and Louisiana. He had been a class leader, a steward, a trustee of churches and of a college, and he was always efficient in his relations to the church of his youth and of his choice until age and decrepitude had entirely disabled him. He was always in his place in the public congregation, in the prayer meeting, and in the class, and was ready ever to pray when called upon to do so, or ready to give his testimony in favor of piety toward God, and the power of the blood of the Lord Jesus Christ to regenerate and purify the soul and make the heart ever glad in God. But the time came when, through age and infirmity, he could no more go to or sit in the house of God. Many weary, painful months,

possibly years, he was confined to his yard, house, and then to his couch; and, O! how he enjoyed the visits of the preachers and other religious persons. He was always happy; but when the pious were singing and praying with him, or conversing on religious subjects, he was triumphant. He was blessed with good pastors, for though our economy took away one good one, it sent another equally as good, and, with the piety of his brethren around him, his last years and days seemed his brightest, happiest and best. God had given him a good-sized family. All of his sons and daughters were converted and in the church, and so was his wife, and he was ready to go. And he went rejoicing from the earth. So may we all live, and so go. This is but one instance of the millions of God's children who are "gathering home," and has only been adduced here to impress our hearts with the fact that we should not neglect the aged and infirm.

## LOCAL ITINERANT.

## The Religious State of the Heathen.

A Sunday-school superintendent in the North Mississippi Conference requests me to give my views on the last two Sunday-school questions in the course for the lesson of July 10, which questions are as follows:

"What do you think of the state of the heathen conscience? Do you think any of the heathen are saved?"

It is not necessary to treat these two questions separately; they go together and may be considered conjointly. The state of the heathen people is a question generally avoided by Christian writers, and it is worthy of remark that those two questions are by far the most difficult in the lesson for the week. The children are expected to answer them, or try to do so, and yet they are given no instruction on the subject, nor the least clue to a solution. Verily it is easier to ask questions than to answer them. How are children expected to answer questions with no rule or data by which to ascertain whether they answer correctly or incorrectly, and when the propounders of such questions themselves seem unwilling to encounter them?

Doddridge, Bellaney, Saurin, Watts and a few others, more than a hundred years ago, discussed this subject at some length, but they differed wide in their conclusions, and to this day the theological student finds not much solid ground to stand upon. Some of the older writers take the ground that the salvation of the heathen is absolutely impossible. Others go to the other extreme, and conclude that their not having the gospel being no fault of theirs they can not be held accountable for its violation.

It seems to me that the question of the salvation or salvability of heathen people should be inquired into under the same principles and by the same rules of reasoning that we would apply to any other people. Men are not saved because they have the gospel, nor condemned because they have it not. Men are not saved by communions or by nations, but individually.

What is always required of each and every person in order to salvation is the same condition? The answer is, *obedience*—clear, full, unhesitating, submissive obedience to rightful authority. This is religion, come through what channel or by what means it may. The Christian religion is not salvation, but a system of means or instrumentalities by which it may be secured. There the question arises: Can this obedience, religion, salvation be obtained without a particular knowledge of the name of God or of Christ? I do not hesitate for a moment to answer it *can*. But whether it is, has been or will be obtained in this, that or other individual cases are other questions which can not be answered without special inquiry into each particular case.

The last one of the above two questions is well-nigh no question at all. It does not inquire about a principle, doctrine or rule of divine government. "Do you think any of the heathen are saved?" Before any one can think about that he must be told of the individual case or cases with an exact delineation of the character of each.

That the way of salvation is legally open to the heathen can not be questioned. To deny that would be to set up fatalism. The difficulty with the heathen is not that he *might* not or *can* not be saved, but whether he is likely to be saved with his personal surroundings. I send him the gospel, not because he *can* not be saved without it, but because I see he will not be, or because his chances are one in a thousand or one in a million, so far as I can see and estimate probabilities.

Here is the difficulty with the heathen. All men must will and do worship. You might as well look for a non-human man as a non-worshipping man. There is something in him that makes him worship, and if he be not acquainted with God, so as to worship him, he will invent a false deity and worship it. This is plain all over the history of the world. Another never-failing characteristic of universal man is that he assimilates the character of the deity he worships. The character of the person or thing worshipped in itself is itself powerfully and rapidly into the character of the worshiper. They become alike. So that men do not long remain in the world with the character they bring into it. They become like their deity, not only by the sacredness of worship, but by habits of association formed long before they are capable of personal worship.

Now look at the heathen deities, and

the plain, well-known results of such worship, and note the character that such worship must superinduce. See what is the likelihood of their becoming peaceful, kind, sober, just, good and obedient to rightful rule, or self-willed, fierce, bad, revengeful and disobedient. Is the tendency to chastity and all that is right and good or to in-chastity and all that is wrong and bad?

Then it may be inquired: If men become vicious and wrong, or virtuous and right, according to the character of the object they worship, why would it not answer every purpose for heathen people to have a deity of the right character? This is precisely what Christians are trying to do to induce them to worship a God of the right character. It is not only necessary that men adopt, legally and mentally, a God of right character, or the God of right character—for there can be but one—but that they worship him fully and truly.

But all heathen people are not alike, any more than we can suppose all Christian people alike. I can imagine the Arab trying to live as nearly as possible up to the little light he has, standing in the morning twilight, erect, transfixed, with his face to the east, gazing upon the first ray of the rising sun, and, as he rises above the sandy horizon, bows three times to the ground, repeating the same act of worship as the sun goes down at night, and carefully remembering through the day that the great and good eye is on his every act and thought. He is careful and conscientious, seeing that the great sun is in the heavens looking down upon him. It might be asked: What does he lack of being a Christian except the name?

Whether there are any such cases, or how many, are questions about which we have but little information. The missionaries do not report the discovery of many religious persons. But the impossibility of acceptable worship among heathen people can not be maintained. Heathen people are not condemned for not worshipping God, but, like other people, for rejecting him and refusing to worship. Then it may be said: How can they believe in him of whom they have not heard? That is very true; they can not believe in a true and proper and intelligible sense, and yet there is enough light that lighteth every man, if properly improved and used, to secure salvation. One of the most hopeful and commendable signs among heathen I have seen was the inscription on an altar at Athens reported by Paul: "To the unknown God." Here was at least an honest effort to seek after God. This is as much as any man can do.

"The heathen conscience" inquired about in the question is a very general and widespread expression, spreading over a vast area of moral, social and religious territory, and so does not admit of a categorical disposition unless it is intended to inquire whether *any* heathen can be saved. If so the affirmative reply is prompt and unhesitating. A technical or literary knowledge of God and Christ, however useful, can not be an absolute necessity. Such a knowledge of God as will produce humble obedience—abnegation of self—will—restraint of the passions, and humble effort to do right, is all that is absolutely necessary. Beyond that more and more, and still more, enlightenment is useful without limit.

We send the gospel to the heathen for the same purpose and on the same principles as we minister it anywhere else. The limits beyond which this paper ought not to be extended will not allow of further elaboration.

R. ARLEY.

Yazoo City, Mississippi.

## The Revival.

MR. EDITOR: The letters of Bishop Pierce are awakening the slumbering thought of the church on the subject of a revival. His name and reputation are sufficient to gain the favorable consideration of his suggestions concerning the great interests of Christ's kingdom. In this respect this writer is aware of disadvantages, and, therefore, can only expect such regard for his utterances as plain truth may demand. That a general revival is needed all thoughtful people will admit, if they have any faith in the gospel; but there will be a diversity of opinion as to the best methods to be observed to secure the things contemplated. There are some things that are necessary in order to have a genuine revival of religion, and it is the object of this paper to direct attention to these things.

1. It must be granted that a revival is the work of the Lord, and that whenever and wherever it comes the glory is due unto his name. God is always ready to bless his people, is waiting to be gracious, and is mighty to save. Salvation is of the Lord. The thought and faith and work of the church must be in harmony with this grand central truth.

2. There must be a sincere desire for it. It is natural to suppose that all the preachers would like to see the work of the Lord prospering in their hands; but they ought to be hungering and thirsting for the fullness of righteousness in themselves and their congregations. For this they should pray and labor to awaken the desire in the church. The stronger and more general this feeling prevails, the better the prospect for a revival.

3. There must be faith in the thing which is desired. The Lord has revived his work in other places and at other times; why not now and here? This question suggests attention to con-

dition and means. If we desire a revival, we must pray for it. Let it be personal. Lord, what wilt thou have me to do? Let God say of each, Behold, he prayeth. When two or three can meet together and agree in this matter, let them pray together for whom Christ died. All the faithful should join in this work of love.

4. A faithful use of the means at our command. Every preacher should cultivate his own field well, not depending on others to get up a revival for him. The church should heartily co-operate with the pastor, and trust in the Lord more than in the preachers.

5. The people must be willing to obey the gospel of Christ. A disobedient people need not expect the Lord to come into his temple and dwell there until they become willing for him to reign over them. The gospel must be accepted as the power of God unto salvation to every one that believeth. The sword of the Spirit, the word of God, must pierce the soul of the church, and many of its members must repent and do the first works. Many have sinned, and there is no revival for them until they cease to do evil and learn to do well. The Spirit is promised in answer to prayer, and wherever there are faithful ones, who can prevail with God in prayer for the Spirit, great difficulties may be overcome and self-will may yield to the obedience of the gospel. Let the will of God be done on earth.

6. Steadfastness should characterize this revival work. To have a protracted meeting, and get up an excitement by which a few names are added to the roll of members, is not the sort of revival needed. We want a work in the minds and hearts of the people that will cause them to love God and one another, and be obedient to the law of God and true in all the relations of life.

J. W. MANDELL.

MEADVILLE, MISSISSIPPI.

## Centenary College.

MR. EDITOR: As I was the only member of the visiting committee, appointed by the Louisiana Conference, present at the commencement of Centenary College I suppose it is my duty to say something in regard to the college.

I arrived at the hospitable town of Jackson on Saturday, June 2. Already many persons had arrived to participate in and enjoy the highly interesting exercises of the approaching commencement. In the evening a perfect flood of rain fell, swelling the little streams all around until they were rushing torrents, and many were the mishaps that befell the travelers that wended their way thither, among whom several preachers were compelled to lay out between two streams until the light of morning and the falling of the streams enabled them to pursue their journey. Our own Dr. Walker came very near being capsized in one of these rushing torrents. One of his companions in the same vehicle did fall, and was carried down by the rushing current, he holding on to his valise and umbrella all the while. He finally reached the other side all right, except the drenching, etc.

On Sunday morning we attended the Sunday-school service, and at eleven o'clock listened with deep interest to Dr. Galloway as he discoursed concerning Joseph—"Virtue and Integrity Will Meet Their Reward." A large audience listened to the eloquent man of God as he preached about this grand theme, and I have no doubt that many resolved to inscribe this motto on their banners. At night we listened to one of Dr. Walker's inimitable sermons from the text: "Thou shalt not kill."

Monday morning the Board of Trustees met, with Bishop Keener presiding. As I sat and looked at these men, and heard their deliberations, I thought surely these men *love* Centenary College. What an amount of work was done by these men, not simply resolving but actual work, that will show not only on the minute-book, but substantially on the college building. Money was subscribed in amounts of \$50 to the sum of \$600 to repair part of one of the wing building, each subscriber pledging himself to repair one room; but this is only the beginning of what we hope will be done, for there are thirty-six rooms besides those provided for that need repairs equally as much. The center building should also be put in good repair. I do not know a more worthy object for contributions than Centenary College. There ought to be three hundred students in this school. A rethere not enough men who appreciate Christian education to contribute the amount necessary for this work? We believe there are. President Rush is ready to receive all such contributions and apply them properly.

All the exercises were in keeping with the former high character of the college, and reflected honor on the faculty. The baccalaureate address by the president was one of the finest I ever heard. Thus closed one of the most successful years of Centenary College since the war.

H. O. WHITE.

## From the Work.

KINSTON, MISS.

MR. EDITOR: Last Sabbath, June 10, we listened to the first sermon preached at the Kingston Methodist Church, by Rev. A. F. Watkins, son of the late Rev. Dr. W. H. Watkins. How beautiful to see this "child of God" following his father's footsteps, standing where his father stood years ago, in the

same altar, arguing the same cause. As he rose before me for a few moments my thoughts reverted to the days when his father stood there and in powerful, persuasive language urged men to repent, to forsake sin and darkness for life and light. Great was the change time had wrought. Only a few were present to listen to the child who had heard the father; some had gone into other churches, others like him (the father) had been transferred to another, an upper kingdom. How proud the church ought to be for this accession, especially the senior ministers. They should prayerfully watch over and encourage him. In words forcible and sweet the young minister told us of a "dangerous foe lurking beneath the indifference, the laxity of church membership, a surer death to religion than any of the isms that are being discussed and spread abroad over the land." How sadly true this is! Among the juvenile portion of the community has our minister, by his gentle, unassuming manners, created a good impression. I sincerely hope he may be the means of drawing some of them into the Shepherd's tender fold, and may our heavenly Father bless his undertaking and bring him great spiritual reward.

J. M. F.

JUNE 19, 1883.

## FRANKLINTON, LA.

MR. EDITOR: Perhaps a few words from Franklinton mission will not be out of place in your paper. We have a very kind and appreciative people, which is made known not in words, but in deeds. This has been the darkest year of my earthly pilgrimage. Words fail to express my extreme grief, yet in the midst of all this I feel that I am nearer to God in bereavement than I ever was before in life. My faith is stronger and my heavenly prospects brighter. God is blessing my labors to some extent. Often, at my monthly appointments I have had seasons of refreshing, and many penitents have been to the altar for prayer. On the first Sunday in this month I received seven applications for church membership from among the best families of the work. At some of my churches the houses are filled to overflowing. Every interest of the church is very well up for the season. We have just placed in the church at Franklinton a nice church organ. The money to buy it was raised by our young friend, Mr. T. M. Babington, and the young ladies. Not to mention the reception and full larder, we have many other things for which we are thankful. A case in point. While I was absent this evening a wagon load of oats was placed in my feed room without any directions as to what to do with them.

JUNE 21, 1883.

MR. EDITOR: As you are not overloaded with letters from Richard Academy Church I will write you a few lines and let you know that we have done something in the good work. We thought as Marvin Church had added to its good looks by placing an organ in it, and that we would do something for ours, we made up money and sent it to Dr. J. L. McFerrin, and got one of his large Bibles for the benefit of the church and preacher. We have a good prayer meeting every Saturday night, and a good Sabbath-school, with sixty-five pupils.

J. D. G.

THE AFTERNOON Baptist missionary in St. Petersburg has recently been permitted to baptize a colored child in the walls of the city. Previously all baptisms were of necessity performed outside the walls.

## Marriages.

ROBERTS-HUTCHINSON.—At the residence of the bride's father, Pensacola, Fla., June 19, 1883, by Rev. G. M. Rogers, Mr. Joseph B. Roberts and Miss Battle A., youngest daughter of Capt. T. W. Hutchinson.

LANE-KAMON.—At the residence of the bride's father, Pensacola, Fla., June 19, 1883, by Rev. G. M. Rogers, Mr. W. L. Lane and Miss Leonard L. Kameron.

JINKINS-ELABERFELDE.—At the residence of the bride's father, Mr. J. M. Bradford, June 20, 1883, by Rev. L. P. Mitchell, Mr. J. P. Jenkins and Miss Willie C. Bradford.

INGE-PETERSON.—At the residence of the bride's father, Dr. P. M. Peterson, Greensboro, Ala., June 20, 1883, by Rev. W. C. Clark, Dr. Harry T. Inge, of Mobile, and Miss Belle S. Peterson.

GABRIEL-LACEY.—At the residence of the bride's father, Dr. H. Bradford, Mr. John L. Gabriel and Miss Kate D. Lacey.

BRIGHART-JOHNSON.—At the residence of the bride's father, Dr. Johnson, Southport, Ala., July 2, 1883, by Rev. H. F. Englund, Mr. Homer B. Brigham and Miss Nellie M. Johnson.

## Obituaries.

WHITEHEAD.—Died, in East Baton Rouge parish, La., on the evening of June 2, 1883, ELISE BEATRICE, infant daughter of C. and Ellen M. Whitehead, aged one year and twelve days.

Only a few short months this bright and beautiful, but transient, little flower was spared to cheer and comfort the hearts of the fond parents, to whom she was a precious gift. May God, in his infinite mercy, visit the bereaved parents in their great trial of sorrow and affliction. May he find up and comfort the turn and bleeding hearts! May they becomg reconciled to the chastisements of the Lord, and prayerfully submit everything to his will, who doeth all things well and for his own glory. May they realize that what is their loss is her eternal gain, and may their little one, thus taken from them, be as a guardian angel to direct their footsteps in the path of usefulness and virtue. Just little, fragile form whithered her child to a brighter realm, where she will walk amid fairer scenes than those of this cold earth. Too pure for earth's vile amusements and fortune's frowns, the angels took little Elsie away from those to whom she was near and dear. And, oh! how we miss that dear little face,

and sigh for a glance of the sweet, baby-like blue eyes that now look down from heaven like twin stars upon the mourning ones she has left. That once loved voice, now still and cold, lies silent in the tomb.

Little Elsie was sick only five days with inflammation of the bowels and brain, and her suffering was great; but, dear little angel, her sufferings were all on earth. She has gone to the arms of the loving Saviour. It was hard to part from one so near and dear, for she was such a comfort to her devoted mother, whose chief joy she was; but heaven will claim its own. All that could be done was done, but nothing could spare her sweet life. The Lord gave, and the Lord taketh away. He that watcheth over, and comforts the hearts of all his children, will not forget these bereaved parents. May their saddened hearts be comforted in the thought! The hand of affliction which has been laid upon them is but to admonish them to lead Christian lives and to remember that, although they are under his afflictive hand, God is nearer to them than he has ever been ready to be, and comfort them, although he has taken from them their sweet little Elsie, who was too tender a flower for this bleak earth to be bruised and torn by affliction and trials and temptations of life.

## A FRIEND.

ROGERS—TRISTAN B. ROGERS died at the residence of his son, A. Q. Rogers, near Polkville, Smith county, Miss., on the morning of May 4, 1883.

Bro. Rogers walked over to his son's in the evening to spend the night—a distance of half a mile, rose early in the morning, seemingly in usual health, eat a hearty breakfast, then, in the attempt to attend to a little domestic matter about the place, he dropped dead without a visible struggle. He leaves a wife and a little daughter, about nine years old, of his second marriage. His first wife, Miss Ann Parham, has four children, three sons and one daughter—all still living, and with families. The deceased leaves many other friends and ties that mourn his loss. It seems hard to realize the fact that Uncle Trip—for so he was called by nearly all that knew him—is dead.

He was born in Marion county, S. C., January 27, 1814, where he remained until 1834. He then moved to Clark county, Miss., and in 1850 he moved to the place near Polkville, where he died.

Bro. Rogers joined the Methodist Episcopal Church when a youth. He was a firm believer in the doctrines of his church, and a liberal supporter of the same. He was a public-spirited citizen, devoted husband and a kind and indulgent father. To say he was an obliging and accommodating neighbor would not cover his character, for he was truly a peace-maker. True, he was not very demonstrative as a Christian; but he had a warm heart for the cause of Christianity. It was his greatest delight to help the distressed or needy, and though he never climbed the ladder of fame as some, yet a more generous heart never throbbed than that in the bosom of our friend, T. B. Rogers.

To the bereaved family, wife, little Annie, and mourning friends, we say: Let not your hearts dwell upon him as he lies in the grave, but may they soar aloft, guided by faith which takes no denial, and anchored in that hope which reaches within the veil, to those bright, pleasing, delightful enjoyments with loved ones who have gone before, where all tears shall be wiped from our eyes and parting known no more.

## A FRIEND.

TERRELL—JOHN T. TERRELL died in Beauregard, Miss., April 22, 1883. He was one of the victims of the terrible epidemic which caused the loss from the map on that day. His death was fearfully sudden and painless. His wife and two little children in the house at the time escaped to mourn the loss of the husband and father.

He was born in Arkansas, November 15, 1855, in the death of his father, which occurred about 1867, he, with his widowed mother and four sisters, removed to Covington county, Miss., where he resided chiefly with his uncle, Dr. J. H. Terrell, until about three years ago, when he married and moved to Beauregard in Mississippi. He was a consistent member of the Methodist Church, which he had joined in his boyhood. He had good natural and acquired abilities, having spent most of his time previous to going into business at school. He was pure and upright in life. He was a dutiful and affectionate son, and faithfully discharged his several duties to family and friends. In disposition he was genial and generous, and usually made a friend as often as he made an acquaintance. Very many will feel deeply and mourn sincerely his untimely death; but upon the devoted wife, widowed in an instant, and upon those young children, too young to feel their loss, the calamity falls with greatest intensity.

May the God, who is the widow's friend and the father of the fatherless, be their friend and protector!

HABENS—SISTER MARY ANN HABENS was born in Jackson county, Miss., in 1850, embraced religion and joined the Methodist Episcopal Church. South. In 1877 she was married to Charles S. Habens in 1870; in 1875 moved with her husband to the State of Louisiana, and settled in Calcasieu parish, where she lived happily with her little family until the summons came to call her up higher.

Sister Habens had been afflicted for several years, so that she had been hardly able to attend to the domestic affairs of her place. It was one week before her death, and she found her to be weak and patient under the hand of affliction. Her death was very sudden. On the morning of April 25, 1883, she expressed herself as well as usual, but said to him that she felt like eating something. He walked into the kitchen to prepare some nourishment for her. He was gone some fifteen or twenty minutes, and walked back into the house to receive some instructions as to how she desired it prepared, and to his great astonishment found her dead. Thus she passed off without a struggle quietly in the arms of Jesus. She leaves a husband and three children to mourn her loss. May the God of all goodness comfort the bereaved, and enable them to imitate her example.

TERRELL—Abbie Terrell, the youngest daughter of Samuel A. Terrell, late of Covington county, Miss., and of Eliza Jane, his wife, was born February 18, 1873, and died in Beauregard, Miss., April 21, 1883, in consequence of injuries received in the epidemic which destroyed that place two days before.

Little Abbie was a bright and interesting child—the light and joy of the household. A pupil in the Methodist Sunday-school, and also in Mrs. Christian's select school, her intelligence and sweet disposition won the hearts of her teachers and fellow-pupils.



## YEAR UNTO YEAR.

BY CLARA B. HEATH.

As year unto year is added,  
God's promises seem most fair,  
The glory of life eternal,  
The rest that remaineth there;  
The peace, like a broad, deep river,  
That never will cease to flow;  
The perfect divine completeness,  
That the finite never can know.

As year unto year is added,  
God's purposes seem more plain;  
We follow a thread in fancy,  
Then catch and lose it again;  
But we see far off in the future  
A rounded, perfected bliss;  
And what are the wayward shadows,  
If the way but lead to this?

As year unto year is added,  
And the twilight of life shall fall,  
May we grow to be more like Jesus,  
More tender and true to all;  
More patient in trial, more loving,  
More eager his truth to know,  
In the daily path of his choosing,  
More willing in faith to go.

## The Renaissance of Methodism.

BY METHODISTS.

When a few months shall have passed away, the momentous hour will strike, and the delegates to the great centennial celebration will be called to order in the assembly rooms in the city of Baltimore, Md. The hundredth year of American Methodism will have expired. Then the founders and fathers of the church, having all fallen asleep, their faithful sons will come together and take counsel of the wise and strong in order to inaugurate a new, steady, elevated and substantial life in the church for the following hundred years.

Doubtless, the fertility of invention will be taxed to the utmost in order to the maturing of such plans, and putting in motion such measures as will be regarded as most promotive of the church and the enlargement of the sphere of her wonderful mission. I say her mission, for I regard Methodism as having been so purely and providentially called to the accomplishment of the work so far completed, and the still greater work that remains for her sons to achieve, as was St. Paul divinely called into the holy apostleship.

Although the church at home and abroad has great reason for sorrow and humiliation in view of the loss of many opportunities and the meagre improvement of many others; yet it has possessed the great Head of the church to bestow upon her toils a marvelous success.

What next? Has Methodism anything to do but to preach Christ, and him crucified, and spread Scriptural holiness over these lands? Nothing else. She has to attain upon her enemies to erase, on historic tyrannies to deplore, explain or justify, on catalogue of intolerable heresies, or on volving admittance of creeds, or pagan usages to cover up or bypass out, no doctrines in which she does not only calmly rest, but fearlessly discloses to the criticism of all peoples in every one of her hymns, sermons and books, and sees her triumphs in their universal dissemination, no form of church government with which, in part, or as a whole system, she looks embarrassed, no internal and irreconcilable controversy on any vital matter of any considerable concern. She seems just prepared for the noblest, fully equipped and eager for the work.

Now the day draws nigh on which she will set up a memorial stone, and on it she will inscribe: "Hitherto the Lord hath brought us," and "The best of all is God is with us." And he will never leave us nor forsake us, and in the fourth case, "The world is our parish." Then must come a new departure at the solemn centennial convocation, new plans of work for missions, for church extension, for education, for religious literature, for gracious revivals, and kindred church work will be untried and offered to the millions of Christians that worship at her altars. It will be a momentous day, and mark the line of separation between the past hundred years of heaven-honored toil, and blessed harvests, and the opening of the greatest church century ever to be known, perhaps to the sons of men!

But there is one sad fact to be considered in this age of strangely conflicting interests and multifarious church enterprises, nor will the assembled fathers and brethren pass it by, or bestow upon it a momentary glance, leaving it to the disclosures of the coming days of greater wisdom, pity and zeal.

I refer to the fact that our people are not well informed in the doctrines, polity and usages of the church.

Some years ago a young member of fifteen years of age, and often even younger, was expected to study and understand the usages, doctrines and government of Methodism, to study her peculiarities and to be able to defend them against all assaults, and they were numerous.

Forty and fifty years ago, Calvinism was one of the constant and zealous opponents of our doctrines. Then young members of our church studied the word of God constantly, and prayerfully, helping one another to comprehend and understand the teachings of the pulpit and the Wesleyan interpretation of each passage of holy writ. It made the young membership intelligent and mighty in the Scrip-

tures and steadfast in faith. Then came immersion, then the apostolic succession, then Unitarianism, or the denial of the true divinity of our Lord, then infidelity, and so we were expected to be able to render a reason of the hope that was in us to any and all inquirers; or, to repel with slang and "stones from the brook" any giant that menaced the "little flock." What confidence, courage and love of the church and her doctrines the enthusiasm inspired! How times have changed!

Our young people have very little idea what eminent advantages Methodism enjoys in her world conquering doctrines as they lift themselves above doctrinal fogs and challenge their crucial test by the canons of logic, the consciousness of experience, and the Oracles of infallible truth.

They little dream how much ugly, baleful, yes, disgraceful history, our blessed church has been delivered from, while it is a large part of the labor of some denominations to cover up, conceal or explain away the bloody past.

But I can not dwell on these interesting facts. I wish, however, to say that every age must fight its own battles, every generation must meet some foes and win victories for itself.

Our own period is putting the faith of the gospel to the test. From many quarters come the cry that Zion languishes—that few come to her solemn feasts—that from the public worship of God there has been a marked falling off. Our Bishops plead for revivals, the ministers weep between the porch and the altar. "What shall be done?" We find our foes still in the field. The very forms we resisted years ago and others added to the list, and some that were vanguard raising their heads again. It was so in every age.

We have been remiss in drifting along quietly and allowing the evils once checked to grow upon again. Look at the monastic attitude of the Roman Catholic Church and the ceaseless endeavor to proselyte our people by sterile churches, or by selfish preachers and the willingness in some places of our own people to allow other denominations to employ means to embarrass our movements, and the cry of sinning weakness in a few places of our pastors keep the vows of their ordination and endeavor to drive away all heresy and false doctrine from among us.

Now I desire to see some plan adopted for the

## RENAISSANCE OF METHODISM.

The past, the present, and the future, alike, demand extraordinary measures and heroic work.

Since the late war broke out, no nearly a quarter of a century, a new generation has come into the church. These years have been greatly unfavorable to religious culture, growth in knowledge and in churchly attainments. Zeal, learning in sacred offices, church government and finances have not been cultivated. Our new flocks have not been fully indoctrinated in Methodism. We have had revivals, and large gatherings, and normal growth numerically. But the culture in Methodism, the teaching of her glorious doctrines as they stand like pillars of clouds by day and fire by night, throwing an unmediated halo over all our camps and pathways, have not kept pace with our growth or our necessities. Indeed, there are many seasons and elders who take little or no pains to spread the knowledge of the great superiority, high in government and doctrines of our beloved church, over any and every other church on the face of the earth.

How many of the new generation of our converts know anything of the great apostolic Wesley? Paul, Luther, Wesley? What a trivium! Yet how little known. What studies they do furnish, what fields of learning open. How many of our best citizens know what Methodism really is, and the stern logical necessity for its existence, the irrefutable reasons for its doctrines, its polity, the power of its movements, and the ecclesiastical statesmanship it has developed, or its diffusion throughout the world?

But enter the church and let us ask what proportion of our new recruits are almost countless hosts—understand the organic structure, the constitution, doctrines, and grand forthcomings and mission by which she is distinguished from all other denominations? Can they tell us why they are Methodists? Why they are not Roman Catholics? Why they regret the peculiarities of the Protestant Episcopal Church? Why they are not immersion-exclusives? Why they are neither Pelagians, Calvinists, nor Unitarians? Why they are what they are? Can they give their reasons? Do they know why the Methodist Church puts far away the confessional, extreme unction, purgatory, priestly pardon of sin, the broken sacrament—giving only the bread—the worship of Mary, the adoration of images, and the invocation of saints? Do they know why we positively reject the fable of the apostolic succession in the hierarchy? Why we discard old pagan modes and dramatic forms of worship and cling to the simple examples of our Lord and the early church—the church of the first three centuries? Do they well understand why we reject "dipping" as a mode of baptism, or only allow it for conscientious sake in the subject? And why we keep the covenant and bring our children with us, by baptism, to Christ?

We might swell the interrogatories, but have proceeded far enough to convey our thoughts and fears. Now we insist upon it that higher attainments in Christian knowledge and doctrines are the needs of the church to-day. Not that we put the standard lower than its range in sister churches—of them it is not given to us to speak—but, in our own communion, it is too low for a healthy vitality. We talk, and write, and preach about the necessity of revivals—a great, wide spread universal work—but there also needs an increase of light. "The entrance of thy word giveth light." Light is force. It is developed energy. It is a quickening power. It is a spring of vitality: a fountain of life. Hence the solemn wall—"My people are destroyed for lack of knowledge;" for that "knowledge to be sought rather than choice gold."

We have known a revival to prevail in a church, and perhaps forty or fifty additions be made to its communion—and four or six new subscribers obtained for the church Advocate—perhaps not so many. Four new books—our books—and few stores of true advancement really made in the right direction for an intelligent and useful convert. Hence instability, and the lack of a dignified, growing, consistent, progressive life in the church. Usefulness could not result, because that implies knowledge and intelligence, and the proper means of their promotion were not employed—perhaps were not known, or it so, not available.

We are aware that we shall be told that "the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts." We shall also be told that there are some thirty church weekly Advocates published in the Methodist Episcopal Church, South alone. All very well, and yet the facts, the grievous facts remain, and light, more light, revival light, life inspiring light is the crying necessity of this day.

WE MUST RE-EDUCATE THE WHOLE PEOPLE.

We must pour the breath of spring over the half employed minds and hearts of our people, and awaken fresh blossoms and prepare for a vast and compensating harvest. Our zodiac spans a hundred years. New Year's Day is near at hand, all is stir, and preparation for celebrating the event. Colleges, missions, noble charities, great church enterprises are all in full favor under the brooding wings of the mother of us all—the church of our love.

We shall now ask, that something be done for the membership of the church, for the members of Zion.

Our object is to lift the whole church up to a higher grade of Christian knowledge. Methodist intelligence, and church learning, and, of course, revival force.

We simply propose that the Centennial Committee, or some co-ordinating power, shall arrange for the cheap and efficient publication of a monthly paper. Not to be a periodical, properly speaking, nor to be a permanent publication, but to continue for four years if its work keeps it alive, if not to be suspended, whenever it fails to meet a simple support.

It must not be in a newspaper form, but that of a *Times*, or *Octavo* page, with good, clear type, fine paper, handsome and attractive—to be called "The Church Monitor."

Let the motto of the first issue be entitled "What is Methodism?" Let suitable questions be annexed. Let it be stamped with merit and authority, and let it lack nothing in style, tone, learning or logic.

Then let every church in every city, town, or glebe, organize a church literature guild. Let them compass the church and the community, and prepare to put—into the hands of all the people monthly. They will have a treasurer and corresponding secretary in each guild. Suppose we call these tracts "Church Studies, A Centennial Monitor, Or Methodism Explained."

Very well. But they must be cheap. Nothing for mere profit—not one cent. The highest price of each ought not to be over a few cents. Occasionally one might cost three cents—never higher. It would be the pleasure of the guild to get everybody to read the "Studies," or "The Church Monitor." Roman Catholics, Episcopalians, Baptists, Unitarians, skeptics, the professional gentlemen, merchants, mechanics, and capitalists, and families, and put in their hands, they would read them. Then they would have learned something which, without the guild, they had never known. Something worth knowing. Methodism is not a tape, it is not a farthing candle to be half snuffed in a semi-occasional intern. It is the world's want, the great illumination, the defence of God, the exposition of his universal fatherhood, and a universal atonement. It is the last turn of a leaf in the book of God's wonderful dispensation of saving grace. We must lift our people to a higher plane. The auspicious hour is near at hand. We may not have suggested the best and most feasible and practicable plan as one small upward movement. But may it not then be preliminary of a better one? We ask of the church press an impartial, candid, charitable review of what we have proposed.

Perhaps we shall be told "It is too big an undertaking for our Publishing House." That is to be seen, let the managers answer. Perhaps "It might interfere with the patronage of the several Advocates?" Never, it would open the door to double their circulation without doubt. Perhaps the clergy generally will not take an interest in the work. Well, if a few drones, drillers, and dreamers push it aside—after it has been authorized—why, the youths and women of the church, with the several Methodist Churches among the colored people of the South—who will receive and pay for many thousands of the monthly "Studies,"—together with the great majority of our preachers, and higher classes of the Sabbath-schools, will give the enterprise their support.

Finally, these "Studies," having a series of questions annexed, could be made the delightful theme of a Wednesday evening conversation and discussion in connection with the usual prayer meeting; or an hour, or some afternoon in the week, could be set apart for that special service. A Sabbath in the country could be well given to the "Study," led by a layman in the absence of the preacher. Indeed the layman the best leader and correspondent with the people.

But, so full and suggestive is the subject, that we have already made this article too long, and so hastening to a conclusion, we commend its consideration to our members at large, our pastors, and preachers with the honored and reverend Bishops, doctors, editors and publishers; for "I speak as to wise men; judge ye what I say."

RELIGIOUS INTELLIGENCE.

MISSIONARY.

The total missionary income of all the British missionary societies amounts to about \$1,000,000. This does not include the income of the Bible and Tract Societies, whose income respectively was \$1,500,000 and \$1,000,000, the latter including sales. The London Missionary Society (Congregational) increased its receipts thirty per cent, and reinforced its Central African mission. The Church Missionary Society advanced its receipts to \$1,000,000, and also enlarged its Central African mission. To this must be added, to get the total of Church of England offerings for missions, \$2,000,000 to the Society for the Propagation of the Gospel—a total of \$1,710,000 from the richest body of Christians in the world.—The Presbyterians of England also advanced their receipts about \$1,000,000. So that it is easy to see that the past year is without a parallel in the history of missions, looked at from the treasury point of view, the record of results is not less cheering.

A correspondent of the Indian Witness gives a touching account of a Christian widow, a widow who spends her life traveling from place to place, preaching Christ and teaching his word to the women of India. She is a lady of unblemished reputation, of rare ability in her work, without pay or direction from any society. She goes about in the shape of a Hindu, and tells the story of the Cross to thousands of her countrywomen. She spends weeks, or even months, in one locality, and wherever she finds Christian work going on at once joins with the workers and gives them all the help she can.—Gospel in All Lands.

Rev. W. Humber of Palatka, Fla., recently read three copies of the Woman's Missionary Advocate and sent four copies of the Advocate of Missions. He writes: "I want them for the use of the Sunday-school, and shall keep them and let them out as we do the Sunday-school books. The children must be instructed.—Woman's Missionary Advocate.

Good idea. Wish every pastor would follow his example.—Editor.

The British and Foreign Bible Society shows no sign of decadence. Nearly two million copies of the Bible, either entire or in its principal parts, have been circulated during the year, and the number of agencies from the society since its commencement now reaches the enormous total of nearly four hundred copies.

The English Baptist mission on the Congo, in Stanley Pool, and express their gratitude to Mr. Stanley for his advice and assistance. They say that the passing back and forth of the 30 or 40 carriers employed by the Belgian expedition has greatly softened the prejudices of the natives.

Mr. Walter C. Jones, who, nine years ago, gave the English Church Missionary Society \$50,000 for work in China and Japan, has recently made a thank-offering of \$100,000 for the recovery of his son from sickness. Four years ago he gave \$100,000 to found the India Native Church Missionary Fund.

The report of the Evangelical Lutheran Board of Foreign Missions shows an increase of sixty-five per cent. in the contributions in the churches during the past two years. The Woman's Foreign Missionary Society will send out two more missionaries this fall.

Ninety years ago 213 2/3 s. d. was the amount on the only subscription list in England to carry the gospel to the heathen. To-day the society in England raises £200,000 in million dollars a year for mission work.

The Baptist Missionary Union maintains 150 missionaries, 1,301 native preachers, 1,075 churches, with a membership of 102,415. There were 12,645 converts baptized during the past year. The receipts for the year were \$16,586.

The French have seized the Presbyterian mission station at Eto, of the New Hebrides group, taking advantage of the withdrawal of the missionary to another station and of the delay in filling his place.

Three members of the mission at Onore were proposing to start upon a journey September 4, with a view to selecting three new mission stations, each to become a centre of gospel influence.

A porter in a Mexican mission, with a monthly salary of twenty dollars, has built in San Lorenzo a church for the free use of the mission, and a house for the native preacher.

Rev. David S. Spencer, who is under appointment to the Japan mission of the Methodist Episcopal Church, expects to leave for that field the first of August.

## Our Young People.

WRITTEN WORDS.

BY JESSIE M. GRIFFIN.

At words  
Were birds,  
And swiftly flew  
From lips  
To lips  
Owned, dear, by you  
Would they  
Telling  
Be hawks and eagles  
Or hies  
And true  
And sweet? Who knows?  
Let's play  
To-day  
We choose to be  
Birds like  
And true  
With dove-like breast  
'T is queer  
My dear,  
We never knew  
That words  
Like birds  
Had wings and flew

From Texas.

Mr. Editor: Hoping that you may find a place in your excellent paper for a letter from me, I will try to write one. I want to write something about the little city of Kaufman, in which I live. It has a population of nearly one thousand inhabitants, and it is the county seat of Kaufman county. The district court has been in session four weeks, and will continue one week longer. They have sentenced six prisoners to the penitentiary, which is a sad thought to me. The judge told them that he always thought it was the want of proper raising that caused men to be imprisoned in such a way, and that he was sorry for them. Therefore all of us who have good mothers should be so thankful.

We have an interesting Sunday-school here and have preaching nearly every Sunday. Our pastor, Bro. Rosser, is an excellent preacher, and a good man. District Conference will be held in July, beginning on the fifth. A few weeks ago Rev. Mr. Hendrix, of Terrell, Texas, a Presbyterian preacher, made a Sunday-school speech, which was very interesting. In his speech he asked the little children if they knew what was the prettiest thing they ever saw; but no one could give him an answer. He then told them it was a little baby boy in its infant purity. Then he asked them what was the ugliest thing they ever saw. Now all the little fellows were sure they could answer that, so they all promptly replied, "It is a girl baby." This caused a considerable laugh. Then Mr. Hendrix told them, "No, it is not a girl baby. It is an old man in his slacks; one who has neglected to improve his youthful days, and has allowed the evil spirit to conquer his soul."

As a general thing, the people here do not attend church as much as they ought, which is shown in the following story: The preacher was calling around to see the people at their homes. He went to one house, and, after spending an hour or two in pleasant conversation, he asked permission to have prayers. The husband was absent, and when he came home his little boy, about two years old, ran and met him, and said: "Oh! papa, a man came here to-day, and before he left he took a book and read some, and then we all turned down and prayed." It seemed to be something unusual to him.

A few weeks ago I visited the little town of Forney, the place where I used to go to school. I found it had changed considerably. It had nearly all been burnt down, and some of the girls who went to school with me were married, and a great many of the people who had lived there had moved away; but the saddest news I heard was that two of my little schoolmates had died and passed into the dreary regions of the dead. One of them was a boy about ten years of age. His father told me that there was nothing false about his little boy, for he had never told him an untruth. "The other was a sweet little girl about six summers. I don't but they are now resting in the sweet fields of Eden, where I hope we all will meet when we are done with this world."

From my friend,  
KATIE M. TUCKER, June 20, 1883.

Mr. Editor: I was so pleased to see my letter in your good paper. We are going to lose our superintendent, and we are all very sorry he is going to teach school somewhere else. My teacher, Miss Mary Stall, still keeps our class. Bro. White tries to do the very best he can for Monroe. Several little girls joined the church this year. My sister, Eugenia, joined the church the first year Bro. White came here.

From my friend,  
MRS. M. TUCKER, June 20, 1883.

Mr. Editor: I was so pleased to see my letter in your good paper. We are going to lose our superintendent, and we are all very sorry he is going to teach school somewhere else. My teacher, Miss Mary Stall, still keeps our class. Bro. White tries to do the very best he can for Monroe. Several little girls joined the church this year. My sister, Eugenia, joined the church the first year Bro. White came here.

From my friend,  
MRS. M. TUCKER, June 20, 1883.

Mr. Editor: So many little people are writing for the Advocate, I will write too. We have had a good Sunday-school, although not so encouraging now. We have preaching at Method Union twice a month. Papa (our pastor) and Bro. Griffin preach for us. I am a member of the church. We take your paper and like it. I will ask the little friends a question: How did Saul's friends prevent the Jews from killing him at Damascus?

From my friend,  
J. H. McDONALD,  
MORTON, MISS., June 20, 1883.

A Good Model.

I have lately been visiting a gentleman whom I should like to tell about. He lives on the banks of the Delaware River, not far from Trenton, New Jersey.

It is very delightful to talk with this

gentleman, and to see how well he is acquainted with the birds and the four-footed animals of his district, all of which are under his jealous protection. He has a dozen little "tracts" and a mile of his house, each of which is tended by a partly different class of plants and animals, so that there is never any lack of variety in his studies. The truth of this will not seem clear to you at first, perhaps, because you are accustomed to think that, in order to find any great diversity in outdoor life, you must search through great spaces of country. But my friend's farm would show you that a great many little differences are ordinarily overlooked, which, when you come to know them, are such to be real and important. And this can be proven in one place about as well as in another.

For instance, it is easy to divide the estate I am speaking of into four districts, so far as natural history is concerned. First, there are the upland fields and house-gardens; second, the steep hill-side, grown dense with trees and tangled shrubbery; next, the broad, level, lowland meadows; and lastly, the creek, with its still, shaded waters, marshy banks, and flowery banks.

Now, while there are many trees, bushes, and weeds that are common to all these four districts, it is also true that each of the districts has a number of plants and animals that are not to be found in the others. You would not expect to get water snakes, muskrats, or any wading birds on the high fields behind the house, nor do the woodchucks, quails, and vesper-sparrows of the hill-top go down among the sycamores by the creek. One quickly gets a bird's-eye view of the great fact that any species of animal or plant may be spread over a whole State, or half the continent, yet, nevertheless, be found only on that kind of ground which is best suited to it. One of the first things a naturalist has to learn, therefore, in respect to an animal, whose habits he wishes to study, is what sort of surroundings it loves, and he will be surprised, particularly in the case of the smaller creatures, to learn how careful animals are in this matter, since upon it, as a rule, depends their food and safety. There are certain snails, for example, which my friend finds in one corner of his farm and never anywhere else. A pair of Bewick's wrens have lived in his wagon-house for some years, but they are the only pair in the whole county, and would be on his farm to look anywhere than on his long-grown hill-side for the worm-eating warbler, the morning warbler, or the chat, though his gardens are above either many other farms. Similarly, if the bird called the rail decides to make its home in his land, he will put itself along the creek, but in a marshy part of his meadow, I might never find a large number of these examples, but these will suffice.

For more than twenty years my friend has been diligently studying this single square of ground, and he has many a time thought he knew it pretty well by this time, and he does not. I believe, that any other square mile is known in the United States. He can tell you not only the names of a hundred things about our common animals which are real news; yet he thinks that he has only begun, and is finding out something more every few days. Ernest Ingersoll, in St. Nicholas.

NEVER GIVE UP.—It is said that Napoleon I. declared there was no such word as "impossible" in his dictionary. He certainly did many things that ordinary men deemed impossible, and showed that human energy may move a world. There is a saying that "time, patience and perseverance will accomplish all things." Now, time, patience and perseverance will not require much time for his marvelous conquests, and is required to have been an important man, but his perseverance was remarkable, and his opinion, energy and perseverance are the two greatest forces of human progress. One of these qualities, at least, is shown in the following incident by a writer in the Evangelist.

I know a boy who was preparing to enter the Junior Class of the New York University. He was studying languages, and had to learn three examples for his next lesson.

The following day he came into my room to demonstrate his progress. Two of them he understood, but a third, a very difficult one, he had not performed. I said to him:

"Shall I help you?"

"No, sir! I can and will do it, if you will give me time."

I said: "I will give you all the time you wish."

The next day he came into my room to recite a lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it, if you will give me a little more time."

"Certainly," you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and, moreover, they teach us something we should have seen some other way. I know I had to face his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of the most momentous labor.

So many of us have solved the problem, and what was of individual greater importance to him, he began to develop mathematical powers, which, under the inspiration of "I can and I will," he has acquired to cultivate, and finally he is a professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

A WORD TO THE BOYS.—Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman history now, and read of Cicero. On the day on which they wanted to make him die, where did they find him? In the field plowing.

What about Marcus Curius, who drove the Romans out of Italy? Look him up; you will find him busy on his little farm.

The great Cato: you have surely heard of him—how he rose to all honors of the Roman state—yet he was often seen at the field with the slaves. Simple Africans, who conquered Hannibal and won a triumph for Rome, was not ashamed to labor on his farm.

Lucius, one of the noblest of Roman patriots, might have been seen many a day plowing among his maidens.

Butter, even, than the example of noble Romans is the advice of the wise man: "Whatever they hand doeth to do, do it with thy might." Better than this, even, are the beautiful Testament words: "Not without the business, fervent in spirit, serving the Lord." There! after this you will feel ashamed not to work.—Visitor.



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS. REV. J. T. SAWYER.

REV. W. L. G. HONNIGT.

THURSDAY, JULY 12, 1883.

The Central Christian Advocate sent out two hundred and fifty copies of a circular letter to as many leading laymen and ministers inviting an expression of opinion as to the extension or removal of the pastoral term limit. The first installment of answers is presented in the last issue. Of the thirty-seven responses eighteen favor extension or removal, sixteen oppose either, and four are undecided. The question will be vigorously discussed from now until next May, and will be an issue in the election of delegates to the General Conference.

The recent Iowa Republican Convention made an outspoken declaration in favor of prohibition. More than seventy of the ninety-nine counties instructed their delegates to have a prohibition plank put in their platform. So, despite the unfavorable decision of the Supreme Court prohibition is the dominant sentiment of that State. Some party leaders oppose it, and the Democrats are hopeful of success as the party of free liquor. On such an issue it deserves a defeat out of which victory can never issue. The party that leagues with liquor must be opposed by Christian manhood everywhere.

We have received in an envelope, post marked, "Nashville, Tenn., July 6," and addressed to "Editor NEW ORLEANS CHRISTIAN ADVOCATE," without caption or signature, note or comment, a copied extract from the Richmond Christian Advocate of July 6, 1882, referring to Dr. C. K. Marshall at the Ecumenical Conference, and an extract from this Advocate, of recent date, containing Dr. Marshall's approval of our comments on a certain "connectional matter." Why this document was sent is not difficult to divine. But its author certainly is neither a prophet nor the son of a prophet. If he imagines that the personal relations of gentlemen in any wise affect or control our utterances. We discuss principles and not individuals, and in such discussion we are not controlled by any person, place or thing.

We have received two copies of the Baptist Flag, a paper published in St. Louis. One number has an article from a Baptist minister complaining bitterly of our journalistic discourtesy in not admitting to these columns a long article from his pen. We are not publishing a paper in the interest of the immersion heresy nor for the accommodation of aged garrulity. His name and pamphlet were referred to in an article in our columns, but not offensively, and in no sense demanding a personal reply. By the way, the Flag is after Bro. Graves on the subject of intercommunion. The author of the Great Iron Wire has raised a speck of war, and is himself about to be crushed under the wheels of his own denominational machinery. He makes a strong fight behind his new line of defense, but without the dash of his younger years. Bro. Graves says the old arguments in favor of close communion are worn out—are illogical and untenable—and new defenses must be resorted to. They never had to us any logical consistency, and we are glad their greatest champion has at last candidly acknowledged it.

Reference is made to Gen. Sherman's graceful retirement to private life. Officers of the army are superannuated according to the almanac. He has reached the age when the law says he must become an officer men, though vigorous and active. In a speech recently made to the cadets at West Point, he referred to his retirement from the generalship of the army in well chosen words and without any evident spirit of censoriousness or regret. It is a fact worthy of commendatory mention. At the eventide it is not always light to the spirits and purposes of men. They grow sensitive and censorious with years. The enforced superannuation of failing strength is resented, and its very suggestion becomes an offense. With the Christian this ought not to be. Like the palm tree he should bear the richest fruits of the Spirit in old age. His joy and pride should be to encourage the younger and more active in the ranks. It necessarily gives pain to feel that our active ministry is over, but there is corresponding gladness that other, and maybe abler, hands are bearing the banner to greater triumph.

## Unauthorized Justice.

The spirit of private justice and mob violence is menacing the peace of our country. We need not resent the statement or deny the fact, because Northern partisans reiterate it and make political capital out of it. It is a sad, humiliating, disgraceful fact, and demands speedy correction and counteraction. Every day we hear of lynch law being executed in the case of some offender. A band of masked regulators overpower a sometimes too yielding sheriff, and, without warrant of law or benefit of clergy, hang a helpless prisoner. And too often "the best people" in the community are ready to say, "they served him right." Thus sanction is given to lawlessness, and no effort made to discover and arraign the lynchers. To correct this evil, enthroned the sanctity of law, and respect for constituted authority and human life, we need a social, moral revolution. This Advocate is no alarmist, but, without fear, will speak words of truth and soberness. The spirit of killing must be stamped out.

Every act of unauthorized justice makes each participant, ever after, reckless of human life. His one desperate deed, however dastardly the crime he would avenge, gives him a contempt for all law and its proper administration. He sneers at its tedious processes and threats for a summary enforcement. And for fear that some violent hand, with a ready trigger, will avenge his own bloody work, he becomes himself a walking arsenal, with an acute ear and eye for every sound and motion. The homicides of our section are traceable to the lynch law spirit of a few years ago, too often condoned, if not applauded.

There are no circumstances when lynch law is allowable. Its effect in deterring criminal classes from like deeds is lost in its ruinous, deadly influence upon the participants themselves. The forms of law should be preserved inviolate, and its administrators held to a strict account. The argument in favor of summary punishment—that law, in its ordinary processes, is too tedious and uncertain—is mischievous and misleading. We can not secure better administration by becoming outlaws ourselves. We defeat the ends of justice by taking its cause in private, ruthless, unauthorized hands. The greatest enemies to the peace and security of a community are those who constitute themselves its guardians and champions.

The conviction and punishment of a criminal, after a fair and impartial trial before a jury of his peers, is a moral educator to a community. There is in it no passion—no over-riding of any legal rights or restraints—but a calm investigation and condemnation in the clear, cold light of reason, justice and humanity. The brutal violator of a little girl's purity was arrested in Georgia recently and brought to the injured child's outraged father. Friends besought him to have the man lynched; but, like the true, well-poised citizen and Christian, he said: "Let the law take its course." Had he obeyed impulse, when he thought of his little daughter's ruin, he would have revengefully replied: Yes, let the miscreant swing from the highest scaffold. We honor and commend that father's wiser course. And if such principles had have prevailed years ago we would hear of less lawlessness to-day.

On this subject the pulpit must speak out with no uncertain sound. As faithful watchmen we must rebuke it as a crying and growing evil. A distinguished judge on the bench said to us: "The cheapest thing in my district is human life." Surely then the church can not afford to hold her peace.

## Winona District Conference.

We spent a pleasant day last week at West Station, in attendance upon the Winona District Conference. This visit was specially delightful because of the renewal of old friendships and associations. To the east of this village, some twenty miles, is Kosciusko, this editor's birthplace, and where he spent the years of childhood. To the west, some eighteen miles, is Black Hawk, where we lived and labored one year as a young pastor. From these places old friends had come, bringing with them the sweetest memories of the past. What a blessed providence that the brightest things linger longest in memory! The many little annoyances and unpleasantnesses are forgotten. But for this the shadows of the past would darken and sadden our lives. The eye dwells more intently upon the silver lining than the threatening cloud.

We found the presiding elder, Rev. T. Y. Ramsey, Sr., in the chair, and conducting the business with all carefulness and true episcopal dignity. His bow yet abides in strength, and he is in labors most abundant.

He is a veteran in the work, this being his seventeenth year in the presiding eldership. Bro. J. B. Streeter, of Black Hawk, was at the secretary's table, of course. He has aptness and eminent fitness for that very important position. He records facts with accuracy and neatness, without adjectives or comments—shining virtues in the typical secretary. The Conference was one of the largest we have ever attended. Laymen from almost every pastorate in the district were present, and actively participated in all the proceedings. They are posted as to the law of the church, and hesitated not to speak as occasion seemed to require. We have not found so great activity among the laymen in any district.

Reports from the pastors were quite encouraging. Methodism seems to be well organized in that section, and in large measure meeting its mighty responsibility. The salaries of preachers had been met to the amount of from twenty-five to sixty per cent. of assessments. For an agricultural and cotton growing section, where revenues are available mostly in the fall and winter, this report was indeed creditable. The Sunday-school interest seemed to be at high tide. More schools were reported than at any previous Conference, and most of these thoroughly organized and doing efficient, true Methodist work.

Presiding Elder Ramsey made one statement that deserves general consideration. He said that after one and a half years on the district he had never entertained a single application for license to preach. This rather shades the pleasant picture, and may well excite serious concern. Healthy wifehood is evidenced by a fruitful motherhood. The church, "the Lamb's wife," must bear children to the Lord. We can measure the spiritual life of a church by its productive history and nurturing care. And when some of these children are called to the prophetic office there is exceptional spirituality. The atmosphere must be wholesome and the nurture diligent that develops preachers. We know a church that has given many noble, stalwart sons to the ministry. Great is her honor, and greatly to be praised! Let us think on these things: We need laborers, and should be earnestly praying the Lord of the harvest to send them forth.

The report of the Committee on Books and Periodicals, presented by the chairman, Rev. W. B. Murrah, was hearty and enthusiastic in the endorsement of this Advocate. We are obliged to the chairman for his kind commendation and the Conference for its ready and unanimous adoption. Our paper is rapidly spreading over the North Mississippi Conference, and with every mail comes letters of encouragement and confidence.

Rev. J. T. Newell, of Grenada, was present, and preached on Friday a sermon, on Christian brotherhood, of great force and eloquence. Dr. H. F. Johnson, of Brookhaven, arrived on Friday night, just as we were leaving.

Rev. Q. A. Oats, the pastor at West Station, has favor in the eyes of his people, and is enjoying great prosperity. We brought away most pleasant recollections of our visit, and of the generous hospitality of Mr. Gowan and family.

## Without Wavering.

The exhortations in the word to steadfastness in doctrine and fidelity in practice are very many, and they are set forth in phrases very full of meaning. Human nature is weak and unwatchful. It is weak at many different points, but each of these points is guarded by a special exhortation. The Lord Jesus has gone through the whole of human life, and he has set up along the whole way directions for the guidance of those who follow him; here a precept and there a promise; here an exhortation and there a reproof; here an encouragement and there a warning. Sometimes he has seen fit to bring all these together at one point. Precept and promise and exhortation and warning all come together at the same place. Surely that must be a point of peculiar and imminent danger to the Christian pilgrim. Malleous foes must lie in ambush near that spot and unseen dangers lurk around it. The soul's darkest enemies have concentrated their forces there, and are crouching, like beasts of prey, for the fatal spring upon the unwary traveler. While it is a place of danger, and full of enemies, the great Captain has left there his own impenetrable armor for the use of the assailed pilgrim. The "girdle of truth and the shield of faith and the breast-plate of righteousness and the helmet of salvation and the sword of the Spirit" are all there. The same weapons, offensive and defensive, with which the Captain of salvation encountered and overcame his foes at the same place,

are left in reach of every one coming to that point of conflict.

By this method, which our Lord has adopted, of bringing precept and promise and warning to bear upon the same point in human probation he evidently intends to show that it is a dangerous time in human experience—a perilous point in human life. The fact that a commander strengthens the approaches and doubles the guards and concentrates his forces upon one point shows that he considers that point threatened and more accessible to the enemy. So when our Lord, in his word, takes special care to surround any point in human experience with promise and precept and warning it is simply saying, in the most expressive language, "here the enemy will come in like a flood." There are places, then, in the journey of life where the foes are more numerous and more furious, and these are the places our Lord has specially pointed out and guarded by his method of weaving precept and promise and warning about them.

At all these points the special exhortation is: "Stand fast!" Steadfastness is to be maintained at all times and places, but at these dangerous times and places it is reinforced by precept and promise and warning, and is to be maintained "without wavering." What a beautiful classic word the divine Spirit has chosen to express what he means by steadfastness! It means "without bending," "without inclining to either side," "firm and erect." It is a military term, much used by the poets and historians of ancient Greece. The Christian is a soldier, and while he is to display the soldierly qualities all through the campaign, there are special times when he must bring up all these qualities to reinforce and sustain his firmness in the terrible assaults that are made upon it. To go into this furious fight before the arrival of these reinforcements is simply to dash into the jaws of destruction. In these conflicts the Christian soldier must be *panoplied*; that is, he must be covered up in his armor. The darts of the enemies darken the air and hiss from every direction, and often, when they are flying in defeat from the field; their poisoned, Parthian arrows, do the work of death upon the unwatchful pursuers.

Firmness is the foundation upon which all the qualities of a good soldier are built. Without this all the training possible can never make a good soldier. The Christian soldier—the man who fights spiritual foes—without this soldierly quality will gain no great victories, and will be easily captured by his enemies. Hence the exhortation "put on the whole armor of God," that ye may be able to stand." A wary foe always attacks the weakest point. The weak point is the one not covered by the armor. The Christian soldier who goes into these conflicts with but a part of the armor of God on instead of displaying courage has made a display of rashness that will deliver him into the enemy's hand. To go careering into a spiritual battle with nothing but the "helmet of salvation" on the head is simply to invite the point of the enemy's spear to the heart. To march unflinchingly forward with nothing but the "breast-plate of righteousness" on is simply to expose the head to the cleavage of the enemy's battle ax. The Christian soldier must be *panoplied*—covered up by "the whole armor of God."

When a man puts on this armor and keeps it on he will be "able to stand without wavering." And many men and women have demonstrated to the world that they were true Christian soldiers. They have put on the armor and stood firm and erect at the post of duty. They have avowed their religion before the world, and declared by their words and deeds, that they would do anything, sacrifice anything, suffer anything rather than give up their faith. Panoplied in the armor of God, they are afraid of nothing but the displeasure of Heaven. They have stood firm in their Christian liberty, and held fast their profession of Christ, and been consistent in their lives, and lived to work for God and humanity, and thereby have become a spectacle and a wonder to the angels above. These soldiers have made a display of moral heroism that has lifted them above earth's heroes. The record of their simple lives is dotted here and there with achievements unequalled. The spiritual power which their steadfastness projected into the realm of spiritual forces is making itself felt in all the ages. No soldiers ever endured so many privations, no soldiers ever made so many grand marches, no soldiers ever stood so firm before so many fierce assaults, no soldiers ever made so many victorious charges, no soldiers ever sustained so few defeats as these firm Christian soldiers. Having put on "the whole armor of God," and felt that it was impenetrable by the enemy's weapons, they

have marched and fought their way through life, and are now enjoying the peace which their own invincible courage conquered for them. The one purpose of their lives was to succeed. The one promise which cheered them in all their conflicts was the last earthly words of their Lord: "I am with you." The one sentiment which animated their being was the holy aspiration to "hold fast the profession of their faith without wavering."

## Holly Springs, Miss.

Twenty-four hours in this hospitable town furnishes one who is industrious in seeing many things of interest. It is true, midsummer does not give you the rush and push of what people call "business." Everything is quiet along the street. Even the winds seem indisposed to stir out much in the sun. Yet a newspaper correspondent, a true son of Acolus though he be, must not imitate the indolent prudence of his quondam gusty brethren. So out your scribbles!

Rust University is the first point of interest visited. This is the new name given to what has previously been known as Shaw University. Dr. Rust, long known for his zeal and works in the interest of the African race, has given a sum of money to the erection of a magnificent building upon the University grounds, and the school has been named after him by way of compliment for the donation.

Prof. W. W. Hopper met us cordially, and when informed as to the object of our visit lost no time in showing us through the building. We were shown into sixty-five rooms, from basement to garret. These are, of size, finish and equipment, suitable to the uses to which they are to be devoted. The dining-room and chapel especially struck us as fitted to their purpose. The recitation rooms are well adapted to purposes of both instruction by teachers and recitation by the pupils. In these were to be seen some specimens of drawing, geographical, geometrical and artistic. A map of Africa was upon one of the blackboards, accurate enough to be distinguished as the dark continent. Mental queries arose: Why is Africa uppermost in the young negro's mind? Why does a Massachusetts boy try his hand upon Cape Cod or Martha's vineyard? Has the former sold out his interest in North America? If the negro is to be an American statesman, patriot or servant even, can he be taught without having the American Continent first and most lastingly impressed upon his imagination? Aeneas even, when in love with Dido, had Italy upon his mind, and thither he gravitated. With the same be true of our brother in black? The fact of his progress is patent, but that progress is Africanward. He does not Anglicise. He is learning the classics. Rust University has had the past year twenty-five or thirty students of Latin. These have made good progress. But whether this progress will develop alike with them as with the whites is to be tested. It is well worth our while to inquire as to what effect ten years hence this will have upon our social and political status. When there are more negroes acquainted with the classics than whites how shall the civilization of Mississippi be denominated so as to distinguish it from that of New England? It seems plain to me that the negro is not going to be absorbed, nor do I have any disposition to absorb him, and the question may therefore be pertinent at an early day.

The cost of Rust Hall has been \$23,500, and the building has not been unreasonably expensive. It is worth the money, and from its point of prominence looks down upon the city of Holly Springs that in many respects has shown its kinship with Rip Van Winkle. When the most conspicuous objects of interest in a city or State become the homes and nurseries of a race the day is not distant when that city or State belongs to that race. When Northern Methodism points to its successful and renowned colleges planted on Mississippi soil, and Southern Methodism can point only to a few leaky-roofed shanties as their high schools, then it will not be long until Southern Methodism must take a back seat in the halls of history. It is time we were waking up. It is no time to say that we want to do more for our children than was done for ourselves. If other people are doing more for their children it becomes all orthodox Methodists to love their children as well. Let not the next generation of Methodism charge us with defrauding them of their native rights of an even start with the world. These moralizing thoughts by the way.

The Roman Catholics have a flourishing school here. We drove by the buildings; did not ask to enter on account of sore feet, but we enjoyed the outlook. Everything around the air of neatness and thrift. How

many converts Romanism makes through its schools is hardly realized. It is the nursery of foundlings that Protestants let them pick up.

The jug factory was the next and last point of interest visited. This is located near the railroad depot. We learn that the earth from which the pottery is made is brought from a point about four miles distant. The workmen are kept busy, and yet the orders come in more rapidly than can be filled. We stood by and looked on while the potter made a jug and a pitcher, and neither was "marred in his hand." He had "power over the clay." The potter's field was near, and broken fragments brought up the many beautiful and grand vessels that God had designed unto honor in the church, but they had "become marred." Had our life illustrated the perfect or the imperfect clay?

Here, with such reflections, we turned toward the parsonage. Reaching there we found Bro. and Sister Boon awaiting us. Soon exhilarating tea and coffee cheered our conversation and enlivened our spirits. Next to the prayer meeting, where we found some sixty persons in attendance. We took the omen for good—sometimes there are not sixty persons at prayer meeting.

A pleasant night in the home of Gen. Featherstone, and breakfast brought us to the end of the programme for Holly Springs. We found few copies of the Advocate taken here. The people have so long been in journalistic connection with Memphis and Nashville that it is difficult to teach them a new love. No time for canvassing, but the hope is that by and by, on its merits, your paper will come in for its proper share of patronage. But I must close this hasty and lengthy epistle. More from Iuka.

T. A. S. A.

## From Trenton, La.

Mr. Editor: Yesterday Dr. Gus Flournoy and the writer, accompanied by a number of the Trenton ladies, went out back of Trenton, some eleven miles, to Liberty Baptist Church, to organize another Woman's Christian Temperance Union. After religious services Mrs. Robert Randle and Mrs. E. D. Frickey read some appropriate selections, and talks were made by Bros. Camp, Steele and myself. An organization was then effected with the following officers:

President, Mrs. Dora Ford, Methodist; general vice-president, Miss Jettie Patrick, Methodist; first vice-president, Miss Mollie Smith, Baptist; second vice-president, Mrs. Dora Shepherd, Methodist; third vice-president, Miss Ida Covington, Campbellite; fourth vice-president, Miss Janie Milling, Baptist; recording secretary, Miss Angie Patrick, Methodist; corresponding secretary, Miss Elva Calhoun, Baptist; treasurer, Miss Sallie Wyatt, Baptist; solicitor for Union Signal, Mrs. Dora Ford, Methodist.

Rev. M. E. Shaddock, Baptist Sunday-school evangelist, made a most earnest and eloquent appeal for temperance, after which the meeting adjourned. Dinner over we returned to Trenton, having had a delightful day. May God bless the labors of the Forkville Woman's Christian Temperance Union.

JUNE 28, 1883.

## LATER.

Mr. Editor: Last Friday the ladies of the Trenton Woman's Christian Temperance Union went to the Island and organized their fourth union. Rev. B. F. White, who accompanied them, has no doubt sent you an account of the trip and their great success. To-day, at Beechwood Springs, a short distance from town, was held the fourth of July independence, temperance and Sunday-school barbecue. It was a perfect success. There were present in the neighborhood of five hundred persons, and the old people were reminded of their ante-bellum gatherings of the sort. The music, vocal and instrumental, was finely rendered, adding greatly to the enjoyment of the occasion. After very delicious remarks by General Superintendent Capt. John E. Morris we listened to three most excellent addresses. W. F. Millsaps, Esq., of the Monroe bar, made the fourth of July speech proper, and most handsomely did he accept himself. Dennis M. Sholars, Esq., admitted to the practice of law by the Supreme Court at its last session in Monroe, made the temperance speech, and by his logical force, startling figures and moving eloquence, made a lasting impression on his auditors in favor of that righteous cause. C. C. Oliver, M. D., made the Sunday-school speech, and, though we have heard many on this subject, we can not say that we have ever heard a better. The committee who had the matter in hand succeeded admirably in their choice of speakers. The dinner, served on a four-sided rustic table, fifty feet on a side was all that it could be. None could possibly go hungry in the face of such plenty. Throughout the day the temperance ladies were busy getting signers to the pledge, and not a few gentlemen, as well as ladies, did so. The white ribbon of our origin was seen on very many, showing how rapidly the cause of temperance and prohibition is growing in Ouachita parish.

JULY 4, 1883.















## PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, July 9, 1883.  
Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. D.	To-day.	Set.
Low ordinary	11-16	11-16
Ordinary	9-10	9-10
Good ordinary	8-9	8-9
Low middling	9-10	9-10
Middling	10-11	10-11
Good middling	10-11	10-11
High middling	10-11	10-11
High extra	10-11	10-11
Receipts since our last	350 bales.	
Receipts previously	1,534,699 bales.	

## SUGAR, P. D.

Fully refined	24 00
Prime	23 00
Choice	22 00
Yellow clarified	21 00
White clarified	20 00
Powdered	19 00
Crushed	18 00

## HOLMES, IN MILK, P. D.

Common	4 00
Fair	5 00
Prime	6 00
Choice	7 00

## RICE, LOMLINA, P. D.

Common	4 00
Fair	5 00
Prime	6 00
Choice	7 00

## BATTER, P. D.

Western	15 00
New York	16 00

## COFFEE, P. D.

Rio, ordinary	8 00
Rio, fair	9 00
Rio, prime	10 00

## CHEESE, P. D.

Western	15 00
New York	16 00

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## NEWS OF THE WEEK.

## DOMESTIC.

CINCINNATI, July 3.—A terrible and fatal accident occurred on the Cincinnati, Hamilton and Dayton Railroad at Winton Place crossing, just north of the Spring Grove Cemetery, at 9:15 to-night, whereby six persons were instantly killed.

The Thunderbolt express, coming South on the New York, Pennsylvania and Ohio Railroad, due here at 8:30 and half an hour behind time, running fast to catch up, struck a buckster wagon, in which were a family of six persons and a driver, and every one of them except William Bertsch, the driver, was killed. Bertsch escaped with serious, though not fatal, injuries. The wagon was broken to splinters. The family were that of a huckster, Mr. Henry Kracke, and they were going to their farm, seven miles from Winton Place. Mr. Kracke has been living on the farm for the benefit of his health, while the family lived in the city. The names of the killed are Henry Kracke, his wife and four children—John aged 19, Annie 16, Maggie 13, and Lizzie 7. The bodies of the victims were thrown in fragments in the grass by the roadside, where they were picked up by the light of lanterns and brought to the city. Mrs. Kracke's head was severed from her body, and all the victims of the disaster were horribly mutilated. The engine was so bempered with blood that it was sprinkled with flour to clear the stains.

LITTLE ROCK, July 4.—An Indian Territory special says: A severe storm swept over the country in the vicinity of the Cheyenne Agency last night, doing great damage. A tepee, in which there was an aged Indian woman, was struck by lightning, and the occupant instantly killed. Many tepees were blown away and the inmates badly wounded.

MACON, Ga., July 5.—The first bale of the new crop of cotton was sold at Albany, Ga., for 25 cents per pound. It weighed 835 pounds and was classed middling. The cotton was raised by Primus W. Jones, of Baker county.

NEW YORK, July 6.—The board of Managers of the American Bible Society have communications from the Gaboon and Corisco Mission Presbyterians, asking the society to print the Old Testament in the native tongue. Progress in the preparation of the Scriptures for Corisco, on the basis of the Chinese version, was reported. Grants of \$10,000 for copyright and \$2750 for books were made. Last month 41,755 volumes were consigned to exportation in 27 States; one Bible society was recognized as auxiliary in Alabama, another in Kansas and a third in Missouri. The receipts for June were \$34,016.30; issues of scriptures for the month 120,578 copies.

ARCADIA, La., July 7.—The Louisiana Baptist State Convention assembled yesterday at this place in annual meeting. Seventy-three churches, 10 associations and six aid societies were represented, aggregating 207 delegates. Upon permanent organization, Judge W. H. Jack, of Natchitoches, was elected president; W. S. Copeland, of Claiborne parish, parish vice president; Elder G. W. Hurlstield, of Mansfield, secretary, and J. P. McElroy, of DeCade, treasurer, with Dr. R. E. Jackson, of Natchitoches, as assistant.

NEW YORK, July 7.—The heat to-day was as intense as that of yesterday. The deaths this week number 1051, against 716 last week. The total deaths of children under 5 years of age this week were 407.

WASHINGTON, July 9.—Postmaster General Croghan will to-day forward to the postmasters at New Orleans and New York copies of his decision in the lottery case together with letters directing those postmasters to discontinue the delivery of money orders or registered packages to the agents of the Louisiana Lottery Company.

## FOREIGN.

LONDON, July 3.—A terrible calamity occurred during the launching of the steamship Daphne near Glasgow to-day. The Daphne capsized near Renfrew, five miles from Glasgow, and traffic on the Clyde is suspended, owing to the interruption to navigation by the capsized steamer.

The Daphne, which was constructed for the coasting trade, is a vessel of 500 tons burden. Two hundred workmen were on board when she capsized. A diver states the companion way of the Daphne is blocked up by a solid mass of bodies, one upon another. It appears that the men who were at work below when the ship went over rushed from their work and became jammed in the passage way. Some bodies still have tools in their hands. The diver thinks that there are still in the vessel as least a many corpses as have already been recovered. Forty-one bodies had been found last night when darkness stopped the search. The divers say they felt many more bodies.

LONDON, July 4.—A Shanghai dispatch says the Chinese commander despatched the French propeller, and referred the French ambassador to the foreign board at Peking.

There were 112 deaths at Damietta Tuesday and three at Samanoud the same day. The sanitary cord around Damietta stretches in a circle 15 miles in circumference. The two recent cases at Alexandria reported as cholera were really gastric fever.

ALEXANDRIA, July 7.—One hundred and seven deaths from cholera occurred at Damietta yesterday, 30 at Mansurah, 10 at Samanoud and 11 at Menzouh. During the 24 hours ending at 8 o'clock this morning 72 deaths from cholera occurred at Damietta, 50 at Mansurah, 9 at Samanoud and 3 at Shirbin.

LONDON, July 9.—The 90 deaths from cholera at Damietta, 38 at Mansurah, 1 at Alexandria, 6 at Samanoud and 6 at Shirbin, reported in the Cairo dispatch of last evening, were the fatalities for Saturday. The number of deaths Sunday were 88 at Damietta, 64 at Mansurah, 9 at Samanoud, 7 at Shirbin and 1 at Alexandria.

A private telegram from Alexandria states that 67 deaths from cholera occurred on Monday at Damietta.

HAVANA, July 9.—Advices from Venezuela state that locusts are making havoc in many parts of the country. They have reached Puerto Cabello, Valencia and the island districts in the same locality. In one night all the vegetation in the neighborhood of Moron was destroyed. It is feared they will soon reach the fertile valleys of Caracas.

## Church Dedication.

The new Methodist Church, at Bogus Chitto, Miss., will be dedicated to the service of God on Sunday morning, 11 o'clock, August 5, 1883. Rev. J. A. H. Jones, presiding Elder of the Brookhaven District, Mississippi Conference, officiating. All are cordially invited to attend. Collection will be taken up.

## CAMP MEETINGS.

The camp meeting at Shiloh, Calo circuit, Mississippi Conference, will embrace the second Sunday in October, commencing Thursday evening before the eleventh day. Ministers, local and itinerant, are invited to attend, provision will be made for them. This camp ground is situated ten miles southeast of Brandon, five miles south of Pelahatchie, Vicksburg and Meridian railroad. Conveyance at Pelahatchie Friday morning to convey ministers to the camp ground.

The camp meeting at Trenton Camp Ground, 12 miles south-east of Morton Station, Vicksburg and Meridian Railroad, is to begin on Thursday night before the second Sabbath in September. It will be conducted on the self-sustaining plan. Ministers are earnestly requested to come. We will have conveyance at Morton, on Friday and Saturday, 7, 8.

Cypress Bayou Camp Meeting will commence Friday before the second Sabbath in August. Preachers invited. Camp ground 15 miles south of Shreveport on the Texas and Pacific Railroad.

Coushatta Academy Camp Meeting commences on August 31. Davis Springs Camp Meeting commences on October 6.

Ministers are not only invited, but urged to come as my health continues feeble and I shall have to depend on my brethren to help me.

There will be a camp meeting at the Flaggon Camp Ground, commencing on Wednesday night, August 15. The meeting will be conducted strictly on the self-sustaining plan. There will be a boarding tent on the ground. All are invited and all expected to take care of themselves. We propose to begin the meeting on Wednesday night and close it on Sunday night.

The camp meeting at St. Matthews Camp Ground, four and a half miles southwest of Hickory, Vicksburg and Meridian railroad, is to begin Thursday night before the third Sabbath in August. The self-sustaining plan is adopted. Preachers are earnestly requested to come to our help.

The China Grove Camp Meeting will begin on Friday before the third Sunday in September. Ministers are invited and will be provided for.

Beach Springs Camp Meeting will commence Tuesday before the second Sunday in September. All ministers are invited to attend—local and itinerant.

The camp meeting at Bell Cheery Springs will begin on Thursday, August 16, 1883.

The Annual Camp Meeting of the Henington Camp Ground, will begin Thursday August 16, present year.

The Topsaw Camp Meeting, ten miles east of Summit, Miss., will begin on Friday night before the second Sabbath in August next. We will be glad to see all the preachers who can give us help.

Providence Camp Meeting will begin Friday, July 27, and will continue until Thursday morning following. Ministers generally are invited and will be provided for. The camp ground is situated fourteen miles east of Hazlehurst, Miss., is beautifully located and well watered.

Preachers and others who come by rail to Providence Camp Meeting will stay at Hazlehurst. Trains will run daily from Hazlehurst to camp ground and back. The back fare will be paid for preachers by the association.

The Lake Camp Meeting will begin at Lake Camp Ground, near Vicksburg, and Meridian railroad, on Friday before the first Sunday in July. It will be on the self-sustaining plan.

Send the ADVOCATE to your friend for the next year and you will not regret it.

## MISCELLANEOUS.

## The Secret

of the universal success of Brown's Iron Bitters is simply this: It is the best iron preparation ever made; it is compounded on a thoroughly scientific, chemical and medicinal principle and it does just what is claimed for it—no more and no less.

By thorough and rapid assimilation with the blood, it reaches every part of the system, healing, purifying and strengthening. Commencing at the foundation it builds up and restores lost health—in no other way can lasting benefit be obtained.

25 Dearborn Ave., Chicago, Nov. 7. I have been a great sufferer from a very weak and nervous system, dyspepsia in my stomach, and everything I ate gave me trouble and I could eat but little. I have tried everything recommended, but have taken the preparations of a few physicians, but got no relief and I took Brown's Iron Bitters. I feel none of the old troubles, I am a new man, I am getting on my feet, and feel first-rate. I am a railroad engineer, and now my trip regularly. I can hold my own in the race of your world.

BROWN'S IRON BITTERS does not contain whiskey or alcohol, and will not blacken the teeth, or cause headache and constipation. It will cure dyspepsia, indigestion, heartburn, sleeplessness, dizziness, nervous debility, weakness, &c.

Use only Brown's Iron Bitters made by Brown Chemical Co., Baltimore. Crossed red lines and trade-mark on wrapper.

## Annual Conferences.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Denver.....	Phenix	Hargrove	July 25
Montana.....	Willow Creek	Hargrove	Aug. 15
Columbia.....	Independence	Hargrove	Sept. 12
Missouri.....	Chillicothe	Wilson	Sept. 12
Kentucky.....	Cynthiana	Wilson	Sept. 12
Western.....	Peabody	Wilson	Sept. 20
Indiana Mission	Webster Falls	Pierce	Sept. 20
S. W. Missouri	Rockville	Wilson	Sept. 20
Illinois.....	Salmon	Keener	Sept. 20
Louisville.....	Hopkinsville	McVeyre	Sept. 20
Pacific.....	Coloma	Hargrove	Oct. 10
Holston.....	Chattanooga	McVeyre	Oct. 10
West Texas.....	San Marcos	Fisher	Oct. 17
Tennessee.....	Chattanooga	Pierce	Oct. 17
Los Angeles.....	Los Angeles	Hargrove	Oct. 24
St. Louis.....	Poplar Bluff	Granbery	Oct. 24
N. W. Texas.....	Goodnow	Fisher	Oct. 31
North Texas.....	McKinney	Parker	Nov. 14
Arkansas.....	Arkansas	Granbery	Nov. 14
N. Alabama.....	Birmingham	McVeyre	Nov. 14
East Texas.....	Tyler	Fisher	Nov. 23
Little Rock.....	Malvern	Granbery	Nov. 23
N. Georgia.....	Dalton	Pierce	Nov. 23
N. Carolina.....	Statesville	Keener	Nov. 23
N. Mississippi.....	Oxford	McVeyre	Nov. 23
German.....	Grassville	Parker	Dec. 6
B. Carolina.....	Sumter C. H.	Wilson	Dec. 12
Alabama.....	Newport	Granbery	Dec. 12
Mississippi.....	Patuxent	Pierce	Dec. 12
South Georgia.....	Macon	Keener	Dec. 12
Memphis.....	Union City	McVeyre	Dec. 12
Georgia.....	Knoxville	Keener	Jan. 5
Florida.....	Madison	Keener	Jan. 5



# Christian Advocate.

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NEW ORLEANS, THURSDAY, JULY 19, 1883.

WHOLE NO. 1407.

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Christian Advocate.

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## THE MASTER'S QUESTIONS.

Have ye looked for sleep in the desert?  
For those who have missed their way  
Have ye been in the wild waste places,  
Where the deer and wandering stags  
Have ye trodden the lonely highway,  
To find a soul and darkness there?  
It may be ye'll find in the gloaming  
The faintest of footprints there.

Have ye folded a babe in your bosom?  
The trembling, neglected infant,  
And taught it the little lost ones  
The sound of the Shepherd's name  
Have ye searched for the poor and needy  
With no clothing, no food, no bed?  
The Son of Man was among them,  
He had need of their sympathy.

Have ye carried the heavy water  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
Courage, and I will be with thee  
Have ye told the faint of heart  
Of the strength of the Father's hand  
Have ye guided the pilgrim's footsteps  
To the shelter of the Father's hand?

Have ye stood by the lowly and weak  
To sustain the flow of mercy  
Have ye been the source of strength  
And strength to the faint and weary  
Have ye felt, when the Spirit  
Has descended on the lowly and weak  
And blessed the lowly and weak  
That they should be strong and true?

Have ye kept with the lowly and weak  
In the agony of war  
Have ye been the source of strength  
And strength to the faint and weary  
Have ye felt, when the Spirit  
Has descended on the lowly and weak  
And blessed the lowly and weak  
That they should be strong and true?

Have ye felt, when the Spirit  
Has descended on the lowly and weak  
And blessed the lowly and weak  
That they should be strong and true?

Analogies of Nature and Grace.

BY REV. W. H. ANDERSON, D. D.

The same God that created the world, formed the human body, and breathed in it the living soul, has redeemed fallen man by his beloved Son, and offers to sanctify us by the Holy Spirit.

Whether in the world, or in the kingdom of grace, there is the same Divine law of growth, the same creative power which brings a new orb or a new creature in Christ Jesus.

The same angelic song is heard when God shines into a human soul, the light of the knowledge of the glory of God, as when light originally lit up the dry land just called out of chaotic darkness.

God's laws are not the exhibition of himself, are the same adaptation to one grand design—his own glory and the good of others. Acquaintance with Divine law in the objective teachings of nature's lessons will aid us in understanding the laws which govern the soul in its struggles for freedom from sin, and in its search and attainment of the truth and grace of God.

In nature we find the germ, the development, the growth in harmony with some mode of existence or the law of perfection in some character of production. There is the bestowment of life in the vegetable, the flower, the vine, the tree. This life is sustained, not only by proper articles of food, but by processes for preparing this food for assimilation to meet the wants of the plant or the animal. From the highest order of creation endowed with intellect down to the lowest grade there seems to be a remarkable instinct of self preservation, ability to appropriate and prepare suitable food, and to perceive and provide against the injurious and the dangerous. This instinct seems to take on the appearance of high intelligence, but is limited in its expansion as it is sudden and efficient in its appearance.

How industriously do plants seek for light and moisture, and with what marked necessity do the bees find and select the honey, the birds and fishes obey the proper time for migration! How marked the instinct of self defense and the self preserving process of providing for necessities and comforts in winter time in hibernation and supplies.

In the natural world the stages of development are marked by peculiarities, and time is required for mature development. The processes are slow and comparatively imperceptible, except by comparison and at remote periods. The growth of the human body is hardly noticeable in

babyhood, even by a mother's eye. The tree, though it marks its growth by its annual rings, scarcely tells of its growth by its daily shadow. We can scarcely know the growth of the rose or the increased size of the bunch of grapes, except by comparison of distinct and comparatively remote periods.

Inspiration uses the different stages of vegetable growth and human development to illustrate our gracious culture: "First the blade, then the ear, then the ripe corn in the ear."

We are "babes, children, young men, fathers," spiritually as to fact and progress as we are in the physical world. We are "to grow up into Christ in all things."

We can not in our haste interfere with marked periods in our gracious life any more than in our natural life. We must grow in knowledge, experience, of the truth and grace of Christ for many long years before we reach Christian manhood. We can not by any "forcing process" interfere with God's order. The babe can not leap from his cradle, drop his swaddling clothes, and by a sort of spiritual angle, at once become the wise Solomon.

The acorn does not germinate to-day and to-morrow furnish homes for the birds, their nests and their broods. Neither do we drop our spiritual primer, and then go to reading the "principles" of our holy religion. Time and patience are as necessary in piety for the maturity of graces as faith and energy. "He that believeth shall not make haste."

Perfection in love is held out as an incentive to action—our reward of toil and tears, our blessed preparation for heaven. Life's journey is not performed in a day, and a long arch intervenes between the rising and setting sun. There is a lovely harmony in the work of grace. We are born of God, then we grow, we ripen for heaven. However many "blessings" we may make distinct, we are born but once and every "blessing" is but a child's portion received from a loving Father, a foretaste of heavenly wealth. It is as wrong to ignore and depreciate "the blessings" and privileges of our "justification by faith," and to disturb our minds and hearts and paralyze our usefulness about some other highly distinct instantaneous religious process, as it is to deny the necessity of holiness and to neglect its continued pursuit and effort. The little child, on grandpa's knee, might just as well fret and refuse its little appropriate pursuits and joys, because it could not at once become gray-headed and need spectacles, as for the Christian, ignoring peace with God, to forget to be grateful and feel jealous of Stephen's dying look into heaven. There may be many long weary miles between us and the Jordan. It would be folly to have to carry our load, with us or our heavy iron-bound bridge. We do not need either till we get there, and it is God's loving care to provide for his faithful ones a safe, sure crossing place.

This is the railroad age; the telegraph is hardly rapid enough for it. If we are not careful we shall in our haste for "progress" leave truth and consistent piety behind us. Pagan ears are pleasant things in travel. Patient toil, steady step, climbs the ascent to God's holy, blessed home.

St. Louis, Mo., July 18, 1883.

## Missouri Correspondence.

Mr. Editor: It is fair to guess that the Methodists of Louisiana and Mississippi know as little of Missouri Methodism as we know of them. We would love to know more of you, and would be glad to be stimulated and the better acquainted. St. Paul provoked the emulation of his churches in one region by reporting what others had done. Macedonia is made to stir up Corinth, and Corinth encourages Macedonia. Philippi is held up as an example, and to this day the churches are warmed by the example of that church which says St. Paul, "sent once and again to the north and south."

All this is both prudent and fair. If Missouri and Louisiana can stir each other up to greater zeal, it is well.

There are in Missouri, in round numbers, sixty thousand Southern Methodists, with two hundred and seventy-five churches. Of other Methodist churches there are enough to make one hundred thousand in the State. This body is commendably active, and making fair increase annually. Reviews this year have been frequent and deep. The footing at the end of the year will show good gain.

Southern Methodists in Missouri own six colleges and for males, two for females, and three for both. In these schools about eight hundred students are instructed. I had the privilege of attending commenced schools at Central and Howard Colleges, which are in near neighbors. The year's work in each was satisfactory. President Hendrix is pushing the interests of Central, and its future is full of promise. An endowment of half a million dollars will soon be realized for Central College. We do not. Our institutions must be able to compete every way with those of the State. And this will we do, if God permit.

One of our preachers has been detected carrying concealed weapons

and exposed. He was thought to be a good, intelligent preacher, studious and scholarly; but Central College authorities found that he was possessed of the sharp implements of a real doctor of divinity, and so published him to the world branded with a double D. He is now known as the Rev. W. C. Godbey, D. D. Had he not taken to school keeping, and got into the president's chair of Morrisville College, he might not have been detected; but his fellow educators found him out. Let your men who carry concealed weapons beware. Another one or two are suspected in Missouri; notably a certain college man not now to be named.

We have a body of strong and faithful preachers in Missouri, without any "stars." We have some men exceptionally full, round, complete, and destined to help shape affairs for the future. We have our full share of excellent pastors and preachers. I doubt if any State in the whole country can make a better showing. But we have none so "brilliant" to dazzle the people, who in turn daze the orators, till they forget themselves under the foolish applause. When a preacher, who rarely converts a sinner from the error of his way, is put in possession of such a "reputation" that all his strength is needed to keep it, both he and the applauding multitude are duped. The past looms up with sad illustrations. Save us from mere brilliant men. When preachers get a conscious "reputation," and become solicitous about maintaining it, already they are fallen. New Orleans has a recent importation that carried some of this. In the light of Calvary and heaven, and the example of apostles, oratorical "reputation" becomes an impertinence. I do not disparage eloquence and eloquence, nor depreciate the uses of oratory to persuade men, but for a preacher to go off on the tangent of nursing mere popularity for such gifts and glorying in such possession for itself, it is the sin of stupidity. A herald of Christ who is afraid to preach twice on given occasion for want of preparation, and in fear lest his reputation should suffer, is a poor, weak slave. I believe we have not one such in Missouri; but we have a body of men full of their message and ready to proclaim it.

We have one pastor borrowed from you who is a character. Dr. John Matthews, stationed in Kansas City, is a preacher so unique as to provoke a criticism from every hearer, either favorable or unfavorable. Every one says, I never heard a man just like him. He is sharply criticized, but he is numerously loved. I am free to confess that his style is unpleasant to me, and if all people had my poor taste, he would have few hearers; but people of superior taste love him, and thousands bear him. He has the largest congregation in Kansas City.

Not only so; he has penitents and converts and conversions. His success includes his talent. The successful preacher is the good preacher. The doctor will read these notes, and I hope I shall have his endorsement. I will not say of him as he said to a wide audience of us, at Nevada, last fall—that he didn't care a snap for our opinion; for I do care for the opinion of others, and if I do not have the confidence of my hearers, I can do them no good. We do all covet the good opinion of our neighbors, and especially of our hearers. For such reason St. Paul made himself all things to all men that he might win some. Dr. Matthews is no doubt under the same need.

I am greatly pleased with your paper. I hardly read it, but something provokes special thought, evokes a prayer, a tear, or a thanksgiving. I will read editorials that set me to examining myself, as the recent one on "Retelling the Pious." And I take to correspondence that inspires my courage, as a recent article on the faithful work. Bro. Billingsley writes vigorously. He seems to me to confound regeneration and the witness of it. Not every one is unregenerate who wants the witness. C. Wesley's paraphrase of Habakkuk III, 17, 18, sets this forth strongly.

Our St. Louis Advocate has a new associate editor—Rev. E. M. Bonds. He and Dr. McAuley will make a strong team, take notice. May St. Louis and New Orleans pull together like true yoke fellows?

Respectfully yours, A. W. JOHNS.

ROOSEVELT, Mo., July 18, 1883.

## Letter from California.

Mr. Editor: I do not know whether I ought to apologize for not writing sooner or for writing now. At any rate, I have not written before, and I will write now. Where shall I begin? Several things have occurred. Which shall I tell about first? Well, let us see. Oh, yes! the evangelists—the holiness evangelists. They came during the week of prayer, while the two Methodist and Baptist churches were holding union meetings. They were not willing to join in with us; so we opened our doors to them and bade them God-speed, allowing them to conduct their own meetings. Ledford was the name of the singer, and Bro. Gallahorn—or, as one of our

local editors wrote it, "Gallycorn"—did the preaching. Both are Baptists. They held forth day and evening for four weeks. I hoped and prayed that much good would result from their labors, and, being an earnest seeker after holiness myself, I would have obtained the blessing. I heard several things taught that I could not endorse, heard the ministry abused and the church slandered; but I opened not my mouth, fearing to throw a straw in the way of some seeker. But I must not take up all my space in giving an account of this meeting. Let it suffice to say that I am sure no good was accomplished, and advise our people East, whether I have learned Bro. Gallahorn has gone, to let him pass on, and all others who are not content to leave converts in charge of the pastors, instead of organizing independent societies.

We have had Miss Willard with us, and, of course, the temperance folks were delighted. The largest hall in this town was filled to overflowing (the largest audience that ever assembled there,) and I doubt if one went away not convinced that the liquor traffic ought to be prohibited. But it, as she says, all the liquor advocates are opposed to woman suffrage, because "to place the ballot in women's hands means the destruction of the traffic." Why thrust woman into politics? It seems to me that she loses her logic here. Several other temperance lecturers have given us a call also; some good, and some not so good. One was a Miss or Mrs. Hall—something. I do not know anything against her, but do not care to hear her again. I presume that no part of the country is cursed with such an array of lecturers as California. During my short stay here we have been visited by all sorts, and one of the last features is they usually want to lecture on Sunday night, and if the lecturer is a woman, she must have one of the churches, and all the good folks must go to hear her. It would be better for the cause if those who are endeavoring to reform the morals of others were always moral themselves. Every good cause has suffered greatly here on account of imposters.

Two federals have recently been conducted in our town by an imposter, no prayers, no Scriptures. You know our Sunday law has been repealed. A few Sunday evenings since I took a walk around town for the purpose of inviting people to church. Several of the stores were open, and had been in the morning. Over two dozen schools were in full blast and I can assure you that it was a noisy crowd that were found on the sidewalks. "Come to church to night, gentlemen," said I, as I handed out my card. I only got one cursing in return of Ireland, who informed me that he was "first cousin to Bob Tugersol."

We are in the midst of harvest—the busiest of all seasons. A few days since I drove out into the country, passing a certain wheat field, the wheat standing. As I returned next day two wagons were loaded, and the balance was in sacks lying about over the field—cut, threshed and sacked all in one day. It was done with a combined header and thrasher. Although injured somewhat by a late frost, and scorched by hot winds, the yield of grain will be large. About two months will be required for harvesting and marketing.

Probably the prospects of our church in this coast were never brighter than now. The pastors are generally faithfully at work, and some of them are meeting with considerable success. We are still endeavoring some at Modesto. I have not yet met any of the evangelists, preachers, except Shurtough—the prophet, our irrefragable Sunday-school agent, and agent for the Pacific Methodist. He has paid us two visits. His friends will be glad to hear that, while he has increased in knowledge and wisdom, he has lost none of his zeal and energy. He is a good preacher, a successful agent, and is beloved and to demand wherever he goes.

We expect some revivals in October, and can use them. Much of the territory in this State is altogether without the gospel. One example in this county there are fifty-two school districts, in not exceeding ten of which there is preaching. The work is difficult—much more difficult than destitute fields in the South, but the field must be entered. The appropriation from the Board of Missions will aid us greatly in this.

I ought say that our Bishop Hargrove is very popular on this coast, but why say so? We love all our Bishops, and always the one that visited us last best. Certainly a better thing could not have been done for us than to have Bishop Hargrove return. He knows the work just now better than another could.

The Advocate is always on time and eagerly read. We do not get a better paper. Then—but hold! I can not take up more of your space or of my own time now.

As ever yours, W. C. ANDERSON.

Modesto, Cal., June 19, 1883.

## Our Foreign Letter.

The Pope has interfered in Irish affairs, but he was too late in exer-

cising his authority. He permitted two years of lawlessness and outrage to elapse before he exercised his authority over the faithful in the Emerald Isle, and now, when he would do so, he finds that they are not so docile and submissive as he expected. In fact, he finds that they are determined to have their own way in the political realm. Even priests have intimated that his nomination is almost an imperimence, and that in political matters his authority need not be recognized or respected.

The bill for legalizing marriage with a deceased wife's sister has passed a first stage in the House of Lords by a majority of nine. "Three sons of the queen were present and voted in its favor; two Archbishops and twenty Bishops voted against it, and the Prime Minister delivered an earnest and able speech in opposition. But the support of royalty will more than offset the arguments of the prelates, and will hasten its passage into law. We can not see what advantage will be gained by the passing of such a measure. For our part, we would not vote for it. If such a law were not in the statute book, we would not vote to put it there; but when it is there, and has been there for centuries, we would certainly desire to see it remaining there. If a grievance, it must be such a very small section of the community, and I question the propriety of making any concession to tastes and sentiment that feel such a restriction a grievance. However, there is every likelihood that the existing law will be repealed.

The Methodist Conference of Ireland is now in session, in Dublin, under the chairmanship of the Rev. Charles Garrett, of the English Conference. The two churches are so united that they are recognized as one in Wesley's Deed Poll. Ten members of the Irish Conference are members of the Irish Conference. Mr. Garrett is a man of work. He is, in his own country, a very successful and his name is a household word in tens of thousands of homes. He received a very cordial welcome to Ireland by William Butler, of the Methodist Episcopal Church, is an honored visitor at the Conference. He is an Irishman, and was for several years a member of the Irish Conference; but he wished to marry his deceased wife's sister, and emigrated to the United States and joined the Methodist Episcopal Church.

There has been a small decrease in the membership of the conference during the year. Emigration continues to deplete the numerical strength of Irish Methodism; but those who go to other countries increase the ranks of Methodism there. They are not lost to Methodism. The best antidote for the ills of Ireland is a pure and evangelized Christianity. Genuineness has been put down and its perpetrators punished; but the sedition and uncharitable spirit which inspired it still exists. Christianity would reach down to the root of the evil and effect a radical change there, and when the fountain would be purged the stream would become pure. The Conference has been a happy one, and altogether the condition and outlook of Methodism in Ireland are healthy, hopeful and cheering.

our city etc.

JULY 18, 1883.

## The Secretary's Column.

It is now definitely settled that Bishop Hargrove goes to China. He will sail from San Francisco about the first of next November. We hope he will have good reasons for erecting the China mission into an Annual Conference. On his way thence the Bishop might "take in" several other Conferences and learn something of their ways. The Methodists now have such gatherings all around the world.

The Rev. J. W. Farlow, and wife will sail from New York about the first of July for our mission in Brazil. Also James L. Kennedy will return with his helpmate. About one year from this date, Bishop Gambury may go down to South America and see how the brethren prosper.

Some people think that the Methodists are the best Christians in the world, because, as is said, they spend more money on their foreign missions than they do on their pastors and home churches. For this reason it is said that Trinity Church in Baltimore is the most religious congregation in Southern Methodism. They contribute over three thousand dollars for missions, and about the same amount for pastoral services and other church expenses. Their revivals are not more conspicuous than their liberality. "Take in," No. Not a rich man in it. But they have a leader.

District Conference. Bright village, Rich farm. Sunday morning. Horses, buggies, carriages, wagons in abundance. Christian people. Hospitable to the last degree. Large church. Fine audience. Delicious music. Subject announced on Saturday. Preacher present. Great expectations (on his part). Upper tension listened with becoming reverence. Four collectors. Cards and pencils. Result—a little over twenty-five dollars for

the conversion of the heathen! You do not believe it? Indeed we were there, but we never intend to tell you where it was. They reminded us of Bishop Pierce's wealthy planter, who was so delighted with the agent's speech that he subscribed fifty cents to build a railroad?

Since the appearance of Dr. Kelley's editorial some weeks ago, several brethren have written to us, asking space for their views on the condition of church membership. Their thoughts may now have the opportunity of taking air. Bro. Macdonell, of the Central Mexican mission, makes the following request: "I would like very much to have your advice as to the conditions of reception into the church—whether a clear conversion, in our sense of the word, or a correct moral life, ought to be required. We ought not to admit of less than a correct moral deportment; but whether that in itself is sufficient is the point about which I am now doubtful."

We have always been very well satisfied with the discipline of our church. "There is only one condition, previously required of those who desire admission into these societies, a desire to be saved from their sins. But whenever this is really lived in the soul, it will be shown by its fruits."

We need to be a pastor. When persons offered themselves for church membership, we addressed them in the language of the Discipline: "Dearly beloved, you profess to have a desire to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation."

At the doctor in Memphis, or the physician in the Parthenon, should wisely reply to Bro. Macdonell's inquiry through the Advocate's Missionary.

Take your collection for foreign missions at once, and in full, and send it to the right place. If you are a city pastor, already some of your congregation have gone to the country and sold out. If you are in the country, where the farmers keep what is time what their prospects are. Send the funds, and we will carry the back amount. Do not forget the one who passed at Conference.

We are delighted with John Newcomb's "A Tale of College Life." By Willie Wilton. Southern Methodist Publishing House. We have taken a copy home to our oldest. Good summer readings.

our city etc.

Whitworth Female College.

To give permanency to the college, and increase the facilities for educating, I am erecting a new college building to be devoted exclusively to school purposes. The building will be 65x111 feet, two stories high, built of brick, covered with iron, heated and ventilated by the best method and well furnished.

The improvements since I have been president of the college have been made mainly by myself. In view of the large outlays I have heretofore made for the college, the amount of work accomplished in educating so many young ladies, the number of teachers sent out from year to year, I now earnestly appeal to the public to aid in this enterprise.

1. Give the college your patronage, if you feel free to do so, without our demanding for it.

2. Contribute of your means even a small amount, if not able to give largely.

3. Solicit subscriptions from those able to give.

4. Recommend Whitworth College in your wills, if not disposed to give now.

Circulars containing plans of the building will be furnished on application to

J. W. FARLOW, President.

St. Louis, Mo., July 18, 1883.

## Carroll District Conference.

The Conference of the Carroll district met at Indian Missions, on Friday, June 22, 1883, at 10 o'clock. Rev. J. W. Farlow, of the Carroll district, presided. The attendance was good, every congregation represented. The reports were satisfactory and comprehensive, and showed that the various interests would not only compare favorably with former years, but that there was an advance in most of them. The spiritual condition was reported good, with evidences of a new spirit throughout the work. The preaching was regular. The conference love-feast was a great success. God was with us.

Delegates to Annual Conference: Judge W. H. Kellogg, of the Carroll district; Dr. J. W. Farlow, of the Carroll district; Rev. J. W. Farlow, of the Carroll district; and C. P. Hammondy.

The next session of the Conference will be held at Ripley, Miss.

C. P. HAMMONDY, Secretary.

It is not death that makes the martyr at the stake. Union Dale. The cry of distress lays hold of our Lord's omnipotence.

Be not stingy good—be good for something.—Thoreau.

None are so old as those who have outlived enthusiasm.



## J. M. P.

Sudden Conversion.

for any man, but he gives, every man, the "grace" or power to believe. Thus, Titus II, 11: "For the grace of God that bringeth salvation hath appeared to all men." The act of conversion, therefore, is not, properly speaking, the work of God only so far, as with repentance and faith, prayer, etc.; it is dependent upon the "grace of God" for its performance, while "the witness of the Holy Ghost"

"I do not know,  
I can not tell you when,  
I only know  
He is so dear since then."  
"Impossible" exclaims Bro. L

Another advantage accruing from this *modus operandi* would be a lesson of humility taught which no other system could teach, and which is known to the dwellers in those

## Obituaries.

KIMBALL.—FRANCIS H. Kimball was born, December 10, 1796, in Vinton, N. C., and, after an existence of eighty-six years, four months,

MASSINGILL, A. M'DONAL.  
MASSINGILL, A.—Died, in Floyd,  
April 8, 1887, Mrs. SARAH ANN LOU  
MASSINGILL, wife of Levy C. Mas-  
gill, and daughter of Dr. Tho-  
Brown, a Methodist preacher, who  
in 1871.  
Sister Massingill united herself  
the Methodist Episcopal Church  
South, at

Mrs. Williams' health had been failing for several years, yet her death was sudden. She had gone from Brookhaven to Chattanooga, visiting relatives. She was sick on the way. A few days later she was brought for interment to her native State. With the blessed repose of sleep in Jesus she rests from her labors and her works do follow her.

her. A. KLING.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, REV. J. T. SAWYER, REV. W. L. C. HUNTER.

THURSDAY, JULY 19, 1883.

The prohibition of liquor and the pistol would almost efface the criminal records of the country. Their mission is human destruction.

"Freshness, strength and purity are rare combinations of excellences"—is what the Winona District Conference said of this Advocate. Help us, brethren, and we hope to be more worthy of such commendation.

Bro. Jeremiah Barkum, of Post Oak church, was the representative of a numerous generation. Of each, as of him, it might be said to-day: "Nothing could be stronger on the subject of a cheap gospel than Bro. Jerry's talk, unless it is Bro. Jerry's example."

A private note from Rev. Wesley R. Tucker, dated July 12, brings intelligence of an excellent meeting in his charge at Crawford, Miss. There were several conversions and an upward movement given to the church in all respects. He was ably assisted by Rev. H. D. Howell and Rev. J. S. Oakley.

Rev. H. Capers, writing from Mooringsport, La., under date of July 9, says: "We have just closed a revival meeting at Greenwood, which resulted in eight accessions, making a total of nineteen at this church this year. Bro. Daves was with us two days and preached with great power. The church and preacher are revived and encouraged."

A missionary in China writes home this cheering news: "The general feeling toward missionaries is growing more and more favorable. They are regarded less as 'Foreign Devils' and more as messengers of peace, who bring *Pai Ma*, or 'The Happy Sound.' That is their beautiful characterization of the gospel. Surely the day is dawning upon that heathen land, though as yet we see but the first faint crimson streak that announces the coming of the great sun. May Heaven speed his noon-tide glory."

The one hundred and fourteenth Conference of the Methodist Church in Ireland has recently concluded a delightful session at Dublin. The last year has been one of marked prosperity. The Rev. Charles Garrett, the president, writes a note to the Irish Christian Advocate, in which he says: "It is blessedly clear that a better day is dawning on Ireland, and it is also clear that Methodism is doing much to bring it about." The Irish problem will be solved by the gospel. Give them the bread of life, and families will cease, and they will no longer be the world's lepers and pensioners.

Bishop Hargrove makes a strong plea for the church extension collection and early remittances. Ah! has been promised needy churches in the West, and it is all important that the amounts should be in hand by the session of the Denver Conference. Much depends upon our action now as to what our future will be. The Board of Missions made a liberal advance in appropriations for the Western work. Every dollar, however, is needed to sustain men in the field or those who may be secured. Now, if the Board of Church Extension can keep pace with this impulse, and help to build where our Zion may be planted, our growth will be solid and permanent. The staying power of a denomination is measured by its work of church extension. We hope the Bishop's appeal will meet with a quick and generous response.

We mentioned some months ago the case in Australia of certain excommunicates refusing to pay over to a priest the amount specified for praying the testator's soul out of purgatory until said priest produced legal evidence that the work had been done, and the spirit duly and finally released. Now we have another case in New York. A Roman Catholic left funds by her will to pay for masses for the repose of her soul. It was carried to the courts, and Judge Freeman said that such a trust had no existence in law or equity, because there is "no beneficiary or *cuius bonum* in existence or capable of coming into existence under the trust." With the march of intelligence that superstition must pass away. The idea of paid prayers affecting a soul after death! Masses are pompous and prevailing according to the cash.

## A Day Among the Baptists.

We spent Friday of last week at Crystal Springs, attending the Baptist State Convention of Mississippi. The day was set apart by special appointment for the consideration of State missions, and right enthusiastically was the occasion. The convention is a large body of earnest, active men—some veterans of many years' laborious service, others young and strong, full of hope and life. Some are scholarly, polished workmen and able ministers of the New Testament. Capt. W. H. Hardy, of Meridian, a lawyer of distinction, was the president, and has been for several years. Rev. H. F. Sproule, of Jackson, sat at the secretary's table. We know him well and favorably; he is as punctual as a clock and as accurate as a typical bank cashier.

The convention will be memorable for money raising. On Thursday nearly fifteen hundred dollars was raised for Mississippi College. On Friday, after address by Dr. Landrum, of New Orleans, Rev. J. B. Gambrell, editor of the Baptist Record, and Dr. T. J. Walne, the missionary secretary, one thousand dollars was collected, making a total for State missions during the year of ten thousand dollars. That certainly makes a grand showing—the highest commendation of their enterprise and liberality. When we left the convention was discussing a special report providing for the more thorough organization and unification of all their benevolent agencies.

Some things impressed us forcibly, as we sat in that body, and provoked many reflections.

1. They have displayed wisdom in stressing their State mission work and organizing it largely according to State lines. There are social and political relations that bring nearer together the citizens of the same State. If ecclesiastical lines conform thereto, approximately at least, it secures greater unity of purpose and homogeneity of church fellowship. A secretary has been in the field for nine years, traveling among the churches and ringing appeals into their consciences, until this gratifying advance has resulted. Again, they have appropriated liberally to strategic points. But a few years ago one of the best towns in the State was a mission. They employed an able, educated, strong man, gave him an ample support and put him to work. That is to-day one of their best organizations, and was able last year to give six hundred dollars to State missions. Few investments make such prompt and conspicuous returns. Our policy in most of these Southwestern Conferences is little less than playing at home missions. We are "dawdling at day-break." The meager appropriation of an hundred or two hundred dollars to a work, and the employment of an inexperienced man, is a waste of the Lord's money. Had we given from five hundred to a thousand dollars to a mission, and secured the right man, it would have been raised at once to a self-sustaining pastorate, and begun to make returns in literal missionary contributions. Our Baptist brethren have marked out a wiser course.

2. Their enthusiasm in the cause of ministerial and denominational education is rather phenomenal. The raising of fifteen hundred dollars to pay the arrears of professors' salaries is a rare achievement. Denominational unity and intelligent loyalty were at high tide to have made such a result possible. Young men contemplating the work of the ministry are provided with a collegiate and, if practicable, a seminary training before entrusted with pastoral responsibility. Many of these educated men—the recent alumni of Mississippi College—are their most aggressive and efficient convention workers. Each denomination must carefully ensure the cause of education. We can not afford to let others educate for us; nor can we in so doing meet our responsibilities to God.

3. Their churchliness of course was patent and prominent. "Now do we utter a word of objection." We err on the other side. Our exceeding liberality sometimes degenerates into latitudinarianism. There are some Methodists who are always apologizing for their church relation. They are quick to tell how it happened. We know some people who need vertebrating at that point. They need the courage of well-defined, clear-cut, intelligent convictions.

Altogether, we were pleased with the convention, and was no little affected by its enthusiasm. The Baptists preach experimental religion, and for that we honor them. That is of first and last importance. We can but regret, therefore, that so many of their good people have too much water on the brain.

The church in which the convention was held is a handsome new building, of Gothic architecture and modern finish. We noticed on the walls conspicuous posters warning

the gentlemen not to stain the floor with tobacco. Alas! that such appeals and protests are necessary. But they are. Our attention was also attracted by the clerical, straight-breasted uniform coats worn by the young preachers. That is rather orthodox among Baptists. We found Bros. Lewis, Hayes and Hopper of our clergy among the interested attendants upon the convention proceedings.

## Seashore Camp Meeting.

Other engagements have prevented our enjoying the camp meeting even for a day, but friends have kindly made report of the exercises from which this notice is written. The grounds have been considerably improved, adding much to the picturesque beauty of that charming seaside feast of tabernacles. There was some nervousness felt as to the effect of the gate fee, but the large attendance and general satisfaction expressed soon removed all occasion for fear. Restaurant facilities are ample, and everything is dispensed at reasonable rates. The tabernacle services are controlled jointly by the presiding elders of the New Orleans, Seashore and Mobile districts. The Rev. Dr. J. B. Walker, presiding elder of the New Orleans district, preached the opening sermon on Wednesday night, and sounded the key-note of the meeting. Up to Monday morning many souls had sought and found the pearl of great price, while Christians rejoiced in the love that passeth understanding.

A large number of ministers have been in attendance—some from a long distance. The excursion from Nashville enabled many Tennesseans to visit our delightful coast and worship God while the balmy Gulf breezes fanned their brows. Dr. J. B. McFerrin was present—the observed of all observers—and was in demand for the pulpit. His sermon on Sunday morning, at eleven o'clock, made a profound impression upon the immense congregation. Dr. W. M. Leftwich, Dr. G. W. E. Price, Rev. J. J. Tigert, Rev. T. J. Dungan, Rev. J. D. Scott and other brethren from Tennessee were present. Rev. W. W. Wadsworth, of Georgia, belongs to the Seashore, and was heard with accustomed pleasure. Preachers from Alabama, Mississippi and Louisiana gathered there in strong force, and did effective work. Of course Bishop Keener was on hand, with his eager eye upon the altar exercises. The Bishop believes in stressing the old Methodist methods.

Among other distinguished guests present on Saturday and Sunday were the Hon. Jefferson Davis and Col. C. P. Abner, the general passenger agent of the Louisville and Nashville line.

## Monteagle Assembly.

The Monteagle Sunday-school Assembly opens this week and will continue its daily exercises until the sixth of August. Ample arrangements have been made for a pleasant and profitable occasion. The location is in every way most desirable. Monteagle is in Grundy county, Tenn., on the top of the Cumberland mountains, fifteen miles from Cowan, between Seawance and Tracy City. The "Mountain Road," from Cowan up the ascent of the plateau, has an inclined track laid in the shape of the letter "V," and passes near the mouth of the celebrated tunnel under Cumberland mountains.

Distinguished specialists will have charge of the several departments. Dr. Van Lennep, the celebrated orientalist, Dr. Vincent, the prince of Sunday-school workers, and other gentlemen from the North, will be present, besides representative men from all the Southern States. Faros over all the lines of railway have been greatly reduced, and board on the ground will be most reasonable. A large attendance is desired and expected. Great good will result from this assembly, affording, as it will, an opportunity for the interchange of views by men from different and vastly divergent sections of the country. Ministers seeking a few days or weeks rest from pastoral labor will do well to run up to Monteagle. They will return physically invigorated by the mountain air, and spiritually refreshed by the exercises of the assembly. Sunday-school workers will hear much to stimulate their faith and enlarge the scope of their views. Temperance, missions, education and other subjects will be considered. We confidently expect Monteagle to accomplish for the South what Chautauqua has done for the North.

## Here and There in Texas.

BY BISHOP PARKER.

Mr. Editor: There is a narrow gauge railway now completed from Houston to Nacogdoches. "Houston,

East and West Texas" is the corporate title, but more generally known as the Bremond road. Two District Conferences called me up that way. The last of May was spent at Moscow and at Nacogdoches. The latter is about one hundred and forty miles from Houston, the former fifty miles less. Between the two an appointment was chinked in at a little new town called Lufkin. Very pleasant meetings, and the work on the Beaumont and San Augustine districts advancing.

This is, for the most part, a vast plinery, the trees standing thick along the road, tall and graceful, like columns bearing up the vaulted sky. The atmosphere is balsamic, the soil, except on the rivers and creeks, not productive. On the route we cross the San Jacinto and the Nechez rivers, but there are no springs, no flowing brooks. Generally the country looks thirsty and sterile, although about Nacogdoches the soil is fertile, and there are some good farming lands in the neighborhood of Moscow. The wealth of this country is in its timber. There are sawmills at every station, and between the stations—a world of lumber—and the hungry prairie regions are ready to devour it all. The railroads are making the poor piney woods a mine of wealth, and lands which a few years ago, nobody cared to have are now of great value. At the old prices of land a single tree would now more than pay for an acre.

Nacogdoches, next to San Antonio, is the oldest town in the Southwest. It now has about one thousand inhabitants in and near it, but I believe it has not been incorporated. Its situation is rather picturesque, a beautiful creek of clear water flows through it, and hills crowned with foliage are round about. The remains of earth-works may be seen in the vicinity, marking the spot of conflict in the times of Mexican rule and Indian warfare. A long two-story stone house standing on the square is known as "the old fort," and it is said that its walls have been standing nearly two hundred years. It was built for a fortress, evidently, and has an ancient look. Now there is a restaurant in one end of the building, a saloon in the center, and a store, warerooms and lodgings in other parts. After a long nap the whistle of the locomotive is waking up the old town, and there are signs of improvement. A good trade is expected this fall, and fifteen or twenty thousand bales of cotton are looked for. Henderson and other points will lose, and Nacogdoches will gain. Our church at Nacogdoches a few years ago ran down to one member; there are now thirteen, a comfortable but small church edifice, and encouraging signs of better times.

About forty miles west of Houston, on a narrow gauge, "Texas Western railway," also known as the Fred. Grant road, is a rural neighborhood, in the midst of which stands Asbury Chapel. Here the Galveston District Conference was held. The little chapel stands out in the open prairie, and the people who worship in it are farmers and stock-raisers living at various distances within a radius of five miles. A boundless expanse of grass lies along the road from Houston—often a treeless horizon—but about Asbury are mounds and necks of timber, and tillage and stock are blended. A good country this in which to live easily. The pasture is not yet fenced, and the herds range in common over these leagues of grass. Some of the most wealthy stock-men own scarcely an acre. The atmosphere is soft and breezy, and is regarded as salubrious, except in the Brazos bottom not far away.

A most quiet and easy District Conference, only one session a day, preaching morning and night, and all the drowsy afternoons for rest. At Patterson, on the railroad, seven miles from Asbury Chapel, a new church had been built. The dedication was on Monday morning, an abundant dinner for everybody, and then on the trip for Houston.

The Waco District Conference at Corsicana was prefaced by the dedication of a handsome church four miles from town, in the bounds of the Corsicana circuit. Quite a gathering there, some rain and mud, and a dinner under the trees. Corsicana is in one of the best sections of central Texas, the fertile billows swell around it, and corn, cotton and herds all seemed to rejoice in the recent rains. The city has, I believe, about five thousand inhabitants, and appears exceedingly prosperous. It can not rival Dallas or Waco, but it is, nevertheless, a most delightful and growing city, excellent society, and Methodism is steadily expanding. A small but neat new church is being built, and now about completed. In the eastern part of the town, Corsicana's greatest need is water—a supply for the city. There are no streams adjacent, cisterns are only a limited dependence, and wells in a city can not be wholesome. The Artesian

auger has failed to reach an adequate supply.

The commencement of the Southwestern University at Georgetown was not as tedious to me as most commencements are. Georgetown is thirty miles north of Austin, a town of three thousand inhabitants, situated in a hilly, rocky region, with some fine lands for tillage interspersed. On the top, from Round Rock up, the stone fences, quiet farm houses and snug barns remind me of New England. The San Gabriel flows hard by the town, and affords many picturesque views. There are rocky cliffs, grottoes, bosky dells, cool and deep shade, springs of purest water flowing in, and others bursting up from the bed of the stream. The birds are gleeful with song in the dark woods, and the maidens of the brook seem to respond musically to the notes of the wood-nymphs. What a refreshing drive that was through the brawling waters, and along the banks of the San Gabriel! Thanks to Bro. Snyder, and other good company, for that commencement episode.

The University exercises were, on the whole, satisfactory; declamation, essays, debate and delivery of medals were entertaining, and of a high degree of merit. Col. Welborn's address before the literary societies was especially a rare treat, eloquent in delivery, instructive, religious, entertaining. Connected with the University is a school for young ladies, taught by the professors of the University, and under their control. Here are one hundred and eight young ladies; and in the University, including the preparatory department, two hundred and eighteen young men; three hundred and twenty-six in all. The department of the young ladies was strikingly excellent, and that of the young men without fault. The exercises of the two schools were at separate times, except that the young ladies contributed to the musical part of the exhibitions and commencement exercises. I liked this rather better than the string band we used to have at Centenary. Evidently there is here a wise and faithful administration, good discipline and thorough instruction. The regent, Dr. Mood, has about thirty able faculty, and there are few, if any, better institutions in the South. The attendance was large, people from nearly every part of Texas being present, and there were ministerial representatives from all the Texas Conferences.

At Belton another District Conference. A considerable city, many well-to-do Methodists in it, but greatly in need of a new church. If there is any moral effect in cobwebs, dilapidation and dirt the new building will soon appear. A beautiful, healthful and productive country is this. Bell county is celebrated for its fertility and for the salubrity of its climate. I visited a spring, rising in the bed of Nolan creek, four miles from Belton, the waters of which taste almost exactly like the Blue Lick of Kentucky. The Lampasas and the Leque rivers are in the neighborhood, beautiful pea-green streams, the town being between the two.

Rockdale is on the International, in Milam county. Here the Clappell Hill District Conference was held. A good meeting, hot weather, large attendance and visible signs of awakening. The town is not large, but there is a most productive country around it, and signs of thrift everywhere. One thing to its credit is its freestone water. A sandy soil, post- oak timber, good water, a hospitable, church-going people. As usual, the seats for the new church did not arrive, but the house was dedicated in due form on Sunday morning.

A District Conference at Austin, now in progress, winds up this present itinerary. Our old Louisiana comrade, Rev. A. E. Goodwyn, is the pastor, and he has the foundations of a twenty thousand dollar church under the way. The contract is given out, and the new house is now assured. On the whole, church affairs are moving; there is great room for improvement every way, and there is improvement. Some gracious revivals are reported, but they are by no means general. As elsewhere, class meetings and family prayer are sadly neglected, but I trust the light of a better day is breaking. The southwestern part of the State has suffered greatly from drought, and also some spots about Austin, but generally the rains have been timely, and there is promise of abundant crops of cotton and corn. I learn that the wheat and oat harvests have not been as favorable as usual.

AUSTIN, TEXAS, July 12, 1883.

Woman's Missionary Society of the North Mississippi Conference.

Mr. Editor: The annual meeting of the Woman's Missionary Society of the North Mississippi Conference was held in this place, June 27-28.

Of the business proceedings I presume the accomplished recording secretary will give you an account. I only wish to give some facts of general interest and some impression made by the meeting.

In the first place, the harmony was beautiful. They seemed all to be of one heart and one mind. No disposition to place seeking or preference was manifested. In fact, the old officers who were present sought not to be re-elected, but all in vain.

In the second place, there was a skill and a business tact manifested which were surprising. I attended their meeting two years ago, and the improvement in business management is marked and gratifying.

In the third place, there was a consecration and devotion to the work and a vein of spirituality running through the proceedings which made it a means of grace to be present. One felt at the close of some of the sessions as if he had been in the midst of a melting revival.

In the fourth place, there was a modesty and delicacy of feeling and bearing throughout the entire proceedings which constitute the true ornament of woman. I think the greatest stalker for the Pauline rule would not have had his nervous sensibilities the least disturbed. And now as to impressions:

In the first place, upon the community. The announcement had been made that the doors would be opened to all ladies, and that their presence was desired. But the gentlemen were not to be ruled out in that way. There was some talk of closing the business houses. To use the expression of one, they wanted "to see what was in this thing." So by the time of the hour for meeting a large congregation of both sexes had assembled at the church. It is enough to say that curiosity gave place to interest, and that they generally continued to attend to the close of the business. Many pocket-handkerchiefs were in demand, even by the stronger sex, as they listened to the modest, simple but sometimes eloquent verbal and written reports of these goodly women. The beneficial effects on several of this class found expression in the class meeting held here yesterday. Several of the brethren testifying of the benefit received.

In the second place, as to the prospects of the work. I am firmly of the opinion that their prospects are decidedly more encouraging than ours. In the first place, they have the machinery by which to succeed. To begin with, there are the auxiliary societies. These meet monthly, and their only object in these meetings is to talk, work, pray and pray for missions. We have nothing answering to these. In the next place, they have their Conference societies, which meet annually, and spend two days in the interest of the cause of missions. Everything else is excluded. We have nothing answering to this. True, we have our missionary anniversaries, but, may I say it, Mr. Editor, as a rule these may be set down as perfect bores. I dislike to say this, but experience says it is true. And then we have our missionary day, which may result in great good, but in the present informal and, I may say, crude state the promise is not great. And in the next place, there is the annual meeting of their executive board, occupying four or five days exclusively on the cause of missions. Answering to this we have our Board of Missions, which spends about one day annually on the same cause.

In the third place, there is a simplicity, singleness of purpose, consecration and spiritual power attending their meetings which do not characterize ours. At least it appears so to me. Of course my standpoint is not a high one, nor is my horizon an extensive one, but these are the impressions I have received. I am profoundly impressed with the fact that this "woman's work for woman" has the elements of success in itself, and will succeed. May God give it success.

PARKES, MISS., July 1, 1883.

Mr. Gov. Shands, of Mississippi, has been invited to deliver one of the anniversary addresses before the American Missionary Association, in Brooklyn, N. Y., October 31. We have reason to believe that he will accept, and feel quite sure that his speech will be worthy of the occasion and his position. He has scholarship and culture, the orator's magic gift in good measure, the lofty independence of a statesman, and the broad catholicity of a Christian. His will be no narrow or purblind view of the question discussed. We are glad our brethren of the North are thus calling out and utilizing representative Southern men. The association will do good to both sections. Our brethren will be broadened in their sympathies and theirs will be purged of their prejudices.



... ..



## Household.

**RETENTION OF THE JELLY IN COOKING MEATS.** Existing in a liquid state in the ordinary flesh-meat, it is liable to be wasted in the course of cooking, especially if the cook has only received the customary technical education and remains in technological ignorance.

To illustrate this, let us suppose that a leg of mutton, a slice of beef, or a piece of salmon, is to be cooked in water, "baked," as the cook says. Keeping in mind the results of the previously described experiments on the egg albumen, and also the fact that in its liquid state albumen is diffusible in water, the reader may now stand as a scientific man in answering the question whether the fish or the flesh should be put in hot water at once, or in cold water, and be gradually heated. The "big endians" and the "little endians" of England were not more definitely divided than are certain cookery authorities on this question in reference to fish. I refer to the two which are practically consulted in my own household, that by Mrs. Beeton, and some sheet-jackets hanging in the kitchen. Mrs. Beeton says pour cold water on the fish, the jackets say immerse in hot water.

Continuing our attention at present to the albumen, what must happen if the fish or flesh is put in cold water, which is gradually heated? Obviously a loss of albumen by exosmosis and diffusion through the water, especially in the case of sliced fish or of meat exposing much surface of fibers cut across. It is also evident that such loss of albumen will be shown by its coagulation when the water is sufficiently heated.

Practical readers will at once recognize in the "soak" which rises to the surface of the boiling water, and in the milkiness that is more or less diffused throughout it, the evidence of such loss of albumen. This loss indicates the desirability of plunging the fish or flesh at once into water hot enough to immediately coagulate the superficial albumen, and thereby plug the pores through which the inner albuminous juice otherwise exudes.

But this is not all. There are other juices besides the albumen, and these are the most important of the nutritive constituents, and with the other constituents of animal food have great nutritive value; so much so, that animal food is quite tasteless and almost worthless without them. I have had especial emphasis on the above qualification, lest the reader should be led into an error originated by the base-soup committee of the French Academy, and represented by the letter that of regarding these juices as a concentrated nutrient when taken alone. From "The Chemistry of Cookery," in Popular Science Monthly.

**How to Cook Eggs.** Let us now make practical application of the law of albumen coagulation that were demonstrated in the test-tube experiment. The non-professional student may do this at the breakfast fireside. The apparatus required is a saucepan large enough for boiling a pint of water—the materials two eggs.

Cook the first in the orthodox manner by keeping it in boiling water three and a half minutes. Then place the second in this same boiling water, but instead of keeping the saucepan over the fire, place it on the hearth and leave it there, with the egg in it, about ten minutes or more. A still better way of making the comparative experiment is to use for the second egg a water-bath, or bain-marie, of the French scientific cook—a vessel immersed in boiling or nearly boiling water, like a glue-pot, and therefore not quite so hot as the source of heat. In this case the thermometer can be used, and the water surrounding the egg be kept at or near 180° Fahr. Time of immersion about ten minutes or more.

A comparison of results will show that the egg that has been cooked at a temperature of more than 212° below the boiling-point of water is tender and delicate, evenly so throughout, no part being hard while another part is semi-rubbery and soft.

I said "ten minutes or more," because when thus cooked, a prolonged exposure to the hot water does no mischief; if the temperature of the water is not exceeded, it may remain for half an hour; in fact, the perfection of cooking, according to my experience, "I always cook my own eggs when I have the opportunity and, and I have the time, is attained when kept at 180° about twenty minutes. The last is above the boiling-point of water, and the difference between its own temperature and that of the water, and when that difference is very small, this takes place very slowly; besides, when the temperature of the water is, of course, lowered in raising that of the cold egg—W. M. Williams, in Popular Science Monthly.

**How to Loosen a Tight Screw.**—One of the most simple and readiest methods of loosening a rusted screw is to apply heat to the head of the screw. A small bar or rod of iron, flat at the end, if reddened in the fire and applied for a couple of three minutes to the head of a rusted screw will as soon as it cools the screw, render its withdrawal as easy as the screw-driver. If it was only a recently-inserted screw. As there is a kitchen poker in every house, that instrument heated at its extremity and applied for a few minutes to the screw or screw will do the rest without the least damage, trouble or vexation of spirit. In a word, above the common kind, where it is necessary to use screws, and particularly in hinge-work and joinery, fastenings, and appliances allied to joinery or furniture work, we would advise the oiling of screws or the dipping their points in grease before driving them. This will render them more easy to drive and also to withdraw and it will undoubtedly retard for a long time the action of rusting.—London Engineer.

**Why Greenwich Time is Used in England.**—Before the introduction of railways in England, every town and village kept its own time. On the establishment of the railway system, a uniform time was demanded, and Greenwich time was used. This was looked upon in many places as an innovation, and was for a long period opposed; but at last the advantages became so manifest that Greenwich time came into general use.

It is said that the green peel of the cucumber is a deadly poison to cockroaches and will clear them out inside of twenty-four hours.

To prevent cakes from sticking to the griddle rub it well with fine salt before greasing.

**WHAT IS A METER?**—I shall at once explain what I mean by the term "meter," and I shall take the flow of water in a trough as an illustration of my meaning. If we hang in a trough a weighted board, then, when the water flows past it, the board will be pushed back, when the current of water is strong, the board will be pushed back a long way; when the current is less, it will not be pushed so far; when the water runs the other way, the board will be pushed the other way. So, by observing the position of the board, we can tell how strong the current of water is at any time. Now, suppose we wish to know, and how strong the current of water is at this time or at that, but how much water altogether has passed through the trough during any time, as, for instance, one hour. Then, if we have no better instrument than the weighted board, it will be necessary to observe its position continuously, to keep an exact record of the corresponding rates at which the water is passing, every minute, or better every second, and to add up all the values obtained. This would, of course, be a very troublesome process. There is another kind of instrument which may be used to measure the flow of the water: a paddle-wheel or screw. When the water is flowing rapidly, the wheel will turn rapidly; when slowly, the wheel will turn slowly; and, when the water flows the other way, the wheel will turn the other way, so that, if we observe how fast the wheel is turning, we can tell how fast the water is flowing. If, now, we wish to know how much water altogether has passed through the trough, the number of turns of the wheel, which may be shown by a counter, will at once tell us. There are, therefore, in the case of water, two kinds of instruments, one which measures of a time, and the other of a distance. The term meter should be confined to instruments of the second class only.—C. Vernon Boys, in Popular Science Monthly.

The four cables of the East River Bridge, are each 15 inches in diameter, over two thirds of a mile long (3,575 feet), and each consists of 5,282 galvanized steel wires, each twisted as in a small wire rope, but lying parallel from end to end. No. 7 wire was used, which is a little over one eighth of an inch thick, and each cable was made in nineteen strands. The coils of wire for one strand were spliced together, so that each strand consists of a continuous wire running back and forth across the river, and at each end passing around a grooved piece of iron called a shoe. The running out and regulating of the cables occupied a year and four months. After the strands of each cable were made, they were united in one bundle, which was wound from end to end with wire. All the wire used had received twelve coats of oil, and the bundle received another coat before the wrapping; finally, the finished cable was painted with white lead and oil. Where the cables pass through the tops of the towers, they rest in grooves on rollers, called saddles, which are 12 feet long, 4 feet 1 inch wide, and 4 feet 3 inches thick in the highest part. The saddles are lengthwise under the cables, and their tops are rounded so as to afford an easier bearing. Each saddle is supported on 49 wrought-iron rollers, 11 inches in diameter, which rest in grooves on an iron saddle-plate. The nineteen shoes, around which the separate strands of a cable are looped, are bolted to 184 heavy iron bars, which are 12 feet long, 11 inches wide, and 3 inches thick. These bars are laid side by side in two courses, ten in the lower and nine in the upper. They are bolted to another set of similar bars by means of pins running through eyes in the ends of all the bars in each course. In this way chains of bars are formed, each consisting of ten links, which reach backward and downward to the anchor-plates, both plates and chains being secured and fastened by a massive anchor. The anchor plates are elliptical, star-shaped masses of iron, measuring 47 by 46 feet. There is a series of holes in the middle of each, through which the last links of the chains are passed and fastened by bolts. Four of these plates lie horizontally beneath and close to the rear wall of each anchorage. The mass of stone which holds these plates down measures 129 by 119 feet at the base, is 89 feet high at the front and 85 feet at the back. The site of the Brooklyn anchorage was dug down to the water-level, and a platform of timber was laid under water, upon which the first course of stone was laid. The soil on the New York side was so loose that piles had to be driven in order to secure a firm foundation.—F. A. Fernald, in Popular Science Monthly.

## MISCELLANEOUS.

**Home Items.**—All your own fault. If you must have what you can get, let it be the best.

The weakest woman, smallest child, and sickest invalid can use hop-bitters with safety and great good.

Old men suffering from Rheumatism, kidney trouble or any weakness will be almost new by using hop-bitters.

My wife and daughter were made healthy by the use of hop-bitters, and I recommend them to my people.—Methodist Clergyman.

Ask any good doctor if hop-bitters are not the best family medicine on earth.

Samaritan Nerve Tonic. A Specific for Epilepsy, Spasms, Convulsions, Falling Sickness, St. Vitus Dance, Alcoholism, Opium Eating, Insanity, Scrophulous, King's Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Pores, Kidney Troubles, and Irregularities. \$1.50.

Samaritan Nerve Tonic is doing wonders.

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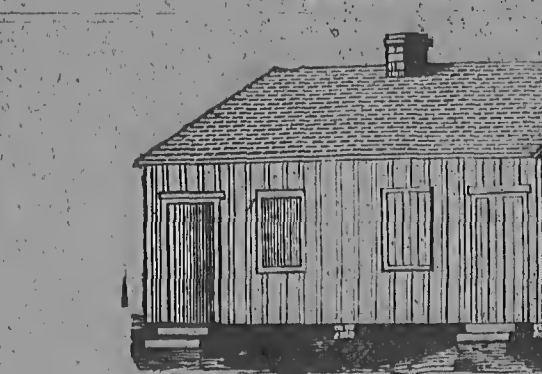
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### OUT OF THE MIST.

BY MARIANNE FARMINGHAM.

Amid morning? We can not see  
Aught of the world around us.  
The fog has shrouded the grand old hills,  
And the sea covers the ground.  
The church is no more than a cottage now,  
And our friends are all far away.  
No more to us than the stars are,  
For the mists their faces hide.

A misty morning? No glimpse have we  
Of the path where our feet must go.  
Only steps at the time we take—  
And the rest we must wait to know.  
The heart is full of doubts and fears,  
The soul is full of doubts and fears.  
The world is full of doubts and fears,  
The world is full of doubts and fears.

Amid night? No more to us  
The path where our feet must go.  
Only steps at the time we take—  
And the rest we must wait to know.  
The heart is full of doubts and fears,  
The soul is full of doubts and fears.  
The world is full of doubts and fears,  
The world is full of doubts and fears.

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The world is full of doubts and fears.

### China and Her People.

BY REV. J. W. LAMOTHE.

(Twenty-eighth Letter.)

My Dear Young Friends: In this letter I will continue my account of the strange people who call themselves the "black haired race." Chinese children find no difficulty in pronouncing a foreign language, and foreign children find no difficulty in learning to speak the Chinese language. Foreign children learn the Chinese much sooner than they do their mother tongue. If thrown among the company of Chinese children, then, as far as facts are concerned, the organs of speech in men of all races are about the same, and there is but little doubt, if any, that they have been so from the beginning. The Chinese count by tens, and the fact that all nations count by tens is a proof of the unity of the race; such also is the fact that the right hand and the left are the same among Chinese as among all other nations. The fact that they call their father *pa*, and their mother *ma*, and not *father* and *mother*, and the fact that they bow and kneel as we do to worship, all prove the unity of the race of men. And there are many other things which we think natural from mere habit, all go to prove that all men sprung from one origin. There is no theory of the origin of any known language which accounts for a child when it first begins to speak, addressing its mother as *mama*, rather than *papa*. It is the mother's property all the world over, and *p* and *a* a father's prerogative. In comparing the Chinese language with other languages, it must be remembered that the Chinese *l* stands for *l* and *r*, *t* stands for *t* and *d*, *p* for *p* and *b*, and *k* for *k* and *g*. About sixteen hundred years before the Christian era the Chinese language was nothing more than a set of rude pictures of common objects in nature, and was gradually formed into a written language. The practice of worshipping the dead, and making sacrifices to them, may be said to have been universal to China about three hundred years before the Christian era. It is said that the people of Hea, some three or four centuries after the flood, did not sacrifice to the dead, but merely made funeral implements for them of bamboo, earthenware and wood, and burning, organs untuned and without music—something similar to placing a broken pillar over a grave. The very fact of the Chinese doing this goes to prove their belief

in the existence of the soul after death.

The Chinese have very singular customs and strange ideas about the burial of the dead. When a person dies he is generally dressed in the very best clothes that can be provided for him. Even persons in very moderate circumstances expend as much as thirty or forty dollars for good clothing, and the person must be dressed as if going to a feast, and in as many as nine garments. The smallest number is three, and these must be padded with cotton or silk to keep the person warm on his long journey. He must have his long hair and satin boots on, and his long flowing official robe, in order to make a respectable appearance in the next world, so he is not to be arrested by the police, men belonging to the king of Hades, who are always on the lookout for travelers from whom they can get a good supply of ready money to supply their daily wants. If he makes a shabby appearance in the other world, he is laid hold of by these men and dragged in a violent manner before the king, and, if he has nothing to pay, is thrown into prison, or put upon racks or ground in the mill.

When the person is supposed to be dying the members of the family gather around the body, get hold of the face, try to close the mouth and commence to yell at the top of their voices to prevent the spirit from escaping. When the body is dead, and they begin to wash it, three crackers are fired. When the body is being dressed three crackers are fired and a band of music begins to play. When the body is placed in the coffin three more crackers are fired and, at the same time, there is music by the band. All this noise is to frighten away any evil spirit from the world of spirits. When this is completed, his clothes and body clothing must be buried, and is thus transformed into spirit clothing for the dead, and will be ready for him when he reaches the other world. His name is attached to his clothing, so that no one else can claim them. After all this time comes a feast for the neighbors, musicians and priests, and it is often the case as much as fifty and sixty dollars a day is used besides the expense of the coffin, which seldom costs less than twenty dollars. Very often these priests represent the torture of the deceased to be so great in the other world as to require their prayers and exhortations for not less than two weeks, during which time the family is reduced to extreme poverty. During this time the spirit of the dead must go to the city temple to pay his respects to the presiding god of the city, and then to another temple to get his passport, and then to a third temple in the country to be examined and see if he deserves punishment. After passing ten officials under Saturn, the spirit is brought to a bridge and directed to pass over it. At one end is a serpent, and at the other end is a savage dog. The bridge is thirty three feet high, and passes from this life to the next. If the spirit passes safely through, he comes to a river, half of which is white and half black. The ferryman tells the spirit to close his eyes, and he is left on the other shore in darkness. The friends of the deceased burn ghost money to supply him with funds to see the officials and bribe the police. If the spirit has plenty of this money he is able to pass without danger. If he is not provided with the necessary funds he is led off by the devils, put into a mill, or thrown upon spikes, or sawn under, or is transformed into flies and insects or serpents, and gradually becomes extinct. If not very wicked, and has a tolerable supply of funds, he is transformed into one of the twelve kinds of animals—the last and lowest of which is the hog—and in the process of three thousand years he again becomes man.

We have here in Shanghai what are called "baby towers," fifteen to twenty feet in height. On two sides of these towers are small windows into which the bodies of little babies are thrown. On one side little baby boys are thrown, and on the other side the bodies of little girls are thrown, simply wrapped in a little coarse matting or cloth. The parents say the baby dying so young has gone to live in the body of some other baby, and this makes them so angry that they refuse to make a coffin for its little body. These poor heathen are often very hard hearted and neglectful of the sick and poor; but you know they have not heard from their childhood the sweet story of Jesus and his love. Do you think it strange, then, that we should be willing to leave our homes and friends to come out to this heathen land to live among this people and try to teach them how to love God and how to love each other? I know you will pray for us and do all you can to send the blessed gospel of Jesus to them, and especially that these poor children may be taught the way to Jesus.

SHANGHAI, CHINA, JUNE 4, 1883.

### Something New.

BY REV. W. C. BLACK.

The man who said, "There is nothing new under the sun," did not live in the nineteenth century. We live in the nineteenth century. We of this age see many new things—

things never even dreamed of in any former age. One of the newest of these new things is a "literary camp meeting." Some years ago a few cultured, progressive, enterprising Americans conceived the idea of establishing a summer resort which, in addition to the usual provisions for comfort, rest and recreation, should also afford facilities for mental and moral improvement. The plan was to have a number of lectures delivered every day during the season; the lecturers to be thoroughly competent for the task, and the subjects to be as varied as possible, embracing all departments of science, literature and philosophy. The lofty conception soon became an historic fact. The shores of the Chautauque—a beautiful mountain lake in Western New York—were the birthplace of this child of nineteenth century civilization. The success of this enterprise has been marvelous. Although only five years have passed since the first Chautauque Assembly was held, the movement has already assumed colossal proportions.

Lake Chautauque is rapidly becoming the most popular summer resort on the continent; popular, I mean, among the better classes—those who have aspirations after something better than mere animal enjoyment, those who aim at perpetual progress, mental and moral. No wonder, for there one may enjoy rest, invigorating climate, inspiring scenery, all the ordinary recreations such as boating, fishing, etc., and, in addition, may hear every day four or five lectures, entertaining, instructive, elevating, ennobling. A State university professor said to me some time since that he had never in his life had such enjoyment as during a brief stay at Lake Chautauque.

The marvelous success of the literary camp meeting idea at Chautauque has caused a number of similar establishments to spring up in different sections of our great country. At last the South has its Chautauque. It is located at Monticello, Tenn., a village in the Cumberland Mountains, at an elevation of more than two thousand feet. The scenery is inspiring, the climate delightful and invigorating, while for healthfulness this region is unsurpassed on the continent. Facilities for innocent recreation abound here as at other summer resorts, while those that are impure and demoralizing are prohibited. About fifty lectures on a wide range of subjects will be delivered during the season. First class musical entertainment will also be provided.

This is not a money-making enterprise, but purely a philanthropic one. The charter provides that it shall not be managed for the pecuniary profit of any individual, but for the public good. Another wise provision of the charter is that it shall ever remain non-denominational—all Christian denominations being represented in its Board of Trustees.

Board is *cheaper* than at most summer resorts. Here, as at camp meetings, lots can be had at a mere nominal cost, and either cottages or tents erected as the purchaser may prefer. Let those readers of the ADVOCATE, who are accustomed to migrate in summer, turn an eye toward the Cumberland Mountains. Of course Monticello, being in its infancy, can not yet offer the same attractions as Chautauque, but it will be even the first season a glorious place to spend the summer. Being a Southern installation, it should receive encouragement from Southern people. Railroads give reduced rates. Those desiring further information should apply for a copy of the Monticello Bulletin, which will be furnished by Rev. J. H. Warren, Murfreesboro, Tenn.

### St. Paul at Athens—Did He Blunder?

In the issue of this ADVOCATE, for June 21, there is an article by Wilbur F. Crafts, clipped from the Sunday Magazine, tearing the ominous caption: "St. Paul's Mistake at Athens." Dr. Crafts says:

"St. Paul, standing before the Greek School of Philosophy, did not, as usual, begin his work by proclaiming 'Christ crucified,' but presented rather the intellectual side of religion, its sublime philosophy, beginning with arguments to prove the existence of the one true God. But Paul evidently threw that sermon into the wastebasket as a blunder never to be repeated."

In the Nashville Advocate, of June 23, Dr. Fitzgerald says: "Paul was mighty eloquent before Festus and Agrippa; but, though greatly moved, neither repented. His speech on Mars Hill was masterly, but its faults were comparatively small. Eloquence has a power of its own, but it is not saving power. At Corinth—frivolous, luxurious, corrupt Corinth—he knew nothing, but Christ crucified, and he got a hearing, made converts, planted a church, and overmastered heathenism in one of its strongholds."

I wonder if Dr. Fitzgerald had not been reading Dr. Crafts' article! He seems to have caught his peculiar infection. Now, where do these learned doctors gather their new information that Paul blundered at Athens and profiting by his experience there, "threw that sermon into the wastebasket as a blunder never to be repeated"? It is not so recorded in the New Testament. Have they

been "reading between the lines"? Rather, I should think, *below* the lines.

Was Paul's effort at Athens a blunder? These learned men, above quoted, say that it was. I do not believe that it was.

1. As evidence of "blunder" they allege that his success at Athens was inconsiderable compared with his success at Corinth. Now, while success in evangelizing is generally conditioned, in part, upon the character of the labors expended, yet there are other conditions, and it is unsafe to judge of the labor by its success, for Jesus himself succeeded, much better in some communities than in others. Paul spent only a few days at Athens waiting for Silas and Timothy; but he spent a year and a half at Corinth. Athens was a city of egotistic philosophers; Corinth a city of miserable, over-gallated slaves of indulgence. Even in Plato's day, as we learn from his "Republic," a prostitute in Greece was called "a Corinthian girl." The Athenians wished a "rationalistic" religion; the Corinthians, writhing under the sting of great, crying sins, wanted a religion which would relieve them. They found relief in Paul's gospel, while the Athenians, refusing to measure it by experience, subjected it to a philosophical scrutiny. Now, eighteen centuries later, two eminent divines must sit in judgment on the heroic apostle's labor, and because, forsooth, he made more converts by a year and a half of toil among these sin-sickened Corinthians than he did with a few days of work among the philosophic Athenians, his sublime sermon at Athens is to be styled "a blunder never to be repeated." Would Drs. Crafts and Fitzgerald like to have their labors judged after this manner?

2. Dr. Crafts thinks his sermon at Athens was philosophical. Indeed it was, as was all of Paul's preaching of which we have any knowledge. He called Christianity "the wisdom (philosophy) of God" (I Corinthians ii, 7), and is it not the only true philosophy in the world? Paul's preaching was philosophical, but not *speculative*, and so is every man's who, like Paul, is successful; for philosophy means the love of wisdom, and that is just what true religion is. We should be careful to distinguish between *speculation* and *philosophy*.

Dr. Fitzgerald says that Paul's sermon at Athens was eloquent—I think it was—and then he adds this astounding sentence: "Eloquence has a power of its own, but it is not saving power." Does Dr. Fitzgerald mean to say—and if not, his words are meaningless in this connection—that eloquent preaching is not the kind to be successful in persuading men to be saved? Webster defines "eloquence" to be "expression of strong emotion, in a manner adapted to excite corresponding emotion in others"; and is not this just what every earnest preacher aims to do? If true eloquence has any God-given mission at all, it is to persuade men to be saved. True eloquence is only the expression of zeal for a sacred cause and faith in its justness. In the Christian minister it is faith in Christ and zeal for Christ's holy cause expressing themselves; and what other than such eloquence can be a power in the work of evangelizing? Whitfield and Sumnerfield, Neely and Mott, were thus eloquent, and in being so, were successful.

"We persuade men," says Paul—and how? By his eloquence! "His spirit was stirred in him when he saw the city wholly given to idolatry," and he was eloquent on Mars Hill, and he was successful because he was eloquent. Oh, that we had more of this sanctified eloquence in our pulpits!

3. These doctors both think that Paul's sermon at Athens and Corinth were very different in manner and matter. What evidence have they for saying so? Dr. Crafts says of the preaching at Corinth: "He did not open his preaching with the philosophy of religion, but with his facts. He delivered unto them first of all, not how God made the world—but *how that Christ died for our sins according to the Scriptures*." Now, this is stated just as if it were fact, when there is not on record in or out of the Bible any report or outline of Paul's sermon at Corinth, and I must urge that this description originated in Dr. Crafts' fertile imagination. In I Corinthians ii, 2, Paul says, alluding to the occasion in question: "I determined not to know anything among you, save Jesus Christ and him crucified."

And my speech and my preaching was not with enticing words of man's wisdom (philosophy), as Dr. Crafts confesses the word to mean, but in demonstration of the spirit and power." Now, because Paul did not talk and preach "with the enticing words of man's philosophy," i. e., the passion-pandering doctrines such as was Epicureanism, very popular among them, are we to suppose that he was not eloquent, but talked bare, inelegant platitudes, and was afraid to mention philosophy? Was not his sermon at Athens on Christ and him crucified? A careful examination of I Corinthians ii will reveal the fact that Paul was drawing a striking and graceful contrast between Grecian philosophy, called in our authorized version "the wisdom of

men," and Christianity, which he calls "the wisdom of God," i. e., *Divine philosophy*.

Dr. Crafts adds: "Nor did he (at Corinth) quote their heathen poets." What authority has he for saying this? Paul was a learned man and a wise one, and, like such, used anything from any source which served his purpose. He constantly quoted from Greek authors, and alluded to Grecian customs, in addressing Greek audiences. What reason has Dr. Crafts for saying that he did not on his first visit to Corinth?

Now, both of these doctors meant well by what they wrote, and I am in hearty sympathy with the lessons they would teach in their allusions to Paul at Athens; but it was unnecessary to resort to fictions of so damaging a tendency and so dishonoring to a great and noble man such as was Paul.

I beg leave to suggest that, however it may be with Dr. Crafts' church, in ours there is no danger of too much philosophy, and no danger anywhere of too much eloquence. Some men may misuse lofty endowments, but this is no argument against anything, except *misuse*. I wish we had more such sermons as Paul preached on Mars Hill, and I think Drs. Fitzgerald and Crafts would serve their generation better by giving us such than by writing criticisms on it based on false exegesis, false history and lameloquence.

H. WALTER FEATHERSTON,  
SAN FRANCISCO, CALIF., JUNE 20, 1883.

### Theology—A Need of the Times.

One of the most timely and well-written papers that contained in the July Quarterly on "Wesleyan Arminianism." A friend of mine said to me once, after having read Bishop McTear's "Catechism on Church Government": "How it felt, as a man to his church?" So I felt after having read this article. Her study of the polity of our church will prove gratifying, not less so will a study of its doctrines. The writer of this article has given a fresh and vigorous view of the whole range of Arminian theology, contrasting it with the time of Calvinism. Arminian theology is a perfect system. It has no breaks nor undue pronouncements. While it lays proper stress upon the great essentials of religion, it likewise has a place for every less important matter connected with it. The writer concludes that, as Arminianism is to be the theology of the future, the time has come for it to have a confession of faith and standards of doctrine. The church needs a graded catechism and a new treatise of systematic theology.

This last is a pressing need. It can not be said that we have an adequate statement of Arminian theology. Our young preachers are not sufficiently drilled in theology; for the reason that the books in the course of study do not meet the wants of the times. Theology may not be a progressive science, but the progress of the times and the evolution of new issues require new statements of it. The best proof of this is the present lack of theological study. The age is almost run mad on the new phases of science and philosophy, and the pulpit has almost abandoned its stronghold of theology in attempts to recapture religion and science. The result is very poor science and a weakly sort of religion. All this grows out of a want of theological study. We are preaching science because we are studying science. Before we can put theology in our pulpits, we must first put it in our course of study.

We are getting surfeited with pulpit science. The people are hungering for bread. The successful preaching is that which gives us the unalloyed doctrines of the Bible. Who would think of trying to awaken sinners by preaching to them the mistakes of Luther and Calvin? If doctrines are necessary to convert people, they are also necessary to give Christian growth to the converted.

I commend the article in the Review especially to our young preachers, and hope that the suggestions of the writer of it, in regard to new expositions of our doctrines, may meet with approval and result in the end contemplated.

J. W. M.

### The Defense of Thomas Paine.

BY REV. J. A. PARKER.

No impartial reader will differ from us when we say that an amount of arrogance and stupidity, unknown elsewhere, has been put forth in the defense of this infidel. Cheetham, Manley, Vale, Bishop Fenwick, and some others, have written biographies of Thomas Paine, more or less exhaustive; but none—not even Vale—have written for party purposes so strongly and recklessly as Col. Ingersoll. Lastly, and grossly contradictory and illogical, is a small tract from the Infidel Publishing House at New York.

The object of the tract in question is to destroy the force of Bishop Fenwick's letter, written in 1823, in which he says that Paine, during his (Paine's) last illness, was constantly crying out: "O, Lord, help me! God help me! Jesus Christ help me," etc. To refute this statement of

Bishop Fenwick, the writer of the tract appeals to "a prior parallel" in the letter of Dr. Manley, and throws up dust in these words: "Here is a sentence of thirty-seven words plagiarized from Dr. Manley's letter. The only words that differ from Manley's are 'will exclaim in' 'would call out during.' Four words are transposed, and two omitted by the literary thief. This evidence alone stamps the Fenwick letter as a fabrication."

Manley makes *precisely* the statement made by Bishop Fenwick, and so, instead of the comparison destroying the force of the Fenwick statement, it so far corroborates it as to give it somewhat the force of a legal testimony. Quoting from the Fenwick letter a statement made to the Bishop by Paine's nurse, to the effect that Paine could not bear to be left alone, through fear that he might die when unattended; then quoting from Manley an exactly similar statement, the tract writer adds: "The doctor, concerning Dr. Manley, had previously said that at first Paine was satisfied to be left alone during the day, but later he was afraid he should die when unattended. And though he professed to be above the fear of death, some parts of his conduct were, with difficulty, reconcilable with his belief." Hence, up our own axis. A very honest confession for a partisan supporter. In this confession there are two admissions: 1. Paine's "conduct," and 2. his belief.

His "conduct" was restless, uneasy and sympathetic. His "belief" was that the religion of Jesus was a false myth. Why this quiet and anxious supplication in this brave man if heeding but the mortal fates confronting him? A man of the purpose and daring of Paine, who could face danger and seek to court death, ought when death comes, if his "belief" is sincere, to quit and peacefully. Paine was not so.

ST. LOUIS, MO.

### The "Mourner's Bench" in England.

MR. EDITOR: In the ADVOCATE of July 5, 1883, is an article entitled, "Origin of the Mourner's Bench," in which is stated: "It has never been the custom in England." By your permission, I beg leave to correct this statement. I was converted when about the age of fourteen years while kneeling at a "mourner's bench" in a small Wesleyan Chapel, in the village of Wharfedale, (Leeds county, England, with a number of other penitents kneeling around me, and God's dear people praying and singing for us. God bless the halcyon spot! I have often seen penitents invited and come to the altar for prayer during revival meetings in that country. When I was quite a child I remember seeing penitents come to the altar in large numbers during revival services held by Rev. E. A. Telford of the British Wesleyan Conference in the town of Sandbach, Cheshire county, England. These services I shall never forget. Young as I was, I was made to feel the gracious influences of God's spirit stirring in my heart.

It may be interesting to some of your readers to know that in that country services are held in every Wesleyan Chapel they call them chapel there, not churches, no matter how elegant they may be twice every Sunday, morning and night, and at the close of each night service prayer meetings are held, to which all who wish to do so remain. These are often occasions of great spiritual good. God's people are strengthened and prepared for the battle against sin and Satan for the week following. Sinners are invited to the altar for prayer. God's people gather around and sing and pray over them, just as they do at camp and protracted meetings in this country, and in this ordinary way, at the close of each Sabbath day, numbers "such as should be saved," are added to the kingdom. Some of these prayer meetings are sometimes continued until nearly midnight.

This altar of prayer, called by us the "mourner's bench," I doubt not, is erected wherever Wesleyan Methodism has spread. We call it the "mourner's bench." In England it is called the "penitent's form." Elsewhere it may be designated by different terms, but everywhere the fire comes down and consumes the sacrifice. Elijah's God honors it.

S. J. COTTON,  
BIRMINGHAM, ENGLAND, JULY 7, 1883.

### Good Words.

They are poor  
That have lost nothing; they are poorer far  
Who, losing, have forgotten; they must pay  
Of all who have and wish they might forget.  
—JEAN INGERSOLL.

There is no other form of the true God to us today but this, the Redeemer and Saviour. It is this that is seen in sacrifice, prophecy and the cross. This is the "Light that lighteth every man that cometh into the world."—Dr. Crosby.

—The value of everything in life depends on its power to lead us to God by the shortest road.—F. W. Faber.

—Good taste rejects excessive nicety; it treats little things as little things, and is not hurt by them.—Fenelon.

—The best sort of revenge is not to be like him who does the injury.



### Commencement at Mansfield

Q. M.  
COCHUATTA, LA : June 15, 1883.

Brandon District Conference.

Woodyille District Conference.

### Immersion—An Argument that Convinced.

### A Message from the Sick-Room.

## Marriages

## Obituaries

ALBERT H. WILLIAMS  
 FAUST—CELIA, IMogene, and  
 daughter of Dr. W. W. and by  
 Faust, was born in Westchester  
 Co., January 7, 1875, and died in Still-  
 field, La., July 7, 1883.  
 Celia was the youngest child of the fam-  
 ily, and was loved by many who knew  
 her. The writer knew but little of her  
 bright and tender child. But of her  
 was loved by many, and of her  
 was evident as many test of sorrow  
 were mingled with those of bereave-  
 ment. Her death was a heavy burden  
 over the little mound that was her  
 father's mortal remains was heaped  
 and a touching tribute more valu-  
 able than words can express.  
 May God bless her parents, and pro-  
 pare them to meet the happy spirit  
 that awaits in the next life.  
 eternal bliss in the prayer of  
 W. B. ROWE



## Christian Advocate.

THURSDAY, JULY 26, 1883.

## PRESENT NEED.

BY MISS KATE M. PRAYNE.

For present help, dear Lord, I ask,  
For grace and strength to-day,  
To do thy will, and in thy love,  
To live thy life, and in thy love,  
To do thy will, and in thy love,  
To live thy life, and in thy love.

Who ever the past has given me  
Of grace and strength to-day,  
To do thy will, and in thy love,  
To live thy life, and in thy love,  
To do thy will, and in thy love,  
To live thy life, and in thy love.

And should the future years be mine,  
I'll live thy life, and in thy love,  
To do thy will, and in thy love,  
To live thy life, and in thy love,  
To do thy will, and in thy love,  
To live thy life, and in thy love.

Who ever the past has given me  
Of grace and strength to-day,  
To do thy will, and in thy love,  
To live thy life, and in thy love,  
To do thy will, and in thy love,  
To live thy life, and in thy love.

Woman's Missionary Society, of North  
Mississippi Conference, in Session at  
Sardis.

## ADDRESS OF WELCOME.

On the name of the North Mississippi Conference  
Woman's Missionary Society.

In the name of the North Mississippi Conference  
Woman's Missionary Society, I bid you welcome. Your  
coming is like a benediction to us.

Our welcome—honest and kindly—  
comes from every heart, by every  
tongue. In this our "green  
hills" we welcome you.

That you may feel  
welcome in all its fullness, is our  
first wish. You are the representatives  
of a cause, grander than over-

whelmed the heart of a crusader of old,  
our commission dates back, back  
through the dead and gone years of  
centuries, to the time

when it fell from the lips of the risen  
Christ, as he walked with his sorrow-  
disseminating the light of Galilee,  
to go into all the world and preach

the gospel to every creature. If  
man, in all the ages that have passed,  
has not sprung joyfully forward to  
receive this commission, let us be sure  
to do so.

Friends, the fault was not hers,  
at the cross, and earliest at the  
cross, only the iron bands of custom  
conventually could have entailed  
that with dumb lips she must  
speak, while ever a reproachful  
ring in her ears. "Why stand ye  
all the day idle?"

It is no longer, friends, that our  
is unbound, for behold! "The  
are white with the harvest."  
Every flower-scented breeze that  
crosses our sunny South here,  
comes to our ears a wail of  
sorrow from the ignorant, the guilty,  
wretched, Imperial China, hoary  
age, and teeming with the bill-  
ions of the unsaved—her women and  
men, caste-bound in degradation,  
wretched stretches out her fettered  
arms to the young America, with the  
singing cry: "Come over and help  
us."

the laud of the Brahmins,  
over three hundred millions of  
are worshipped by more than one  
the human race, from all the sun-  
dried isles of the Orient, from the  
of the dark continent, from the  
that lies south of us, where  
the heel of priestcraft has left its  
mark, from the halls of the  
temples, where the gods of the  
have crumbled into dust, there  
we see the same wailing cry.

Let us listen to it, or shall we close  
our ears and steal our hearts against it  
and our consciences as lost we  
our societies are yet in their  
infancy, a few years ago, and the  
Woman's Missionary Society existed  
but in the light of these low  
of its existence, let us thank God  
for its courage.

Because the woman's cause, is ris-  
ing, but surely, like a grand  
under the eye of the Master  
and ere long—let us hope—we  
see it in all its stately and beau-  
tiful proportions.

We will be no sound of hammer  
or blast of brazen trumpet; but  
rather, "royal, rich and wide,"  
be dedicated to the God of  
heaven.

There the picture we joyfully por-  
tray may be another and a  
side. We may feel the pang  
of "hope deferred, which maketh  
the soul sick." The reapers we send  
to their sunny toil, may send  
the despairing cry: "The harvest,  
plentiful, but the laborers are  
few." And when we joyfully expect  
our "home," the shadows they  
may be both few and small.

There is a consciousness in work  
however humble and lowly, for  
it brings its own reward.  
The beautiful language of Jesus  
is:

"Whoever will be first, must be last,  
and whoever will be saved, must  
lose himself."

Let us, dear friends, be first in  
losing ourselves, and we shall be  
last in being saved.

Let us, dear friends, be first in  
losing ourselves, and we shall be  
last in being saved.

Let us, dear friends, be first in  
losing ourselves, and we shall be  
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Let us, dear friends, be first in  
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last in being saved.

Let us, dear friends, be first in  
losing ourselves, and we shall be  
last in being saved.

my sisters here assembled, thank you  
for your kindly greeting, thank you  
for your Christian hospitality. We  
are glad to meet with our sisters of  
Sardis, and now let me ask you to join  
in one earnest, heart-felt prayer of  
thanksgiving to our adorable Redeemer  
that he left us that new, hast-  
ened commandment, for in it is embodied  
the germ out of which springs all of  
our missionary zeal and Christian ac-  
tivity. We have left our homes and  
sailed to the cares and duties of our  
every-day life: "Stay thou there while  
I go up yonder," and shall I say wor-  
ship? Yes, I think I may say it, for if  
the Spirit of true, sincere worship be  
not in our hearts, we will fail in our  
work, the work we have before us at  
the present time.

What a privilege this annual gather-  
ing together, and how full of meaning.  
Down where I live, the question is  
constantly being asked: What is all  
this work for? What does it all mean?  
My sisters, we may not fully compre-  
hend and appreciate what it all means,  
for it is written: "Hear ye now through  
a glass darkly, here we know only in  
part." This much we do know, how-  
ever. We do know, and I dare to as-  
sert, the Holy Spirit impresses on  
every heart that it means we are called  
to a life of systematic, self-denial and  
unceasing work. When our General  
Conference, in session at Atlanta, took  
up the subject of "woman's work for  
woman," and after due deliberation,  
organized a woman's missionary so-  
ciety, making it a part of this regular  
working machinery of our beloved  
church, do you not believe the Holy  
Spirit urged them to do it? Assuredly  
it did. And I shall never forget the  
joy that filled my heart when the news  
reached me. Before the war my hands  
were full. Missionary work among  
our plantation negroes, was occupation  
for hands, head and heart. By the  
war, that door was closed seemingly  
forever. In a few short years of sad  
bereavement, I found myself with  
more time at my disposal than any-  
thing else. Now here seemed to be  
opened up a new way to work, but  
about the sad fact was here before me,  
that I was now too old to go. Just  
here let me say a word to our young  
ladies: Some of you may doubtless  
have five talents, all have two or one.  
May I ask what you are doing with  
them? Do you ever stop and think  
of the work laid at your door? The  
call to go is to you, the call to not go,  
even the middle aged need not. The  
Master's call: "Go, work in my vine-  
yard," is imperative to day as when  
he said to those women: "Go tell my  
brother." The work will be done.  
Oh! see to it that your crown of re-  
joicing be not placed upon some other  
brow. I said before we believe our  
commission is from God. We believe  
the time has come when our women's  
work was needed. What hearty and  
burdening in all of God's arrangements;  
how unlike our imperfect ways; and  
yet, imperfect as we are, we are the  
very instruments God would use just  
now at this period of time, in the de-  
veloping of his divine work, since then  
God has committed this work so large-  
ly to our hands, shall we weaken our  
diligence because of discouragement?  
Shall we not rather take them as the  
greater proofs that our work is of God?  
But, my sisters, I feel of a zeal that  
is not according to knowledge. Let  
this admonish us that while we all  
may be workers, we may not all be  
leaders. Let us try to cultivate that  
true humility that would make us, in  
love, each esteem others better than  
ourselves. Let us ever remember to  
pray for our executive officers and for-  
bear criticism. Pardon me, I say this  
to you in love, as I would say it to  
myself. I remember well the time  
when my impatient spirit would make  
me put forth my hand to steady the  
ark of God, and I thank him that now  
he helps me to leave all in his gracious  
hands.

What a delightful and soul-inspiring  
thought it is to me, and I believe to  
you, too, our sisters all over our  
Southern land, that so many earnest,  
consecrated hearts, so many willing  
hands, are doing the same work,  
gathering up the tithe and trying to  
lure others to look at their duty as  
the Holy Spirit has led us to see it.  
Let us never grow impatient when  
others do not seem to appreciate this  
higher privilege; only let us be  
deeply grateful to our heavenly Father  
that through his divine assistance we  
have been enabled to realize it to some  
extent at least, and ask of him daily,  
that as the demand upon our time and  
energies increases, our zeal may be so  
quickened as to make us in every way  
equal to the demand.

I have had an earnest desire to meet  
you. I feel like sitting at the feet of  
some of you, at least that I may hear  
and learn as to the best plan to carry  
forward our work. I feel my inability  
to take part in the official business of  
this meeting. We all have this con-  
gregation; that Christ has been  
made unto us wisdom as well as sanc-  
tification; therefore let us enter upon  
the duties before us, not in the strength  
of our own understandings, but in the  
confident expectation that wisdom  
from above will be given, for the prom-  
ise is ours. May the Holy Spirit be in  
our midst, we ask it for Christ's sake.

MRS. MYRA SMITH.  
GREENVILLE, Mississippi.

Woodville District Conference.

REPORT ON TEMPERANCE.

Your committee have had under  
consideration the subject of temper-

ance, and beg leave to make this our  
report.

That in view of the vital interests  
which attaches to this subject when  
we call to mind that alcohol, in its  
various forms as manufactured, vended  
and used by the people of our country  
of almost all classes and conditions of  
society, and the dreadful havoc it is  
making in destroying the brains and  
substance of its victims, sweeping in  
its body and soul-ruining track old  
and young, obstructing and antagon-  
izing good government and good order  
in almost every section. We, as a  
religious body, assembled in the name  
of the Master to consult together to the  
end, that we may exchange views and  
pray over and work for the advance-  
ment of religion and morality, feel  
that we can not, nay we must not  
ignore or pass by this question.

Whereas, The Woodville District  
embraces two large and prosperous  
counties in Mississippi and all the  
Florida parishes in Louisiana; there-  
fore, be it

Resolved, That this District Con-  
ference do hereby endorse and un-  
compromisingly oppose to this  
enemy of our country and people.

Resolved, That it is the sense of this  
Conference that the pastors of the dis-  
trict charges would do a good work  
for Christ and humanity by bringing  
this subject prominently before each  
congregation.

Resolved, That it is the sense of this  
Conference that the interests of Chris-  
tianity demands the faithful execution  
of our disciplinary rules on the subject  
of drink drinking by members of the  
church.

W. F. ROBERTS,  
J. S. PARKER,  
W. M. JAMES,  
Committee.

The Heathen Again.

Mr. Editor: In your issue of July 12  
there is an article written by Dr. Abney,  
called forth by two questions in our  
Sunday-school lesson of July 10. I  
was thinking seriously of this matter  
when your attention was called to the  
article. The questions referred to were:  
"What do you think of the state of the  
heathen conscience?" "Do you think  
any of the heathen are saved?" I, like  
the doctor, was somewhat surprised at  
the questions being put to children at  
all, but still more so when, upon examina-  
tion of the notes, I found no mention  
of the subject, and no clue even to a  
solution of this perplexing problem.

I want now to bring the doctor out  
more fully, as his handling of the sub-  
ject is not a satisfactory one to me in  
some respects. He does not relieve my  
mind of some doubts surrounding the  
subject. For instance, he says: "The  
salvation or salvability of heathen peo-  
ple should be inquired into under the  
same principles, and by the same rules  
of reasoning, that we would apply to  
any other people." This is an understan-  
ding that I can not endorse, if I understand  
what is meant by the two questions  
referred to. I understand them to  
mean this: Can a heathen who does not  
know our God, has never heard of him,  
and never had any opportunity to hear  
of him or our religion, be saved? Can  
you judge of this man upon the same  
principles, and by the same rules, that  
you would judge yourself, raised from  
infancy in the bright sunlight of Chris-  
tianity? I think not. Then, placing  
the individual test to the question, the  
doctor says that obedience to rightful  
authority is the sole prerequisite to  
salvation, and he says further—or he  
leaves the reader to infer, if asked, that  
he would say—that because the Arab  
chooses the sun as his object of worship,  
and conforms strictly to his conception

of right, that he will be saved rather  
than other heathen who worship stocks,  
stones and images and conform to their  
view of right. All heathen people are  
alike, or should be considered so by us  
when we, as Christians, look into the  
possibility of their salvation; for to do  
otherwise would be to relegate us to  
that fatalism against which the doctor  
warns us, and the possibility of their  
salvation would depend upon whether  
they had been born under the influence  
of sun worshipers or of idol worship.

But in again says: "Heathen people  
are not condemned for not worshipping  
God, but, like other people, for rejecting  
him and refusing to worship." He again  
forgets, if he takes the view of the ques-  
tions that I do, that they refer to the  
heathen that has had no opportunity of  
knowing God; for wherever you send  
the missionary, and he educates the  
heathen up to his knowledge of an ex-  
istence of our God, and his duty to  
worship him, then our discussion must  
and for all will admit that any man  
will be lost who rejects God knowingly.

I have not written this to antagonize  
the opinions of Dr. Abney, for I have  
from my boyhood had for him and his  
intellect the highest regard; but that I,  
in my humble sphere, may make  
practical use of his solution of this  
matter. In this, our day of missionary  
zeal, when we are using our utmost  
endeavors to educate our children to  
give intelligibly, the question presents  
itself: How are we to talk to them about  
this subject? What is its importance?  
Shall we tell them that without the  
Bible a heathen can not be saved? Or,  
as the doctor says, "His chances for  
salvation are as good as one thousand or  
one to one million"—which is about  
the same thing? The question some-  
times presents itself in this light to the  
earnest seeker after light: I have but a  
few dollars. My minister is unpaid.  
What shall I do with it? If the heathen  
are all lost, I ought to send it to him,  
for the chances are greater here in our  
Christian land that an individual will  
be saved, for all with us know God in-  
tellectually.

I must beg pardon for trespassing  
upon your space. I merely desire to  
know something of the matter about  
which I am undetermined; if I elicit  
from Dr. Abney, or any other of your  
correspondents, the information I de-  
sire, my aim will have been accom-  
plished.

SUPERINTENDENT.

Madam Gossip.

Never in the age of the world does  
Madam Gossip sway such an influence  
over the masses as at present. Her  
dictates must be obeyed, and the most  
insatiable desire not to violate her laws.  
A few fawning, fawning young ladies  
and gentlemen must devote to a whole  
community what their social habits  
shall do. The laws of etiquette are  
thus formulated, and to promote what  
is noble or to develop what is pure, but  
to restrain all free expression of senti-  
ment on the moral duties of man, and  
to confine the moral standard to what-  
ever is, public opinion is moulded by  
Madam Gossip in proportion to the  
social nature any subject assumes.

Great men must bow in obedience to  
her commands, and great women must  
follow the directions of her precepts.  
To do otherwise is to sever one from  
the singing multitude, and to be trod-  
den under foot as vile and unclean,  
stubborn and unyielding, wicked and  
worthless.

But what would become of the social  
circle were it not for Madam Gossip?  
Its life depends on Madam Gossip.  
The social dance, the latest sensational  
novel, the latest theatrical performance,  
some proposed or probable marriage,  
are subjects for discussion. In some  
communities the "hop ball" is the  
chief source of amusement for Madam  
Gossip. The social ball, with its beau-  
tiful paintings and brilliant lights; the  
company, made up of all sorts, sizes  
and sexes; the dress and style of each  
lady; the gallantry and attentiveness  
of the young men, are minutely dis-  
cussed by Madam Gossip. She blushes  
up when modesty is at a discount and  
bold approach characterizes the action  
of the young men. She hides not her  
face at the careless manner in which  
the ladies conduct themselves in the  
dance. She shudders not when she  
sees young men press their persons  
against the persons of the young ladies,  
and caresses not for the disgraceful and  
modern manner of making "ball  
dresses." Will Madam Gossip discuss  
this last particular in the parlor? If  
ever she blushed and sought to hide  
her face, it is when this subject is men-  
tioned in the social circle. And yet  
these young ladies will allow privileges  
taken there which would be an unpar-  
donable fault if attempted in the home  
parlor. But Madam Gossip says it can  
not be very wrong because all engage  
in the dance. This does not make it  
right. But not all engage in this per-  
petrated practice. Madam Gossip lately  
did much evil work, and what awful  
realities the future will unfold I know  
not. The young ladies say they are  
disgusted. It is hoped that their dis-  
gust will work a great reformation.  
Dancing does not add to one's accom-  
plishments, but detracts very material-  
ly from their moral and virtuous char-  
acter. I write "virtuous," because  
here women are tempted to love their  
virtue. Its demoralizing influence  
prompts me to write thus plainly, and  
I do hope our Christian parents will  
some time wake up to their responsi-  
bility to God for their children.

Let me be right, though a thousand  
oppose.

T. W. LEWIS.  
LEXINGTON, Miss., July 12, 1883.

## Our Young People.

## RIDDLE.

BY CHAS. H. HARRIS.

Who is hidden? A little girl,  
Terrible coward, but what of that?  
Her face is a diamond of pure gray,  
And is colored all ways but the proper way,  
And why the lady should have her  
I couldn't tell you, for I don't know.  
For, just as sure as the lady catches her,  
And so surely hidden scratches her.

Though far from certain, nevertheless,  
At the lady's request I can guess:  
She loves her because, though cross and bold,  
Though hard to get, and hateful to hold,  
And though she is a little girl, and a little less,  
Yet gives a little—will give a little more,  
And give her at all times words of trouble,  
And that is the reason she loves her little.

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years old, and write my first letter to  
tell you about our missionary society.  
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Editor, as I am your little cousin, please  
publish my first letter.

Your little cousin,  
CANTON, MISS., July 11, 1883.

Mr. Editor: As I see so many little  
boys and girls have been writing to  
your much admired paper, I thought I  
would send you my name would look in  
the column allowed for our children.  
There is a small Sunday-school near  
us, which I attend. I have been going  
in day school, but am not now. I liked  
my teacher just splendid. He was so  
good to all the little boys, and told us  
so many little things. I could  
not write this, but I hope I can write  
before long. As this is my first I will  
not say anything more, only beg  
quitting I want to ask, "What must  
know the Scriptures, when a child?"

MARY HOOKS.  
CANTON, MISS., July 11, 1883.

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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS. REV. J. T. SAWYER.

REV. W. L. O. HUMPHREY.

THURSDAY, JULY 26, 1883.

There are many members who are good to count, but are not to be counted on. They swell statistics, but never swell the congregation or the church treasury.

The prayer meeting member of the church is the one who gives the pastor heartiest support and renders most efficient service. He may not be able to pay largely in tithes, but his presence and prayers more than counterbalance any lack of cash.

As Methodists we need to study the history and polity of our church. Every chapter of our history is an inspiration, and every feature of our polity is a development of Providence. The past has been little less than miraculous, but our Lord has yet a greater work for us to do.

We regret exceedingly our inability to accept kind invitations to attend District Conferences. Other duties will prevent. We hope, however, our brethren will urge the circulation of the ADVOCATE until a paper will be found in every Methodist family in our patronizing Conferences.

We see in the Cumberland Presbyterian of July 19, this very gratifying statement: "There are in Lebanon, Tenn., twenty-three lawyers at the bar, all of whom are professing Christians." What mighty influences could be used for Christ if this could be said of every town in the country. They are leaders of thought in all communities. But, alas! do not always lead our thinking up to a higher life.

The Congregationalists in New England, it is said, are in "a curious pastorless state," the minutes of the Vermont Convention, just published, showing only 43 pastors to 100 churches, less than one-fourth. This is attributable to ministers preferring to serve as "stated supplies" rather than pastors. It is rather owing to a lame ecclesiastical economy. There is no such anomaly in Methodism. With us every minister has a pastorate and every church has a pastor. Ours is the model, typical, providential system. Others succeed as they approximate it.

## Revival in Japan.

The change wrought in the great empire of Japan within the past decade is little less than miraculous. Old superstitions are giving away to advancing light and knowledge. Her ports have been opened to the commerce of the world, treaty relations have been established with other governments, her educational system has been revolutionized, and in every respect there has been an entire breaking away from the intolerant ignorance and idolatry that so long fettered her strength and progress. In 1872 there were only ten baptized converts in all Japan—now there are 5,000 Protestant Church members. Missionaries have found there a congenial soil in which to sow the gospel seed, and already they are sowing the seed of the harvest. Indeed a deep and mighty work of grace seems imminent. All the indications cheer us with the hope of a revival that will sweep over the empire. In several of our exchanges reference is made to this gracious work, but nothing is so inspiring as the letter of Dr. Maclay, superintendent of missions of the Methodist Episcopal Church in Japan. It has the clarion ring of early Methodism. We extract the following, published in the Western Christian Advocate:

You will be pleased to learn that we are still favored with the precious revival influences to which the members of the mission have gratefully referred in their letters during the past few months. Japanese Christians are passing through a blessed experience, and are taking on a more spiritual character. The present glorious awakening resembles in many respects those wonderful visitations of the Holy Spirit with which our forefathers were favored in the early history of the United States. We trust the present time of repenting is but the precursor of the "glorious things" spoken of Zion in these beautiful islands. The work in Yokohama is still progressing and widening. Tokio is also now sharing in the blessings; and a letter just to hand from Bro. Long states that a glorious work has commenced at Nagasaki, where twenty-five have been converted, and the interest is increasing. Let the church pray for Japan.

## Editorial Correspondence.

Our route to Montague was rather circuitous and not favorable for close connections, but was tolerable and agreeable because of our free passage. We came by the Illinois Central to Martin, Tenn., and from thence to this place by the Nashville, Chattanooga and St. Louis, reaching here at half-past ten A. M. on Thursday, after leaving Jackson on Tuesday afternoon at six o'clock. Our excellent and agreeable traveling companion, Dr. C. W. Carter, was just in time to meet his engagement at eleven o'clock. The trip up the mountain was, of course, inspiring. The magnificent outlook from the car windows as we climbed eleven hundred feet in about six miles thrills one with a new and strange experience. The eye rests upon vast leagues of beautiful valley, dotted here and there with quiet little towns, girdled and guarded by the rough, strong arms of the mountain. We pass the neat, pretty little village of Sewanee, where is located the University of the South, under the auspices of the Protestant Episcopal Church. This institution reverses the collegiate year, giving vacation in mid-winter and opening its halls during the summer months. The venerable Bishop Green, of Mississippi, is the chancellor of the University.

Montague is happily located, and promises to meet the largest expectations of most sanguine friends. For some years the spacious and airy hotel here has been a favored summer resort. Now that the Sunday-School Assembly is established here hundreds are turning their eager feet this way who never heard before of these delightful heights. Art and capital have worked wonders in beautifying this rugged, wild, wilderness summit. No buildings on the grounds have been erected as yet except a large amphitheater capable of seating two thousand persons. All live in tents, which are nicely floored and furnished with cots, chairs, tables, etc. Last night we slept under two blankets, and was then hardly comfortable. Rather a novel experience for one from the far South, accustomed to fans and mosquitoes, with the thermometer soaring up in the nineties. Just in the rear of the pulpit, and somewhat above, is the choir, where Prof. Mackintosh and his helpers lead the grand choruses. The singing is a special and delightful feature of the assembly programme.

The exercises of yesterday were full of interest. It was the second temperance day. Excerpts from the temperance people from Cowan, Winchester and other places came up for the occasion, and right royally did they enjoy it. At eleven o'clock Dr. C. W. Carter ascended the platform, and, though worn and weary from recent travel, discoursed with vigor and eloquence "The Indirect Results of the Agitation of the Temperance Question." At three P. M. Judge N. W. McConnell, of Tennessee, spoke on "A Judge's View of Temperance." He is a man of the presence, a pleasing speaker and an uncompromising advocate of prohibition. That part of his address which most delighted and instructed his audience was his experience as a judge for the past nine years in the fifth judicial district and the operation of "the four-mile law." His story was graphic and inspiring. Within these years a mighty radical change has been wrought by the patient, persistent, impartial, firm administration of law. Dissipation and outlawry have given place to sobriety and peace. There was long and loud applause when he said that not a licensed saloon could be found within the entire fifth district, embracing six or seven counties. At one term of a recent court only two indictments were presented after a diligent search of eight days by an excellent, faithful grand jury. This address made a profound impression, not for strength of argument or eloquence of delivery, but for its thrilling, thrilling, convincing, overwhelming facts, demonstrating the success of prohibition. In order to rid themselves of the domination of liquor, and escape the degradation and damnation of the doggeries, the people of the towns everywhere surrendered their charters. There is not an incorporated town in the district. This action enabled them to take advantage of the four-mile law, which provides that liquor shall not be retailed within four miles of a chartered school, except in incorporated towns. They removed the exception by vacating the act of incorporation. "There is a lesson in this history that ought to nerve the faith and energy of every temperance worker in the land. We need not hesitate or despair with such a law on our statute books."

At five P. M. Mr. A. O. Van Lennep, a native of Turkey, and distinguished oriental scholar, appeared upon the platform dressed in his

Eastern costume. He is here to remain during the entire session of the assembly. His museum of oriental curiosities is a place of favorite, eager resort. The lecture was on eastern dress, illustrated to the immense delight of the old people as well as young.

At eight P. M. the Rev. S. A. Steel, of Memphis, closed the temperance day with a magnificent address on "The Curse of the Saloon." For clearness and precision of statement, convincing logic and grace of eloquence, that address will hardly be excelled on the Montague platform this year. The address is not appropriately titled; it should be called "The Philosophy of Prohibition." It was a masterly argument in favor of prohibition—its right, its reasonableness and its practical efficiency. Many other things about this place and occasion will have to be reserved for another letter. Ministers of all denominations are gathering to this mount from various quarters. Its management is to be highly commended. Bro. Morrow in the office is always busy, but affable and ready to answer all questions. Rev. J. H. Warren, chairman of the Executive committee, has charge of the platform, and is a man of all work. He is the Dr. Vincent of this Southern Chautauqua. Within the past six or eight months he has written more than five thousand letters, making ready for this occasion.

## SECOND LETTER.

Montague grows in attraction. Crowds are coming by every train, and from every point of the compass. Unto this mount, especially on tomorrow, will the gathering of the people be. Yesterday we commenced the day by visiting a number of historic places near. The scenery upon and from this Cumberland height is magnificent. In company with a party of friends, and by the thoughtful kindness of Mr. Cuff, the affable Methodist proprietor of the Montague Hotel, we drove to the bluffs and viewed the landscape over "Table Rock," or as it was formerly and more properly called "Pan's Pulpit," a pile of stratified rock possibly ten feet square, torn from the solid side of the mountain, and standing off from it some ten or fifteen feet. This is ascended by a ladder, and furnishes one of the most enrapturing prospects. For full fifty miles the eye eagerly wanders over the beautiful valley sleeping below, adorned with its farm houses, villages and fields of green corn shimmering in the morning sun. Off to the north and east other spurs of the mountain thrust their giant, wooded fingers down into the valley as if determined to achieve its entire subjugation. Near by is "Glants Coffin," another magnificent freak of nature's primeval force, and then further to the west is the "Leaning Tower." The immense ladder which led to its summit deterred our courage from making the ascent. Farther away to the east and separated by an immense gorge, through which runs the mountain wagon road, is Forest Point. This place is historic, deriving its name from the fact that there Gen. N. B. Forrest planted his batteries and covered the retreat of Gen. Bragg along the roadway over the Cumberland. Surely no more commanding point could have been chosen. From its beetling cliffs the entire valley could have been swept and every movement of an enemy at once discovered. The distant towns of Tallahoma, Winchester, Droden and others are plainly visible, while the pleasant little village of Cowan sits at the mountain's feet, and Sewanee, like a fairy queen in her beautiful morning robes, sits upon her rocky throne only a few miles away. It was a day and vision long to be remembered by a malarial, unimaginative lowlander.

We can now understand why it is that mountaineers are most patriotic and poetic. Scott sang of the Highlander's chivalry and love of country, but no wreath did he weave for the luxurious, phlegmatic,avaricious lowlander. With all their rocky, sterile soil and poverty these love their native heights.

The programme at the amphitheater not only sustained but increased the interest of Thursday, albeit the audiences were not so large. At eleven o'clock the Rev. W. C. Black, of Natchez, Miss., delivered his popular lecture entitled "Glimpses of Glory, or the Wonders of the World." He has been an enthusiastic student of the solitudes for years, and seems to revel among the glories of astronomy. This editor was proud of his Mississippi brother and co-laborer. At three P. M. Dr. Thompson, of Ohio, read a lecture on the character and history of St. Paul to a small, dull audience. A manuscript at three o'clock! What a narcotic! At five P. M. Mr. Van Lennep, the oriental scholar, delivered an address on "Shepherd Life in the East. This commanded a good audience and

rapt attention. His lectures are growing in interest each day and are full of valuable, illustrated biblical instruction.

In the afternoon there was a pleasant little to Dr. Vincent, who had arrived about noon. He had been invited to visit and examine the amphitheater. In a few minutes a company of ladies and gentlemen, each wearing an oak-leaf badge, marched in double file into the spacious tabernacle and presented Dr. Vincent with a short address. These were members of the C. L. S. C.—Chautauqua Literary and Scientific Circle—gathered from the several States who happened to be on the grounds. Dr. Vincent projected this organization, and is its accomplished, enterprising president. He made a happy response and gave each a hearty hand-grasp and greeting.

At eight P. M. Dr. Vincent lectured on the subject previously announced; "Every-day Schools." He is eminently practical, and gave forth thoughts that must bear fruit. His audience gave eager attention to the last syllable. We have met few men more versatile and fertile in gifts and resources or more charming in social life. We welcome the author of our international Sunday-school lesson, the projector of Chautauqua, and the earnest Methodist preacher of the North back to his native South.

## The Purpose of an Evangelical Ministry.

Among the last words of the great Jewish law-giver we find a clear statement of the object of his ministry: "I call heaven and earth to record this day against you, that I have set before you life and death." These words declare plainly the purpose for which he had lived and labored. Though, like all God's ministers, his life was a checked one, full of pains and pleasures, the object of his ministry was always the same. Called of God to the leadership of Israel, there was a special purpose for which he worked, a special aim for the accomplishment of which he put forth special efforts, a special end for which alone he lived. In a long and eventful life this object was never forgotten. Whether reasoning with the people about their unreasonable obstinacies or chiding them for their absurd murmurings, whether intending to save them from the wrath of God, or pitying them in their misfortunes, there was always the same end in view—the same purpose to be accomplished. No matter how manifold even the methods by which he worked, nor how various were the plans which he executed, nor how diverse were the schemes by which he sought to accomplish his purpose, those methods and plans and schemes all pointed to one attainment. The special object of his mission, the avowed purpose of his teaching, the explicit end of his great life was to set before the people "life and death." Though he was learned in all the wisdom of his time, though he was the wisest legislator the world ever had, though he held communion with the Divine mind for days together, yet he brought these all into subservience to his lifelong purpose of setting before the people "life and death."

These two words include all. The human mind never yet discovered a thought or a fact beyond the sweep of these little words. Life, with its duties and privileges, and death, with its far reaching results, constitute a horizon beyond which the mind can not go. What ministry can be more important and more glorious than that which sets these solemn subjects before the people? The gospel of our Lord Jesus Christ is proclaimed, that "life and death" may be clearly presented to the human mind. The true meaning of life can be learned only from the gospel, because only in the gospel has true human life been presented. A true ministry of the gospel proclaims that there is a true life, and that it finds its illustration in the incarnation of the Son of God. But the gospel never presents this true life as an end in itself—not even in regard to Christ. It is said of him: "Who for the joy that was set before him endured the cross." The gospel rather presents life as a means by which to attain to something beyond. This does not mean that the incidents and environments of life are nothing, but it means that the true life takes hold of these things, and uses them as implements to prepare for the future. The gospel view of life is that it is the introduction to something higher and grander. An evangelical ministry sets it forth as the preparatory school, as a sort of training ground, where the intellectual and moral faculties are prepared to enter upon the higher studies and services of another state of being. The chief value of this present life is in its educational effect upon the soul. Hence the gospel presents it as

a probation whose term ends with death.

The gospel presents this life as something whose value can not be estimated. It is above all price. The proof of this is seen in the awful sufferings which the incarnate Christ endured in order to rescue it from peril. The value of life may be better estimated by taking into the account its design and the means furnished by which that design may be reached. As the incarnation of the Son of God shows a true life, so his enthronement on high reveals the design of life. The gospel, then, presents life as a progression and development from low to high, from high to higher, from higher to highest. That life which began in a manger and ended in exaltation, above all principality and power, is the model life. Nothing besides the gospel presents such a life. In the gospel this ideal life is seen and realized in the actual life of Jesus. An evangelical ministry sets this life forth in all its attractive beauty. Its one exhortation on this point is "be ye followers of God, as dear children."

Everything has its opposite. "Life and death" are set forth by a true ministry. There is nothing plainer, nothing more clearly taught in the word of God, than that those who have not attained the true life are dead. The Scriptures say: "They are dead while they live," "they are dead in trespasses and sins." There is no intimation anywhere in the gospel that there are points between these extremes that can be occupied. There are no degrees whatever in these matters. A man can neither be partly alive nor half dead. The call of the gospel is to the dead to "arise from the dead." An evangelical ministry sets forth a whole life—a perfect life and a whole death. The ministry that teaches other than this has departed from the gospel standard. The man who is not putting forth his best efforts to lead the gospel life is spiritually dead. The great themes, the absorbing topics of the gospel message are spiritual life and spiritual death, and the purpose of an evangelical ministry is not to diminish light from the tremendous meanings which are attached to these things, but to present them so clearly that each man may be left without excuse for leading a life of sin.

## Seashore Camp Meeting.

Those best able to judge assure that the last was the best camp meeting ever held at this consecrated spot. No effort was made to count the conversions as they occurred day by day, but I may safely say that the number exceeded a hundred. The wire enclosure proved to be a bond of union, kept the noisy, floating element away, superinduced a feeling of privacy, and facilitated the labor in the pulpit and altar. Of working, praying Methodist people we had this year more than ever before. Only one feature of the meeting marked a departure from good old Methodist usage. We had not that stereotyped song, the Sunday morning collection. I heard nobody regret it.

Well did the three presiding elders, whose districts have a joint interest in the Seashore Camp Ground, perform their delicate and difficult task. Their senior and chairman was Dr. Joseph B. Walker. The good doctor constrains all to admire and love him. Wonderful man! Of marvelous vitality, of exuberant intellectual resources, of great tact, and, above all, a man of whom you must take notice that he has been with Jesus.

The preaching mostly was good. Not a name of a skeptical scientist was mentioned. As I grow older I adopt new scales for weighing sermons. The weightiest with me are those which tend to bring about greatest immediate results. Away with rhetorical airing of literary lore, away with the gorgeous exhibition of hyperbolic fancy, with windy phrase and chilly noise. But strange that good preachers can fall in very bad habits. Some mispronounce that expressive monosyllabic name of Deity—God. They say G-a-d. Others put the present participle ending of regular verbs to the first syllable in brethren. By hurrying the ear it detracts from spiritual edification.

As heretofore, so this time has the Seashore Camp Meeting been a good school to preachers for learning ex-temporaneous prayer. The acknowledged instructor, by his instructive example, is Bishop Keener. Without being classically diverting, his language is chaste and dignified. Grasping the present situation fully and minutely, filled with the Holy Ghost, his ardent heart gives utterance to petitions besetting and tolling, winged by faith and transfused with love divine. It is living prayer. The worshiper's mind bows in obedience while the heart gladly falls into line

with that of the petitioner. Hearing so little real prayer in public, there being so much pious cant, so much stereotype routine, so much exhortation or laudation, purporting to be prayer, it does my heart good to hear Bishop Keener pray. While we petition, Teach us how to pray, we should at the same time look up our defects and deficiencies in order to amend and improve.

The trustees performed their arduous and onerous duties with true Christian urbanity. The absence of the president, Bro. W. H. Foster, was much regretted, but his colleague, the vice-president, Bro. Price Williams, filled his place with much zeal.

## The Pastoral Glimet.

MR. EDITOR: Inclosed I send you "The Pastoral Glimet," by Rev. Dr. Vincent. It was published years ago in the Episcopal Methodist, and I cut it out and preserved it. A few days ago I found it among some old scraps, and it occurred to me that its republication would do good. The glimet-twisters are still extant, and many a conscientious pastor suffers under their skillful use of the terrible instrument. No doubt some pastors not so conscientious in the discharge of duty deserve to suffer, but the misfortune is that such pastors are impervious; the glimet hurts only those who, doing the best they can, are neither deserving the punishment or are likely to be in any way benefited by it. It may sometimes be the case that the good souls who are so expert in the use of this instrument of ministerial torture do not really mean to inflict pain. It is their way of expressing their appreciation of pastoral attention. But it is an awkward way, and there is a more excellent way, which they should seek for and practice. The pastors are not all blameless in the line of pastoral duty, but neither are our parishioners. They can greatly facilitate our labors or embarrass our operations. Pastors often labor under difficulties their people know nothing about. Who can compute the weight of "the care of all the churches?" And when this, that comes upon us daily, is considered in connection with all those things that are without, among the rest the glimet, it is plain that we need the prayers and sympathy of our people. Let us all do better. Abolish the horrible glimet, and let pastor and people be nearer to God, and pray for a fresh baptism of the Spirit, and have that noble emulation of who can best work, and who best agree. But here is the article in question:

Once a city pastor was absent from home for a week. During his absence the son of a member who lived several miles out of town died. He did not hear of the young man's death until he returned. Then he was taken sick, and it was a week or two days before he could safely drive and visit his afflicted parishioner. The first words which greeted his ears were:

"Well, I thought you'd forgotten us," and then the good woman's complacency down to be considered.

That is what I mean by the pastoral glimet; and it is astonishing how prevalent certain church members become in its use. The delicate in insinuating, the deft in grace in twittings, can only be acquired by assiduous practice. They know where it will go in easily; just how many turns to give it before it gets down to the quick.

There are various scientific uses of the glimet known to adepts and victims.

There is the sarcastic twist. He tosses enters the parlor, and greets the pastor thus:

"Good afternoon, Dr. A.; but the sight of you is refreshing. Ha! you found out a last where I live?"

There is the huskless twist. "I know that you haven't been here for six months. Persons, as well as mathematicians, are painfully aware that figures don't lie; so that this twist is a peculiarly effective one, usually transfixing a victim, and reducing him at once to a condition of silent helplessness."

Then there is the reproachful twist, also very effective; tremendously so. "I don't think you have been here for a long time." "Really we began to think whether we had any more to do with you." "Really we began to think whether we had any more to do with you."

And once in a while we have the twisting of the glimet, which is at a common place, the operator, or victim, to conceal her felt intent, with drives the muffled glimet in with steady hand; or, in other words, gives the person quite a sharp "ding down" on his shortcomings.

The men who wince under this instrument are the consoling by victims who are forever haunted by a vague sense of work in arrears, constantly tormented with reproach because they do not bring up an one. The glimet is a terrible piece of machinery.

He knows the glimet as well as a doctor knows where small pox is. He braces himself to visit them once or twice a year. He says, jocosely, to a friend at the gate: "I know there is a little pickie for me here." He goes to his work very much as if he were going to have a tooth filled, the twist of the glimet without betraying his inward writhings, gliding down and rises to his feet to a parting thrust, as this: "I hope you've found the way here, as he goes down the steps he lo-



into his book, and, seeing that the next place on his list is also a ginnet house, he says to himself: "Not to-day; one day is all I can stand." You cheerful, sunny, sympathetic souls, God bless you, who perhaps excite the jealousy of your neighbors because the minister "drops in" at your houses so much oftener than theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you always have oil and wine in your casks for the wounds of the ginnet?

Now, ye ginnet-twisters, ye pastor-performers, lift up your voice and answer: What do you want a pastoral visit for? Do you want to talk with your pastor about your temptations and trials? Do you want instruction on some question of Christian experience? Do you want to discuss some scheme of Christian enterprise? Not you. No lawyer is more adroit in turning the conversation the moment it takes any such direction. Let the pastor take up the ginnet in his turn, and probe your heart, and lay bare your poor, starved, stunted religious life; let him then tax you rigorously with your absence from prayer meetings or Sabbath worship, and you will not complain of the scarcity of pastoral visits. The truth is you do not desire counsel nor comfort nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more for your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger, whom Christ sends with living bread to your home and heart into a minister to your vanity. The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifice and labor are people who are masters of the ginnet.

Sabbath observance is making gratifying headway in Germany.

Rev. A. D. McVoy, of the North Mississippi Conference, has been elected president of the East Mississippi Female College.

Temperance reform already saves Scotland over one pound a year per head of the population. On the scope of political economy it should, therefore, have government support.

Dr. Joseph Parker, of the City Temple, London, expects to spend a long vacation in the United States. It is said that he only spent one night the last time he crossed the Atlantic.

Miss Mary S. Conwell, a grand-daughter of Bishop Soule, won the prize for the best essay from the literary class in Vanderbilt University. It is said her competitors numbered 24 male students.

The following delegates to the Annual Conference were elected by the Winona District Conference: J. B. Streator, J. G. Hamilton, F. M. Glass, S. C. Conly; Alternates: H. H. Bates, Rev. N. C. Wasson.

Thanks to the Texas Messenger for a generous mention of this Advocate and its editor. This sentence especially is appreciated: "By common consent the Advocate is pronounced one of the best in this country."

Mrs. Annabell Joshee, a Brahmin lady, has embarked from Calcutta for America, intending to study medicine in the Women's Medical College at Philadelphia. Her object is to prepare herself for mission work at home.

The union of Canadian Methodists may now be considered as assured. This action will be hailed with delight by Methodists everywhere. In so small a territory the cause must be retarded by a multiplicity of separate organizations.

The New Jersey Legislature has passed a very sensible and timely law. It provides that no boy under twelve years of age, and no girl under fourteen, shall be employed in any manufactory or mine, and that no child under fourteen shall be employed more than ten hours a day.

Gen. Tom Thumb, Charles Heywood Statton, died at his residence in Middlebury, Mass. He was forty-five years of age, and had been before the public—making mercurial use of his dwarfed anatomy—since he was fourteen. It is said the "general" has been quite dispirited of late years.

Gov. Ben. Butler seems to be orthodox in theology if not in New England politics. In his speech before the annual of Williams College, he complimented the institution on its rigid adherence to orthodoxy in religion. To abandon the tenet of the divine sonship of Jesus is in his opinion equivalent to an unconditional surrender of the Christian faith.

The Wesleyan Methodist Church, of England, has one local preacher for every twenty-eight members, and they are an element of great evangelizing power. With the changes of years it must be admitted that the local ministry has somewhat lost its once marked and mighty efficiency. In the early days of large crowds and few itinerant laborers, they were the right

arm of our service. They are yet utilized to great advantage in England.

The New York Independent, of July 12, devoted twelve pages to the Fourth of July celebration at Woodstock, Conn. Among the speakers on the occasion was ex-President Hayes. His subject, "National Aid to Education," was treated with cleverness and clearness. His references to the South were kind and just.

The Woodville District Conference did a very graceful thing in specially remembering one of its number. The following resolution was passed and many kind speeches were made on the occasion of its unanimous adoption. We are glad to learn from Presiding Elder Little that Bro. Gilmore is somewhat improving:

Resolved, That we bear of the affliction of Bro. G. M. Gilmore with sadness, and hereby extend to him our heartfelt sympathy and an abiding interest in our prayers.

#### A Beautiful Note.

Miss Frances E. Willard, recently in Oregon, visited the grave of Bishop E. O. Haven, her old friend, and wrote the following touching testimonial to his widow. We have not read anything more chaste and tender:

My Dear Mrs. Bishop E. O. Haven: On this bright spring day, I have made a devout pilgrimage to the grave of that noblest of men—your honored husband. I stood there in earnest thought about the beautiful days at E. Haven, when he was the central figure of a grand enterprise, with which my heart was closely enlisted, and in which his genius had such victories. It would have done you good to hear the honest words we spoke—Bro. Denison and I—as we gathered away the dried leaves, rearranged the three faded wreaths, and tended the beautiful blooming violets—fit emblems of the Bishop's character. I gathered from the grave a pretty fern, which is incised. Soon a monument, twenty-two feet in height, is to mark the place where lies the little that was mortal of your husband. But how immeasurably high towers the imperishable monument of his Christian character!

#### Books and Periodicals.

The Pulpit Treasury, for July, third number, is on our table. Its contents are full, fresh, varied, and vigorous. The serious and articles are first class, as much to be expected from leading clergymen in the various denominations. The Methodist are represented by Dr. J. H. Vincent, Bishop W. L. Harris, D. D., Dr. J. M. King and Dr. C. P. Dennis; the Presbyterian by Dr. B. M. Palmer; the Episcopalian by Dr. J. H. Vincent, Bishop W. L. Harris, D. D., Dr. J. M. King and Dr. C. P. Dennis; the Episcopalian by Dr. J. H. Vincent, Bishop W. L. Harris, D. D., Dr. J. M. King and Dr. C. P. Dennis.

The times are anxious, those from whom the Christian public are anxious to hear, and their instructive contributions in this number of The Pulpit Treasury fully sustain their well-earned reputation. Every pastor, Christian worker and family will find this evangelized monthly a storehouse of many good things. All the departments are full. The editorials are appropriate, terse and timely. An excellent portrait of J. H. Vincent, D. D., furnishes a beautiful and a well-earned view of the Metropolitan Methodist Episcopal Church, Washington, D. C., will be seen on the one hundred and sixty-second page. This number, by special arrangement with the Faculty of the Chautauque School of Theology, will hereafter be an organ for the announcements of the program, program, etc., of that "School of the Prophets."

Next in advance, \$2.00. Clergyman, \$2. Single copy, 25 cents. Sent on trial six months for \$1. E. B. Treat, publisher, 75 Broadway, New York.

The Story of Ida, Francesca, a pretty little book, just published by Charles C. Clark & Co., of Boston, is of special interest to readers in this country. It seems that the pseudonym, "Francesca," is only a slight change of the Christian name of Miss Frances Alexander, a well-known lady artist of Boston who is now living in Florence. John Ruskin was attracted by the merit of her paintings, several of which he purchased at extraordinary prices, and sought her acquaintance. He found much to admire in her intellectual power as in her skill with the brush, and it was at his request that the beautiful little book, written as a private memorial, was published, by himself undertaking to edit it. In his introduction, Mr. Ruskin says:

"The following story of a young Florentine girl, too short for a novel, but full of life and truth, is a story of a Catholic girl who has been a Protestant one, yet the two of them so united in the truth of the Christian faith, and in the joy of its love, that they are absolutely unrepentant of any difference in the forms or letter of their religion." A reproduction of a painting of Ida, by Francesca's own hand, accompanies the book as a frontispiece.

The North American Review, edited by Allan Hornibrook Rice, No. 30 Madison Place, New York, is on our table, and is certainly a very interesting number. It contains a very interesting article on "Dynamite as a Factor in Civilization," by J. H. French, D. D., LL. D., president of Amherst College; "The Last Days of the Revolution," by Gen. P. H. Sheridan; "Democracy and Moral Progress," by O. B. Frothingham; "Need of Reform in Prison Management," by Z. B. Brockway; and "Church and Secularism," by Rev. H. W. H. Ryland, are among the articles to which we take pleasure in calling attention.

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#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

CARVER & JAMISON, Publishers.

WHITWORTH COLLEGE.—Do not fail to read carefully the announcement of Dr. H. F. Johnson, of 88 four year scholarships for sale. Apply at once if you wish to secure this extraordinary offer.

The sweet girl graduate now divides her time between the piano and the hammock, while her mother plays a solo on the washboard.

Take the Louisville and Nashville line to Louisville Exposition. Pullman sleepers through without change.

Dar's some fag's in de wuf' dat don't slide long on de telegraph wire.

The excursion of the Big J road can't be excelled. Every comfort for passengers. Only one dollar.

When de fros' son' you wud by de oortwile, you better git in de pumpkins.

After eating each meal take a dose of brown's Iron Bitters. It helps digestion, relieves the chill feeling about the stomach.

A boy went to his father crying, and told him that he had kicked a dog that had a splinter in its tail.

The standard restorative—especially in cases of nervousness, is Sanguinaria. \$1.50. "I am perfectly cured," said Jas. Corbin, of Washington, D. C., "thanks to Dr. Richmond's Sanguinaria." At Druggists.

You can't coax de morin' glory to climb de wrong way 'round de post-stick.

WASHINGTON, D. C., May 15th, 1880. GENTLEMEN.—Having been a sufferer for a long time from nervous prostration and general debility, I was advised to try Iron Bitters. I have taken one bottle, and I have been rapidly getting better ever since, and I think the best medicine I ever used. I am now gaining strength and appetite, which was all gone, and I was in despair until I tried your Bitters. I am now well, able to go about and do my own work. Before taking it, I was completely prostrated. MISS MARY STUART.

What you kin larn by boxin' with a left-handed sinner, you kin larn to do it.

For chills, fever, ague, and weakness, Collier's Light-Blood Tonic. Collier's take no other of druggists.

Mule don't understand de wheelbarrow.

BEATTY'S PIANOFORTES.—In today's paper is an advertisement from Emile F. Beatty, of Washington, N. J., offering a beautiful newwood piano for only \$174.75.

Poor sheet music! No more.

Inexpensive and effective is the great substitute for snuff, called BEECH'S ELEGANT SOAP.

BEECH'S HAIR DYE, black or brown, suits every hair. BEECH'S TOOTH PASTE cures all dental ailments.

M. E. R.—They all say so that have tried them: "Champion Mangle" mangles clothes. Must Even Bakers.

If you need anything in the music line apply at the musical instrument house of F. Werlein, 133 Canal and 134 South Street, New Orleans, where satisfaction is guaranteed. Mr. Werlein will ship you a piano or organ at what place you name, on thirty days trial, to be returned at that time, freight both ways at black price unless you approve of his selection. Prices: Pianos, from \$100 to \$500; organs, \$25 to \$150.

TEACHER WANTED.—See Rev. T. C. Bradford's notice of a teacher wanted. This is a splendid opportunity for a good teacher.

W. C. Shepard has refrigerators, ice boxes and freezers at the lowest cash price.

TO SUBSCRIBERS.—All new subscribers sending us dollars in full to cash—be entitled to send a subscription to the American Farmer free, and old subscribers—renewing—will receive a copy of Kendall's Treatise on the Horse free.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

To those of our subscribers, not convenient to a money order office, we would say, please inform us by postal card whether to continue the Advocate or no.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable in the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

We have a few more copies of the Mississippi Minutes left. Please send fifteen cents in stamps.

Not to subscribers who order their address changed. Please give full address of last postoffice, otherwise change cannot be made.

THE GREAT JACKSON ROUTE.—It has been a favorite to all summer resorts. It has been rebuilt with steel rails, has adapted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodation officers.

#### Business Notices.

QUERO'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The good mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit accepted by the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUXE, New York.

Get the Genuine Article.—The great popularity of "Wilson's Compound of Cod Liver Oil and Lime" has induced some unprincipled persons to attempt to palm off a cheap article of their own manufacture, but any person who is not willing to be deceived, should be careful where they purchase the article. It is no use to say that the result of its use are its best recommendations, and the proprietor has ample evidence on that of its extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most powerful healing power, as combined with the pure Cod Liver Oil by Dr. Wilson. It is prescribed by the medical faculty. Sold by A. H. Wirtum, Chemist, Boston, and all druggists.

New Orleans, July 12, 1883.

The law firm of Knickerbocker and Carver is hereby dissolved by mutual consent.

Hiram H. Carver, Attorney at Law, No. 60 Carondelet street, third floor, will continue to pursue the practice of his profession in all of his branches, business and personal. He is a member of the Metropolitan Church, of some experience in teaching and brings from his studies, a most reliable and efficient. He will also regularly attend the courts of St. James, St. John, St. Charles, Assumption, Assumption, Terrebonne, etc.

#### NEW ADVERTISEMENTS.

HIRAM H. CARVER, ATTORNEY AT LAW, 60 CARONDELET ST., NEW ORLEANS.

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3:30 P. M.	Louisville.	3:53 P. M.

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ARRIVES.	LOUISVILLE TIME.	LEAVES.
8:00 P. M.	Mohite.	2:11 P. M.
3:45 A. M.	Montgomery.	3:10 P. M.
8:45 A. M.	Decatur.	9:10 P. M.
3:30 P. M.	Nashville.	8:30 A. M.
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Only \$18 for the round trip. See agents at above points.

**J. W. Billington's LIGHTNING LINIMENT.**

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FREE SAMPLE BOTTLE ON APPLICATION.

Send name, address and a 3-cent stamp to J. W. Billington, 111 N. 3rd St., New Orleans, La.

For all Aches & Pains. The BEST FAMILY LINIMENT. Rheumatism, Sprains, Burns, Scalds, Cuts, Bruises, etc.

This is to certify that J. W. Billington's Lightning Liniment, for three years, has given unsolicited satisfaction to my customers, and I positively assert it to be, in my estimation, the best liniment in the market today.

J. W. BILLINGTON, Druggist, New Orleans, La., July 7, 1883.

**RUPERTUS! BREACH-LOADING SINGLE BARREL SHOT GUNS.**

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Send 2-cent Stamp for our Price-List.

Members of the Grand Council, United Brethren of Temperance of Louisiana, and 100 Temperance workers working under it.

The undersigned, members of the G. U. B. T. of Louisiana, for the purpose of raising the moral and social condition of the colored people, and for the purpose of important business, have organized the G. U. B. T. in New Orleans, and have elected the following officers:

HOWARD HOFFMAN, LEVI SALVER, JOSEPH TRAHAN, ARTHUR HOFFMAN, W. SHEPHERD, G. S.

The Advocate Publishing House is selling out of the miscellaneous book trade, and wishes to see many over twenty thousand volumes of books now on hand. The name of every Member in the South and West is wanted, to whom circulars will be sent giving particulars. Write your name, postoffice, and state, on postal card and address it to Logan B. Dameron, 213 Pine Street, St. Louis, Mo.

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I wish to secure, for the next session, the services of a lady competent to teach the English language and French. Applicant must be a member of the Methodist Church, of some experience in teaching and bring from his studies, a most reliable and efficient. He will also regularly attend the courts of St. James, St. John, St. Charles, Assumption, Assumption, Terrebonne, etc.

State term. T. C. BRADFORD, President, Post Office Female College, Port Gibson, Miss.

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#### MISCELLANEOUS.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VIRGINIA.

Open for 31st annual session, Sept. 20th, 1883. One of the FIRST SCHOOLS FOR YOUNG LADIES IN THE UNITED STATES. Through in all departments. Buildings and surroundings beautiful. Climate and home comforts unsurpassed. One hundred and sixty boarders from all over the world. Terms within the reach of all. For particulars, apply to the Principal, or to the Secretary, or to the Trustees. For catalogue, write to Rev. W. A. HARRIS, D. D., President, Staunton, Virginia.

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The Forty-sixth Annual Session will begin September 10th, 1883. The most elegant College building in the South, furnished with all modern appliances looking to the health, happiness and comfort of its inmates. Unsurpassed advantages in literature, music and art at moderate rates. Apply for Catalogue to Rev. W. C. BASS, President, or Rev. C. W. SMITH, Secretary.

MEDICAL DEPARTMENT OF THE University of Louisiana, NEW ORLEANS.

This is the only institution of the kind in the United States in which all of the students are taught daily by the professors at the bedside of the sick in the wards of a general hospital. The faculty hospital contains of beds and occupies annually more than 100,000 patients. For catalogue, address T. G. RICHARDSON, M. D., Dean.

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EDUCATIONAL. WESLEYAN FEMALE COLLEGE, Macon, Ga.

The Forty-sixth Annual Session will begin September 10th, 1883. The most elegant College building in the South, furnished with all modern appliances looking to the health, happiness and comfort of its inmates. Unsurpassed advantages in literature, music and art at moderate rates. Apply for Catalogue to Rev. W. C. BASS, President, or Rev. C. W. SMITH, Secretary.

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Household.

**GERMAN CAKE.**—A pound of butter with half a pound of baking powder; rub in half a pound of butter; then add half a pound of sugar, a quarter of a pound of currants, a few drops of essence of lemon, a very little cinnamon and candied peel, and a few chopped almonds. Mix these ingredients with two eggs and a little milk well beaten first. Do not mix too stiff. Make it up in a long shape, about four inches thick, with an incision down the middle. Put unbleached paper on the tin, and bake a nice brown. Strew powdered sugar over when taken out of the oven.

**YEAST THAT WILL KEEP TWO MONTHS.**—Put three or four medium-sized potatoes and boil until perfectly soft; at the same time boil a handful of hops in a separate dish. Mash the potatoes, strain the hops, water and put in with a large teaspoonful of salt and two teaspoonfuls of sugar. When nearly cold add half a cup of house-made yeast. Put in bottles or a stout jar, cover free from air, and set in a cool place. Half a cupful will raise a large loaf. —Northwestern Farmer and Dairyman.

The flavor of coffee may be greatly improved and its delicate aroma increased by adding a little bicarbonate of soda to the water with which it is made. This is the reason why the coffee obtained at Vichy, Carlsbad, and other famous watering places is of such superior excellence, the water in these localities containing a certain percentage of soda. In England many persons habitually use a carbonate of soda in making tea, a pinch to a pint of water being the regulated quantity.

**CHICKEN SOUP.**—One pint of cooked chicken, finely chopped; one pint of cream, four eggs, a little onion, pepper, salt, pepper. Stir the chicken and seasoning into the boiling cream. Cook two minutes. Add the yolks of the eggs, well beaten, and set away to cool. When cold, add the whites, beaten to a stiff froth. Turn into a buttered dish, and bake half an hour. Serve with mushroom or cream sauce. This dish must be served at the moment it is baked.

**BEST LARD.**—Chop two pounds of beef and three large salted pork hocks. Add four salted butter eggs, half a cupful of butter, and the inside of a medium sized loaf of bread, and season with salt, pepper, and spices like lard. Form into a loaf, cover with cracker-crumbs, and bake an hour and a half. If it does not stay in loaf shape, add rolled cracker-crumbs until it will.

**MODEL LETTERS, POTATOES.**—One quart of cold boiled potatoes, cut into dice; one pint of milk, one half pound of butter, one half pound of sugar, one teaspoonful of lemon juice, salt, pepper. Season the potatoes with salt and pepper, and place in a stock. Cover, and simmer twelve minutes. Add lemon juice, butter, and parsley, and simmer two minutes longer.

**MOLASSES FRUIT CAKE.**—Two cupsful each of molasses and of butter, two eggs, a cupful of milk, a teaspoonful each of soda and of essence of lemon, two cupsful of flour, enough to make a stiff batter. Beat well, and add currants, chopped raisins, and citron. Bake quick. To prevent the raisins from falling in the cake, beat them with the egg.

Economical housewives may be reminded that the last remnant of a ham and the last pieces of cheese can be used if they are grated finely. Grated cheese is useful in many ways, and is, besides, appetizing on bread and butter. Cheese made with grated ham are very nice, and are also excellent for sandwiches, making a capital luncheon for school-girls.

**FRENCH RAREBIT.**—Take three ounces of cheese, cut it in small square pieces, and set it to fry with a little piece of butter. When your cheese begins to melt, have three eggs beaten up with salt and pepper; pour them on the cheese, stir and roll it into a sort of muffin, and take it off. The whole operation should not take more than a minute or two.

**SAUCE FOR ANY SWEET PUDDING.**—Boil the thin rind of half a lemon, in one ounce and a half of sugar, and a wine-glassful of water for fifteen minutes; then take out the lemon-pest, and mix an ounce of butter with a small quantity of flour; stir them round in the saucepan till it has boiled a minute, and then add a glassful and a half of sherry.

**VANILLA SAUCE FOR PLUM PUDDING.**—Scald half a pint of rich milk or cream; then add the yolks of two well beaten eggs and half a pint of sugar; stir until it is as thick as boiled custard. When cool, flavor with vanilla. Just before serving, add the whites of eggs beaten stiff, and gently stir in the sauce.

**STATE BREAD.**—Cut stale bread in slices half an inch thick; dip, only a moment, into tepid water with a little salt in it, and then into a beaten egg, and fry in boiling fat. You may send to table plain, or sprinkle a little powdered sugar over.

**BOSTON BROWN BREAD.**—Four cups of rye-meal, three cups of yellow Indian-meal, one cup of molasses, one teaspoonful of soda, one teaspoonful of salt. Mix with sour milk or buttermilk in a soft batter. Steam three hours and bake two hours.

**COFFEE CAKE.**—Two eggs, two cups of sweet milk, three quarters cup of sugar, four cups of flour, two spoonfuls baking-powder, one spoonful of salt. Bake on hot with coffee at breakfast.

**LEMON SAUCE FOR TAPIOCA JELLY.**—Boil one cup of tapioca in water; when boiled, add one and one-half cups of loaf sugar; when that is boiled, add the juice of one lemon.

**COOKIES.**—Four eggs, two cupsful of sugar, one cupful of butter, one-half cupful of buttermilk, and one small teaspoonful of soda. Season to taste. Flour to roll.

**BARLEY WATER.**—Two tablespoonfuls of pearl barley, one pint of water; boil twenty minutes, and add sugar and lemon juice to taste.

**MUFFINS.**—Take one quart of self-raising flour, two eggs, a teaspoonful of butter, sweet milk to make a soft dough. Bake immediately.

**MIXED BREAD.**—The water used in making bread must be tepid hot. If it is too hot the loaf will be full of great holes.

MISCELLANEOUS.

Vital Questions!!

Ask the most eminent physician of any school, what is the best thing for the world for quelling and allaying the passions, and he will answer you, "The use of a few drops of opium, giving natural, childlike refreshing sleep at night."

And they will tell you unhesitatingly "Some form of Hypnotism!"

CHAPTER I.

Ask any of all the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's Disease, Diabetes, Catarrh or inability to retain urine, and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically 'Buchu.'"

Ask the same physicians:

"What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever, ague, etc., and they will tell you, 'Santonin' or 'Lambert's'."

Hence, when these remedies are combined with other quickly acting agents,

And compounded into Hot Bitters, such a

(Concluded next week.)

THE GREAT JACKSON ROUTE!

Illinois Central Railroad.

The Great Through Line for Passengers and Freight to All Points

ST. NORTH EAST AND WEST.

THE ONLY LINE RUNNING PULLMAN PALACE SLEEPING CARS THROUGH FROM NEW ORLEANS TO CINCINNATI, ST. LOUIS AND CHICAGO WITHOUT CHANGE OF TRUCKS.

ONLY ONE CHANGE TO NEW YORK AND EASTERN CITIES.

THE ONLY DIRECT ROUTE TO ST. LOUIS, CHICAGO AND ALL-POINTS NORTH AND WEST. Many miles shorter and many hours quicker than any other line.

STANDARD GAUGE, ALL STEEL RAILS, ELEGANT COACHES, CLOSE CONNECTIONS, AND QUICK TIME.

SPEED, COMFORT, SAFETY

RATES AS LOW AS THE LOWEST.

On and after Sunday, May 27, 1883—

DOUBLE DAILY TRAINS leave and arrive at Calhoun Street Depot as follows:

LEAVE. ARRIVE.

Exp. No. 1, 9:15 A. M. Exp. No. 1, 7:00 A. M.

Exp. No. 2, 3:30 P. M. Exp. No. 2, 10:45 A. M.

Exp. No. 3, 2:30 A. M. Exp. No. 3, 8:30 P. M.

Week, 1, 2, 3 and 4 run daily, Nos. 1 and 2 Sunday only.

Ticket office, 22 Camp street corner Common.

A. B. SHELTON, Ticket Agent.

A. H. HANSON, Gen. Passenger Agt., Chicago.

J. W. COLEMAN, Asst. Gen. Pass. Agt., New Orleans.

O. M. SIEKAMP, Superintendent.

SOUTHERN CALIFORNIA ROUTE.

The Texas and Pacific Railway,

NOW OPEN FOR BUSINESS.

Is the direct line from NEW ORLEANS to NORTHERN, EASTERN, WESTERN AND CENTRAL TEXAS and all points in Arizona, Old and New Mexico and California.

Through Sleeping Cars, from New Orleans to San Francisco.

Morgan's Louisiana and Texas Railroad, Galveston, Houston and San Antonio Railway System and Southern Pacific Railroad.

Connections made at Houston with RAILROADS TO ALL POINTS IN TEXAS.

Trains start from head of Elysian Fields street

Alexandria, 7:15 A. M. Houston, 12 M.

Arrives from Houston, 12:30 P. M.

For further information apply to

W. J. CURRIE, Ticket Agent.

Office corner Magazine and Natchez Streets NEW ORLEANS.

ESTABLISHED IN 1839.

F. BELDEN,

WHOLESALE DEALER IN

HATS,

TRUNKS,

FLOWERS,

UMBRELLAS,

ETC.

No. 14 MAGAZINE, and 75, 76, 77, and 78 COMMON STREETS, NEW ORLEANS.

J. M. ELKIN, F. STRINGER.

ELKIN & CO.

100-CANAL STREET-100

NEW ORLEANS.

DEALERS IN ALL VARIETIES OF

CARPETINGS,

Rugs, Oil Cloths, Mattings,

Curtain Damasks, Lace Curtains,

WINDOW SHADES, ETC.

A. BALDWIN, President.

SIGMUND KATZ, Vice President.

SEMI-ANNUAL STATEMENT

OF THE

New Orleans National Bank,

At the Close of Business,

Saturday, June 30, 1883.

RESOURCES.

Bills discounted.....\$ 52,106 34

Demands on.....\$413,888 11

U. S. bonds, par value.....231,300 00

\$200,000 Louisiana Bonds.....

\$100,000 "Crescent" bonds.....

\$150,000 matured coupons on

"Crescent" bonds.....212,072 79

Cash balance.....243,218 41

New York sight exchange.....1,326,012 09

Due from banks and bankers.....20,602 72

Five per cent. fund with Comptroller of

the Currency.....9,000 00

Furniture and fixtures.....500 00

Total.....\$1,002,102 04

LIABILITIES.

Capital stock.....\$200,000 00

Surplus fund.....205,000 00

Circulation outstanding.....177,400 00

Dividends uncalled for.....3,024 00

Dividends payable July 1, 1883.....8,000 00

Individual deposits.....\$1,070,767 28

Due banks and bankers.....\$1,700 79

Total.....\$1,002,102 04

I certify the above to be a true statement.

WM. PALFREY, Cashier.

Correct—Attest:

JOHN H. HANNA,

SIGMUND KATZ,

W. T. DEKEDICT.

At 10 & 21 Magazine and 85 Common Streets, NEW ORLEANS.

NOT ADULTERATED

PERFECTLY PURE,

and is the Strongest

Cheapest, and Most

Healthful Bread Preparation made.

SOLD BY ALL GROCERS.

S. MENDELSON, Agent.

50 Common Street, NEW ORLEANS.

NOT EXTENDED.

THE ORIGINAL!

YEAST POWDER

PRESTON & MERRILL'S

INFALLIBLE

Yeast Powder

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SOLD







## PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, July 23, 1883.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	Today.	Week.
Low middling	21 1/2	21 1/2
Good ordinary	21 1/2	21 1/2
Low middling	21 1/2	21 1/2
Good ordinary	21 1/2	21 1/2
Low middling	21 1/2	21 1/2
Good ordinary	21 1/2	21 1/2
Low middling	21 1/2	21 1/2
Good ordinary	21 1/2	21 1/2
Low middling	21 1/2	21 1/2
Good ordinary	21 1/2	21 1/2

SUGAR, P. B.

Low	Today.	Week.
Low	21 1/2	21 1/2
Good	21 1/2	21 1/2
Low	21 1/2	21 1/2
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## NEWS OF THE WEEK.

## DOMESTIC.

ARCADE, La., July 17.—Flux is almost epidemic in this section, causing several deaths recently.

At a meeting of the citizens of this town and vicinity to-day, \$1000 was raised by subscription toward erecting a college at this place.

GALVESTON, Tex., July 17.—The first bale of new cotton arrived in the city this morning. It classed good middling, weighed 388 pounds, and was raised by C. H. Arnette & Sons, of Arnetteville, in the Wilcox county. The bale was sold at the Cotton Exchange, at 14 cents per pound.

The authorities have determined upon a rigid enforcement of the Sunday law, and over 30 persons have been indicted by the grand jury for violating the law, and others will be.

ANNAPOLIS, Miss., July 17.—The 11th annual session of the Knights of Honor of Mississippi convened here to-day at noon; 91 lodges are represented.

New York, July 19.—At precisely 12 o'clock, Washington telegraphing operators in the Western Union Telegraph laid down their arms.

On Monday, July 16, the Executive Board of the Brotherhood of Telegraphers of the United States and Canada presented to the executive officers of the Western Union Telegraph Company a memorial, pleading before the company the grievances of the operators and employees generally, and petitioning for the redress of the same, as follows:

1. Believing that human sympathy and mental welfare requires that at least one day in seven be accorded him for rest and recreation, we ask for the total abolition of Sunday work as a compulsory duty, unless compensated as extra service.

2. That eight hours shall constitute a regular day's work, and seven hours a regular night's work, and that both sexes shall receive equal pay for equal work.

3. That a universal increase of 15 per cent on all salaries paid shall be petitioned now for.

New York, July 19.—At about 10:30 o'clock this morning a spark from an engine fell into a pile of jute which had just been landed on Harbeck's dock from the ship Lawrence E. Delap, from Calcutta. The dock was filled with jute, and the flames spread with incredible rapidity and in a few minutes the entire dock was ablaze.

The ship, Delap, burned to the water's edge. She was valued, with cargo, at \$150,000. The ship Colonel Adams burned at the pier, and the bark Perseverance floated into the stream and burned to the water's edge. The total loss is now estimated at \$3,000,000.

New York, July 20.—Jay Gould, late to-night, said that the Western Union Company had not the slightest notion of compromising with the striking operators, and that the company had all the operators it stood in need of.

New York, July 21.—A French paper was sent back to England to-day on the steamer England, and a Swedish paper was returned on the steamer Chester to-day by the Canadian Company, who also shipped a man, his wife and four children by the steamer England, because they were assisted immigrants and had no means of support.

WASHINGTON, July 21.—The Surgeon General of the Marine Hospital Service has been informed that a vessel from Vera Cruz has appeared off Apulchicola. The collector of that port has been instructed to send the vessel to Ship Island. The Surgeon General has also been informed that small-pox and yellow fever have appeared in Mantanzas and Cienfuegos, Cuba, and that cholera exists in Campeche and Oaxaca, Mexico.

New York, July 22.—The live upper floors of the Mirror building, 17 to 27 Vandewater street, were gutted by fire this afternoon, and the floors below were flooded with water, and every tenant suffered more or less. The total loss is about \$300,000. There were many narrow escapes, but no lives were lost, and none were seriously injured. The building was eight stories high and the firemen worked at great disadvantage.

MILWAUKEE, July 22.—The Chicago and Northwestern passenger train was caught in a tornado this afternoon 15 miles south of Green Bay, and nearly wrecked. The train passed through and drenched the passengers. The cars stood on one rail for a long distance owing to the force of the wind, and trees fell across the track, being smashed off like pipe stems.

New Orleans, La., July 22.—Yesterday lightning struck a house at the suit mines on Avery's Island, in which there were 3000 pounds of dynamite; it all exploded and caused much damage to buildings, cars, etc. No lives were lost and no one was seriously injured.

WASHINGTON, D. C., July 23.—The reports from various points to-night go to show that the striking operators have gained ground since yesterday. They are jubilant here, and confident of success.

M. A. Dauphin, of the Louisiana State Lottery, will bring suit to-morrow against Walter Q. Grosham, Postmaster General, for \$100,000, for alleged damages to the company on account of his recent decision. The suit will be brought against Judge Grosham in his personal, not his official character.

The following telegram was sent from Surgeon General Hamilton: Dr. Joseph Jones, President Board of Health, State of Louisiana, New Orleans: Cholera reported in London. Six deaths in dock districts.

Vicksburg, July 23.—The water has left the track of the V. S. and P. Railroad, and hand cars run through to Tallulah this morning. It is expected the track will hold condition for through trains on Friday next.

GALVESTON, July 23.—All places of business, with the exception of one barber shop and a saloon down town and resorts on the beach, were closed yesterday in deference to the Sunday law.

FOREIGN.

VERA CRUZ, Mex., July 18.—Yellow fever is prevailing with unusual severity. There were 90 deaths in May, 261 in June and 144 to date in July. The number of new cases is diminishing, especially among the shipping, for want of material.

CAIRO, July 20.—There were 140 deaths from cholera here yesterday. Two regiments of British troops have gone to Suva.

ALEXANDRIA, July 20.—There were 20 deaths from cholera yesterday at Mansurah, 24 at Samanoud, 23 at Ghizna, 44 at Chibine and 3 at Damietta. There were 16 deaths from the disease at Menzaleh.

LONDON, July 21.—Five more corpses of the victims of the steamer Daphne

disaster at Glasgow, have been recovered, making the number of bodies so far found 123. According to a corrected list of victims only one body is now missing.

HAVANA, July 22.—The deaths from yellow fever in Havana during the week ended to-day, was 30. The butcher and coal passer of the steamer City of Washington, died to-day. One of two sick passengers removed from the steamer is Gen. E. O. C. Ord, who is very dangerously ill.

ALEXANDRIA, July 22.—All business and agriculture are suspended. The customs receipts are decreasing. In the interior the epidemic is worse. The natives continue to eat diseased meat.

The cholera has appeared at Damaihour, where crowds of people, unable to pass through the cordon, are collected together and badly lodged and fed. The Sanitary Commission has decided that all passengers must undergo a medical examination before leaving Egypt. The commission are considering sanitary measures to be enforced against vessels arriving at Egyptian ports from Bombay.

Deaths from cholera Saturday were 381 in Cairo and environs, 33 at Mansurah, 17 at Damietta, 23 at Bahari, 33 at Chibine, 22 at Chohar, 33 at Ghizna, 4 at Dammanoud, 11 at Seltoun, 3 at Menzaleh, besides 34 in six villages.

HAVANA, July 23.—Gen. E. O. C. Ord, of the United States army, who was taken with yellow fever, died last evening at 7 o'clock.

LONDON, July 23.—The English Government will dispatch 12 doctors, who are experts in cholera, to Egypt to-morrow.

SIMLA, July 23.—A doctor, with 40 assistants, has been ordered to proceed from India to Egypt.

## CAMP MEETINGS.

The camp meeting for Arcadia circuit, Louisiana Conference, Holmer District, will commence Wednesday, August 8, 1883, embracing second Sabbath. Ministers of the Gospel are invited.

H. T. PARKER, P. C.

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H. T. PARKER, P. C.

## Annual Conferences.

CONFERENCE.	PLACE.	DATE.
Denver	Harrods	July 25
Montana	Willow Creek	Aug. 10
Idaho	Idaho Falls	Aug. 12
Missouri	Chillicothe	Sept. 12
Kentucky	Cynthiana	Sept. 12
Western	Chillicothe	Sept. 12
Indiana	Indianapolis	Sept. 12
S. W. Missouri	Rolla	Sept. 20
Illinois	Chicago	Sept. 20
Pacific	San Francisco	Oct. 10
Virginia	Richmond	Oct. 10
North Carolina	Charlotte	Oct. 10
South Carolina	Charleston	Oct. 10
Georgia	Atlanta	Oct. 10
Alabama	Montgomery	Oct. 10
Florida	Tallahassee	Oct. 10
Arkansas	Fayette	Oct. 10
Mississippi	Memphis	Oct. 10
Louisiana	New Orleans	Oct. 10
Texas	San Antonio	Oct. 10
California	San Francisco	Oct. 10
Washington	Seattle	Oct. 10
Oregon	Portland	Oct. 10
Nebraska	Omaha	Oct. 10
Kansas	Topeka	Oct. 10
Colorado	Denver	Oct. 10
Utah	Salt Lake City	Oct. 10
Nevada	Las Vegas	Oct. 10
Arizona	Phoenix	Oct. 10
New Mexico	Albuquerque	Oct. 10
Wyoming	Cheyenne	Oct. 10
Montana	Billings	Oct. 10
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He.—Prof. Plumpre.



## Christian Advocate.

THURSDAY, AUGUST 2, 1883.

For the New Orleans Christian Advocate.  
HOW TO BE A POPULAR PREACHER.

To sure the favor of the rich to get,  
To bow down to them as first in all the town,  
Or else you'll suffer in your purse I tell,  
And come to feel their dread financial frown.  
And then you'll be doomed.

But then the common folk—just here look out,  
And guard against their quick discerning eye,  
With devil's police feel them all about,  
And make each think for him you'd dare to die,  
Or else you'll be doomed.

In every place the gentleman affect,  
The minister keep back and out of sight,  
Play hide and seek with all the devilry,  
And make each think for him you'd dare to die,  
Or else you'll be doomed.

Crack jokes, tell tales and be a pack of fun,  
Or too religious you will surely be,  
And learn on everything to make a pun,  
For thus you'll win great popularity,  
Or else you'll be doomed.

Let your religious views, in hand and pen,  
Agree with all, elastic may they be,  
Be liberal, broad, and always keep on hand,  
A theologic coat to fit your company,  
Or else you'll be doomed.

In fact, you must have no mind of your own,  
And nobody's nonsense ever ignore,  
But swallow all creeds, disagreeing with none,  
And turn no church tramp away from your door,  
Or else you'll be doomed.

Attendance dance, on every fool you meet,  
Smile, grin, be humble and bow very low,  
Play merry Jack with all you chance to meet,  
Your conduct let no independence show,  
Or else you'll be doomed.

And when you preach be sure to touch no vice,  
And on the sins of "saints" you must not dwell,  
And by all means take heed to this advice,  
And dare not use that obsolete word—hell—  
Or else you'll be doomed.

Represent your own convictions, one by one,  
Or otherwise you'll cease to be polite,  
Smooth down the text, unless you are above,  
And snugly keep your own right,  
Or else you'll be doomed.

Thus, my audience friend, these rules observe,  
And your popularity you'll surely win,  
Your purse, pocket, your interests all secure,  
And learn the value of a snubly grin,  
And then you'll not be doomed.

## Pastoral Visiting.—No. 18.

THE POOR: THE POOR.

The poor must be visited. They may not send for us. They may never call us. They have no money to call us with. They may be wicked, and wish us to stay away, but they must be visited. The best, the glory of the religion of Jesus Christ is that "the poor have the gospel preached to them." "Go and show John" that among other things "the poor have the gospel preached to them." We know that the poor often seem to deserve to be let alone. They are wicked, possibly low, mean, vile, and they often murmur and complain. They often envy the rich and covet others' goods if they do not steal. We know that it is just as wicked in a poor man to envy the rich because they are rich as it is for the rich man to despise the poor because they are poor. But even do they this, and many other bad things, yet these sins are no reason why we may neglect them. The fact that they are sinners is the fact that makes it imperative on us to hunt them up. We must go along their streets. We must ask water at their wells. Our Master came to save "sinners." He went among them. He went where the leproser could hear of him for bread and salvation. He passed along where the blind could ask for sight, the lame for healing, and where the blind could touch the hem of his garment. He introduced himself and his eternal truth, living water, to those whom his nation called dogs. Sit with him at the well and encourage those who feel their inferiority, and only ask for the crumbs when encouraged to ask at all.

The poor may be to be blamed, some of them, for their idleness, some for their improvidence, and all for their sins; but they are all to be sympathized with. They have many privations, much hard toil and many temptations. "Why is it that this old and my neighbor rolls in luxury?" Is God partial? Shall I take his name in vain? Shall I be "mean and steal?" Or shall I murder myself? The Saviour said: "The poor you have always with you." Why, we may never know. Some of them may owe their poverty to themselves, but many do not. The blind man of John 9 was not to blame for his blindness. We do not know that the poor man who died at the rich man's gate was to blame for his poverty or his sorrow; he was as it may, angels were at his funeral. The poor may be ever among us, to try not only them, but us. Will the rich make their bodies comfortable? Will the ministry and the people of God look after the welfare of their souls? Many of these are the salt of the earth. We know one. We have known her long. She was the wife of an itinerant Methodist minister. She is dependent on others for a home and bread. No, not entirely. Her claim on the Conference of which her husband was a member is met, or partially met, and hence she is not an entire dependent. Unable to work, and, as she thinks in her extreme old age she is unfit for company, she is confined mostly to her room. She sees but little company, but when her pastor calls, or when any of the preachers call, how thankful she is; how glad. She will clasp your hand in both of hers, and, with tears in her eyes, she will thank you for coming, and in the same manner bid you good-by when you leave. She thinks an Annual Conference the best insurance company in the world, and we are not sure that she is mistaken. The dividend comes every year to the widow, the orphan or the supernumerary, if he is living, and that, too, without a lawsuit or any per cent.

for collecting. This aged sister in her feebleness, now nearly ninety, is only waiting joyfully for the time when she will join the Conference above, to which her husband has gone. Again, "The poor you have always with you."

## LOCAL ITINERANT.

## The Standard Hymn Book.

MR. EDITOR: It has afforded me no little pleasure to have our book agent announce that he has published a cheap, but substantial, edition of our Standard Hymn Book for the use of our churches and congregations. I have found that many of our ministers and most reliable church members want no more of those little abridged and mutilated hymn books for our congregational singing. It is an inconvenience to the minister to select his hymns in two books with two numbers, and not unfrequently find them only in one, or so mutilated in this abridgement as not to correspond with the standard hymn. It also confuses many, in finding the hymn to have it announced in quick succession under two numbers. I have no objection to our people having as many little song books as they may desire for private, domestic and social singing, but I say, please give us nothing but the standard edition for our regular congregational worship. If it is not the very best, it is one of the very best hymn books now extant in Christendom. In it we have suitable hymns selected and classified for all occasions of public worship, and in those hymns every emotion of Christian experience, from the first desire to be saved from sin to the highest raptures of the maturest saint, can find utterance.

Previous to the first General Conference of the Methodist Episcopal Church, South, held in 1846, quite a number of lyric poems with particular melody, which were seldom or never used, had crept into our old Standard Hymn Book, and some of the best hymns had been injured by transposing or leaving out some of the original stanzas, so that the General Conference appointed a committee of the best hymnologists in its body, consisting of Drs. T. O. Summers, W. M. Wightman, Jefferson Hamilton, Whiteford Smith and A. B. Longstreet—all men eminent for literary and theological attainments—to prepare for publication a revised and rearranged edition of our Standard Hymn Book. After a year of close application to the subject, the committee presented our present Standard Hymn Book for publication, with its almost perfect classification of hymns, indexes to subjects, texts of Scriptures, stanzas, hymns, etc. It was cordially adopted by our Board of Bishops, and recommended for universal use in our congregational worship.

It is well known among those who know me best that I am in favor of instrumental music and choir singing when they are made adjuncts to our congregational singing; but they should never be allowed to interfere with or supersede our congregational singing. It is not left optional with us to sing or not; it is made our duty, in passages of Scripture too numerous for quotation in this brief article, to sing the praises of God. This matter of congregational singing is expressly enjoined: "Let the people praise thee, O God: let all the people praise thee." Our rules for the regulation of public worship, at least, implicitly, make it the duty of the minister to direct and control the singing as well as any other part of the worship. He is especially required to "exhort every person in the congregation to sing; not one in ten only." And he should not let any body or any thing interfere with the singing of the whole congregation. I would recommend our pastors to bring the subject at once before their congregations and church conferences, and take immediate steps to see that all who desire it are supplied, at least, with a copy of our standard cloth hymn book. If they desire a book more elegantly bound, they can get it up to the highest style of binding. But encourage everybody to have a hymn book of their own. If there are poor widows and orphan children that can not supply themselves; let the church conference raise a few dollars to supply them. These in the congregation who are not members should get hymn books and sing. The practice will be a help to them when they join the church, as they think of doing after awhile. And then they think of trying to get to heaven; if so, they should practice congregational singing. As they may expect to have a great deal of it to do in heaven, if they get there.

I sincerely wish that everybody who ought to do it would supply themselves with a copy of our good old Standard Hymn Book. I wish that parents and guardians would supply their children and wards each with a hymn book. Many a little heart would leap for joy in the possession of such a treasure. Above all, I wish that every pastor in our church would at once see that his members' and congregation are duly supplied with hymn books. I think, with reasonable efforts, several hundred thousands might be sold in the connection at large between now and next Christmas.

H. A. JONES.

TRENTON, LA.

MR. EDITOR: Yesterday a large delegation of ladies and gentlemen of the Trenton Woman's Christian Temperance Union, accompanied by the Rev. Wiley Mason, of the Monroe Woman's Christian Temperance Union, and the writer, spent the day at the Mineral Springs. These springs are in a thick-

ly settled portion of our parish, about ten miles from Trenton. Receiving a hearty welcome, the following programme was carried out by our band, much to the enjoyment of all present, and much to the profit of the glorious cause of temperance:

1. Reading of Scripture, by Rev. John T. Sawyer.
2. Prayer, by Rev. Mr. White, pastor of the Baptist Church at Mineral Springs.
3. Song No. 52 of Bugle Notes: "Temperance Boys and Girls are We."
4. Reading, by Miss Lulu Drayton.
5. Reading, by Miss Jordana Flournoy.
6. Song No. 94 of Bugle Notes.
7. Reading, by Mrs. E. D. Friley.
8. Reading, by Miss Ada Parker.
9. Temperance address, by Rev. Wiley Mason, pastor of the Baptist Churches in Monroe and Trenton.
10. Song No. 80 of Bugle Notes: "Our Army."
11. Speeches, by Capt. John E. Morris, C. C. Oliver, M. D., and Col. Lee M. Kidd, all of Trenton.
12. Song No. 92 of Bugle Notes: "Sign the Pledge."
13. Waiting on audience to get signatures, by Rev. Mr. White, Col. T. C. Standifer, William Puckett and Joe. Toombs.
14. Organization, doxology and benediction, by Rev. Wiley Mason.

The following are the officers of this new union:

President, Mrs. B. A. White, Baptist; general vice-president, Mrs. T. C. Smith, Baptist; first vice-president, Mrs. James Smith, Methodist; second vice-president, Miss Mattie Butler, Baptist; recording secretary, Miss Mattie Torrence, Baptist; corresponding secretary, Miss Emma Wallers, Methodist; treasurer, Mrs. M. J. Miller, Methodist; solicitor for Union Signal, Miss T. Simms, Baptist.

Invited by Bro. White to "eat, drink, mineral water and be merry," we all did so, partaking with great relish of the beautiful dinner spread in the shade of the trees, frequently quenching the health-giving water of the springs, and making ourselves most merry all the while we were there. May the Mineral Springs Woman's Christian Temperance Union grow rapidly, and when the time comes, may its members secure a solid vote for prohibition in their ward.

JULY 20, 1883.

## From the Work.

STONE, ALA.

MR. EDITOR: While the glad tidings of other churches are being poured into the columns of your paper we would chronicle the wonderful joy and blessings that God has so abundantly given Hebron Church. The meeting was conducted by Rev. B. F. Phillips, pastor, and successfully aided by Rev. Mr. Howell, of Brooksville, Miss., Rev. Mr. Moore, of Warsaw, Ala., and Rev. Mr. Boydston, formerly of Meridian, Miss., but now of Cooper's Institute. Near the close of the revival we were favored by a sermon from Rev. Luther Link, an erudite scholar of Atlanta, Ga., but is at present supplying one of the largest Presbyterian Churches in our county. There were many conversions, much renewal of Christian faith and hope, new and public covenants, and thirty-one accessions to the church, fifteen of whom were grown men. Several children had resolved, through the holy influence of our pastor, to unite with the church, and at once became members. Many of the sermons were well classified and logical, and all filled with the love of Jesus and the mercy of God. Bro. Howell delivered, with inimitable force and success, an able sermon from that beautiful and soul-pacifying text: "Almost thou persuaded me to be a Christian." Bro. Moore's sermons are characterized by gentle pleadings, and in one, from the text "Roll ye away the stone," were many good suggestions to the members of the church, as well as faithful and effective warning to the sinner. Dr. Boydston preached to us concerning the unpardonable sin, and told with wonderful effect of the Comforter—the sweet Spirit. Bro. Phillips is faithful in his pastoral duties, and he closed his meeting with a beautiful sermon from the potent query to the sinner: "Where art thou?" The people love him, and he is accomplishing a great work here. We feel more and more the wonderful goodness of God, and realize the truth of the religion of the loving Jesus. We see a mention in your paper of Bros. Thomas and Newell. Their hearts will rejoice to hear of the success of God's army here. The former was our loved pastor one year, and did much for our church, while Bro. Newell was here in a revival, and his beautiful logical sermons are well treasured. The ministers that aided Bro. Phillips left with the thanks and gratitude of the community and the prayers of the Christians.

## HOMER CURTIS.

MR. EDITOR: In a quiet sort of way, Homer Curtis, I think, is showing some signs of prosperity and progress. As a matter of "news from the churches," I write to say we have just purchased a parsonage in the town of Homer. One of the oldest and best circuits in the Conference, it has just now shown itself equal to this demand. It has been but a few years, however, since our Homer brethren built themselves a very neat new church. At another point on the circuit—Arizona—a new church building is very much needed, and steps are now being taken that I think will give us one before the

close of the year. At Lisbon, the other appointment, we have a comfortable building, and an intelligent, loyal and liveliest membership. Our foreign missionary collections have been taken, and the others will follow, I hope, in due time.

At Homer we have always been pretty well provided with schools. Prof. Shigh, with his wife and two other lady teachers, is in charge of an excellent school for girls and young ladies. They are very kind to preachers, invariably giving to their children tuition gratis. It will be interesting to all acquainted with the history of Homer Male College to hear of its recent new departure. For many years it was a chartered institution of the Louisiana Conference. Through a series of adversities it finally passed out of the hands of the trustees and became the property of individuals. For years there has hardly been a school here worth the name, although excellent men have been in charge. The community, its friends thought, had never given it the sympathy and support it deserved. The community now, however, has taken hold in a way that it is hoped will prove effective. The property has been sold out to a joint stock company, extensive improvements in the way of buildings and repairs are contemplated, a teacher has already been employed for a salary, and an era of prosperity seems about to dawn upon this old institution.

Yours truly, J. W. MEDLOCK.  
HOMER, LA., July 20, 1883.

## EVERGREEN, ALA.

MR. EDITOR: The camp meeting at Williams' Camp Ground, on the Pensacola and Junction railroad, Fla., commenced on June 28, and continued one week; and, as there are quite a number of subscribers to your paper in our district, we would like to tell them and you something of the meeting through your columns. From the beginning a deep spiritual interest was manifested on the part of the Christian people, and it was evident that they were then to do the work of the Master, and the Master was then to aid us in every effort. There were not quite so many people in attendance this year as usual, but this did not detract anything from the meeting; rather added to it. Still on Saturday night and Sunday there were nearly two thousand people on the ground. The interest increased steadily from the first, and at the last it was indeed glorious. It was, I think, the greatest outpouring of the Spirit in the people I ever saw. God's children were made happy by a brighter manifestation of their acceptance with him, and also in seeing souls brought to Christ. The exact number of conversions is not known, but it is supposed that about fifty found peace in believing, and about fifteen joined the church. There were only two ministers outside the district—Bros. Jordan and Morris, from Greenville—and there was as much concert of action on the part of preachers as I ever saw; the same desire filled the hearts of all to seasons saved and the church revived. Some of us were brought nearer to Christ and heaven than ever before, and all returned to their churches with greater strength to do the Master's work, and through the years to come we will continue to thank God for his goodness at this camp meeting. Taking it altogether, it was the best meeting I ever saw.

JULY 19, 1883.

## NATCHEZ, MISS.

MR. EDITOR: From the day of dedication to last night divine services were protracted at Wesley Chapel, Natchez City mission. Results: thirty-six enrolled members—twelve by letter, and twenty-four on profession of faith—every department of work, and class leaders, trustees and stewards, faithful. While in health, he was only present at all the meetings of the church, and never failed to contribute to the support of his pastor and the collections ordered by the Conference. The Advocate was a fixture in his family—he having been a subscriber during almost the entire period of his history. He had no voice for singing, and rarely loved the songs of the church, and especially the old Methodist hymns and tunes used so much during the early days of his Christian life. A few weeks before his death he said to me: "I do not have much religion, and have never done much for the church; but I would not take all the world for my hope of heaven." He sleeps in an honored grave, and is gone to the "hither home."

Patronally, T. L. MELLON.  
JULY 19, 1883.

MR. EDITOR: We began a meeting at Providence Church, on the Sumnerfield work, under the pastoral charge of J. L. Williams, July 7, which continued for five days, with unabated interest. The good accomplished will only be known in the great future. There were seven accessions to the church, and others will join the church of their choice. We feel that a new era has dawned upon that community. We have seen more demonstration but not more work and prayer for the conversion of sinners to Christ. Bro. Delony, a Cumberland Presbyterian, worked shoulder to shoulder in carrying on the work, and what a benediction to have such a co-laborer in the work. The brethren here still to accomplish greater things in the erection of a good house in the place of the dilapidated building they occupy at present. The grace of God can do wonders in renewing houses as well as hearts. As we were leaving church a proposition was made to build a new house, and they immediately drew up a petition and in a few hours there was pledged some three hundred dollars to begin with, and more promised. Behold what God hath wrought in five days. God be praised for his wonderful works to the children of men.

W. T. ST. JOHN.

## COLUMBUS, MISS.

MR. EDITOR: We have just closed a meeting at Union Chapel, which lasted one week, and resulted in the conversion of seventeen persons, thirteen of whom were grown young men. The church was greatly blessed, and twelve names were added to its roll. The people of this community say this is the best meeting they have had for years. Thanks to local brethren for assistance rendered.

Yours truly,

E. G. HIGGINS.

JULY 22, 1883.

## Marriages.

JACKSON—HARRELL.—At the residence of Mr. J. M. Stanford, near Floyd, La., May 23, 1883, by Rev. R. S. Ishell, Mr. S. Taylor Jackson and Miss Maggie A. Harrell, both of Taylor County, La.

BROWN—ALEX.—At the residence of the bride's father, Greenwood, Miss., July 11, 1883, by Rev. J. M. Higgins, Mr. James W. Brown, of Birmingham, Ala., to Miss Helen Allen.

## Obituaries.

BOWLING—ROBERT J. BOWLING was born in the State of Georgia, January 22, 1805, and died at Washington, D. C., June 5, 1883, in the seventy-eighth year of his age.

Many of the preachers, not only of the Alabama Conference, but also of other Conferences, when they read this obituary will remember the pleasant home and generous hospitality of our departed brother. That home, now so sad and shrouded in mourning, was for forty years, or more, his resting place of weary, untroubled Methodist preachers. It mattered not as to age, experience, or standing in the Conference, they never failed to receive warm welcome either for a day, a week, a month or the entire year. While on the St. Stephens circuit, in 1870, I made the acquaintance of this excellent family and enjoyed their hospitality for the first time. At that time Robert J. Bowling, two sisters and two nieces composed the family. Having a sufficient supply of this world's goods to make them independent, they lived in comfortable style, and their home was one of order, neatness and quietude. It was one of the best places to study I have found in all the country. Many, many books were read there, and many sermons prepared by our preachers in days that have passed and gone. During the war they had the mournful privilege of visiting the Rev. Ezekiel Nabors, a devoted man, a member of the Mobile Conference, who was their pastor while he suffered his sickness. He died among his sons, and when his sainted spirit was gone to the home of God, they shed the tears of sympathy and tenderly laid his remains to rest in the grave of his father, in the same Methodist Church, in the community.

Bro. Bowling was neither of the sisters, to whom allusion has been made, who never married, but after the death of their parents they continued to live in the old homestead, and devoted themselves entirely to care of a comfort and happiness. In 1871 Miss Ellen, the youngest sister, who was noted for her piety, intelligence and extensive reading, passed away. The other sister, now deceased, married the best of men, a day of robes and sisters, still remains. May God bless and comfort her in her age of loneliness.

The subject of this obituary was converted and joined the church in early manhood under the ministry of some of the first Methodist preachers who were sent into this part of the State. From the day of his baptism vows to that of his death he maintained the character of a faithful gentleman, a Methodist in every department of life, and a class reader, trustee and steward, especially faithful. While in health he was only present at all the meetings of the church, and never failed to contribute to the support of his pastor and the collections ordered by the Conference. The Advocate was a fixture in his family—he having been a subscriber during almost the entire period of his history. He had no voice for singing, and rarely loved the songs of the church, and especially the old Methodist hymns and tunes used so much during the early days of his Christian life. A few weeks before his death he said to me: "I do not have much religion, and have never done much for the church; but I would not take all the world for my hope of heaven." He sleeps in an honored grave, and is gone to the "hither home."

A. M. JONES.

HILLIARD—EDMOND T. HILLIARD, son of Dr. Robert T. and Mary R. Hilliard, was born in St. Martinville, La., September 23, 1836, and died at his residence, in Cairo, Texas, March 9, 1883, aged thirty-three years, five months and ten days. He was converted when he was twelve years old, and joined the Methodist Episcopal Church, South.

In 1856 he left his home in New Orleans, La., and for more than two years was connected with railroad companies in Louisiana and Texas as a traveling engineer. His religion was here put to the severest test. He was frequently ridiculed by his companions for refusing to work on Sunday and being found on his knees, but his devotion to Christ never wavered. He lived in Westchester, where he taught school and kept books for several firms, besides reading law. Here he made many friends, and in 1872 he went to Graham, Tex., in Young County, where he went into the land business with Capt. Graham. Here it was he organized a Sunday school under the oak tree; a small item in the eyes of the world, but in the eternal hereafter of worth more than all the entries he made as land agent.

Many of the noblest worth were in the county court, in 1873, before he was twenty-five years of age. In these troublesome times he maintained his position successfully that he won the admiration and friendship of all classes. He was married to Miss Ida Graham, July 10, 1880, and moved to Eastland in 1881, where he engaged in the practice of law and the land agency business. In

1882 he moved to Cisco, and was a member of the firm and banking house of Fleming, Moore & Hilliard until his death. He was a thoroughly practical business man, and, therefore, an eminently successful man. He made friends wherever he went.

The careful training of a Christian mother and a deep work of grace shone forth in the conduct of his life at all times. He clung to Christ as to a personal Saviour. His last words to his wife just before his death were: "I am a happy believer in the Saviour." He died in great peace, reaching heaven to find his only boy there, three days in advance of him.

We have gathered these salient points of this life, which was blessed in the fact that it blessed all who came within the circle of its influence. A successful life. It was cut off early in its grand career; but, like all true lives, it was complete in each year of its progress. He kept his salvation worked out. Though the sun of his day of labor went down before noon, it was complete. He goes up to his reward at the very age when his best friend and exemplar made his exit. When he was twenty years of age he was born again—at the same age the great life work of Jesus Christ upon the world of the Wonderful Child. Remember the simple scene when he reasoned with doctors. For one who was so enamored of his world, it is a rare honor that he should have been so nearly associated with him in life and death. Blessed are the dead who die in the Lord.

## A FRIEND OF HIS YOUTH.

WOOD.—The following preamble and resolutions were unanimously adopted by the Moss Point Quarterly Conference, June 10, 1883.

"Whereas, It has seemed good to the Almighty Disposer of events to remove from our midst our late worthy brother, Jubus George Wood, who, when he was a young man, was a member of this church, and his death has been so nearly associated with him in life and death. Blessed are the dead who die in the Lord.

Resolved, That we deplore the loss of Bro. Wood with deep feeling of regret, softened only by the confident hope that his spirit is with those who, having fought the good fight here, are enjoying perfect happiness in a better world.

Resolved, That in his death our church has been deprived of a valuable member, and other, the community of an upright, useful and esteemed citizen, and that the church, as a Christian gentleman and true patriot.

Resolved, That, as a church, we join in his afflicted family our sincere condolence and earnest sympathy, and would pray them to remember that the old family home may be remembered now, and though father is not there to welcome the children any longer, that he is waiting and watching at the beautiful gate, where he may welcome one and all if they follow his footsteps.

Resolved, That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and every sent to the family of the deceased.

B. C. SAVANUS, for Committee.

KILE.—The second Quarterly Conference of the Annapolis Circuit, of the Shenandoah District, Louisiana Conference, was held at Holly Grove, Miss., July 10, 1883, and J. J. Robinson, presiding elder, was retained to care for the New Orleans Christian Advocate in memory of the late Bro. Jacob Kile.

Resolved, That for many years he was an honored and loved member of our said Quarterly Conference, and that he was ever prompt in attendance, and when present, ever worked with us, and was for the promotion of the cause of Christ in the circuit.

Resolved, That, though for some years he had not been numerically a member of our conference, in accordance with church having been retained to care for the circuit, he was continued to attend quarterly meetings, while his heart sympathized, especially when they were held at Holly Grove, this sorrowful attachment to the people of Annapolis Circuit, and to those of Holly Grove in particular.

Resolved, That the recent death of this good and useful man of God has caused much sorrow among the people of this circuit, inasmuch as they have never had the pleasure and comfort of his presence and ministrations among them.

Resolved, That, Sister Kile, the surviving widow of our departed brother, has the tender sympathy of the members of this Quarterly Conference in this her great sorrow.

J. J. ROBINSON, presiding elder.

JOHN—LEAHY—G. John, son of Green B. and Leahy A. John, died at his home, in Cairo, Texas, March 9, 1883, aged thirty-three years, five months and ten days. He was converted when he was twelve years old, and joined the Methodist Episcopal Church, South. In 1856 he left his home in New Orleans, La., and for more than two years was connected with railroad companies in Louisiana and Texas as a traveling engineer. His religion was here put to the severest test. He was frequently ridiculed by his companions for refusing to work on Sunday and being found on his knees, but his devotion to Christ never wavered. He lived in Westchester, where he taught school and kept books for several firms, besides reading law. Here he made many friends, and in 1872 he went to Graham, Tex., in Young County, where he went into the land business with Capt. Graham. Here it was he organized a Sunday school under the oak tree; a small item in the eyes of the world, but in the eternal hereafter of worth more than all the entries he made as land agent.

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THE DEATHLESS LIFE.

— Watchword

## REV. G. J. HARRIS

Our's was the only Protestant Christian organization at the time in the town of Covington, and included among the membership men and women of whom "the world was not worthy of." I can not mention all. Some I must recall by name. Alctheo Simpson was a character, the like of which is rarely found in a generation, ay, in a lifetime. I have never seen the counterpart. He was a living miracle of grace. An Irishman by birth, a baker and confectioner by trade, but at the time of which I write, one of the leading merchants of the then thriving commercial town of Covington, La. His father died at New York when he emigrated to the United States, settled and entered into a business store, was very successful, for awhile, commanded an extensive trade, had large credit. A financial crisis came, his customers failed to meet their obligations to him; as a consequence, he failed, became bankrupt to a very large amount. He was crushed in spirit, driven almost to despair; and, like too many, sought consolation in the intoxicating bowl. In some months he made his way to New Orleans, where he secured employment as a journeyman in his trade, but his miserable habit grew upon him until he was compelled to seek some other place and means of livelihood. He came with his wife and a helpless family of little girls to Covington, where there was little or perhaps no competition in his line of business. He took an humble start and bid fair to do well for awhile; but strong drink still held him with relentless gripes. Under its influence he became more and more reckless, extravagant and prodigal; became involved financially and for a time was abandoned by his friends, except so far as their sympathy

There was another man than living  
at Covington, unique in his kind of  
excellence, a sketch of whose history  
has been already published years ago,  
Vincent Wilson. I could not describe  
him if I would attempt to do so. He  
was a Welchman, if I am not mistaken,  
had spent most of his life at sea, had  
early learned all the evil habits of  
sailor life, and few, if any, of the good

The thirteenth comes, "We grant you that he who does not aid in the salvation of his brother is not himself the child of God, yet are you right to hold that *you* must aid through this mission society?"

Yes, we grapple with this practiced and deeply-important issue in the light of a single broad line of facts. In the table of church and missionary statistics, published in the Missionary Review, for July and August, 1900, we find that the number of churches and societies in North America. Of this number more than forty have committed themselves to the work of missions; and the few feeble churches which have not yet done so, are with one exception, practically doing so at an early date. In the light of this, again, and all the good of this age, and the good and the light of the age, how remote is the probability that any one pastor or member can be excused for declining co-operation? Does not blindness such

—The Salvation Army is now composed of 491 corps, with 1,500,000 members, while the income amounts \$121,000. The expenses of rentals are 21,000 pounds; the value of property 150,800 pounds; mortgages, 54,000 pounds; estimated needs for the coming year, 14,000 pounds; of which 10,000 were subscribed at the annual meeting.

Joseph L. Kindig, of Goshen, Ind., has bequeathed \$15,000 to the various interests of the Baptist Church.

BY REV. WILLIAM CRYANT.

Something of Myself.

EMMA DENNY.

G. P. MORANEV,  
Moscow, U.S.S.R., July 23, 1981.

**A QUEEN ANIMAL.**—When I was a little girl, grandpa gave me a book all about animals. Now I liked that book! Mamma used to read it to me, just as your mamma reads to you. There was a picture of one very queer

News-paper Publishing in Japan.  
We learn from the Paper World  
that the newspapers in the kingdom  
of Japan are now reported at 113 (Oct.

consider 44 miscellaneous publications, and the newspaper circulation is said

to have grown from 84,926 in 1871 to 24,119,225 in 1877. A list of the fifteen leading journals is given, which issue from 100 to 1,000 pages daily. Of these, 1,320 are circulation, but 13,000, one has 2,500, one has 4,000, one has 5,000, and the other seven have less than 1,000 each; but if 300 publication days in the year are assumed, the aggregate circulation of these twelve is nearly 20,000,000. Two journals of the highest literary and scientific standing, the *Yokohama Free Press* and *Shimbun*, stand on the highest level of educational, and therefore on the highest of moral; the restrictive press laws take no trouble about indecencies, but apply only to expressions as to government affairs. The *Yokohama Free Press* provides for a two to five to 100 yen, the *Shimbun* for a one to five to 100 yen circulation of standing out, not against good morals and decency, but these terms are rather vaguely defined in Japan.

The Dublin, Erath county, Texas, Enterprise, of July 1st, says: "We had the pleasure Monday of meeting and witnessing the expertness of Miss Brown, the infant telegrapher of this world. She is only six years old, and is certainly one of the greatest wonders of her age. Her father, who will probably rank as an average operator, is much her inferior as to ability in distinguishing the sound and the rapidity with which she does it. She has just received a second order and sent on one side of the line on which were arranged the instruments, her father seated himself at the key and wrote from the back one page of reading matter, at the rate of thirty to thirty-five words a minute, and the little marvel succeeded in getting the entire page without making a single break, her father, seeming determined to send faster than she could take but with the greatest speed he could send failed to do so. Her father confesses that she is much more accurate than he, and there is no doubt but with proper care and training she is destined to make one of the finest operators in the world. At present her greatest difficulty is her inability to write, and she has to use long and difficult words, and being a mere child and unable to write, has either to have some one to take the message down for her or remember it in its entirety, which is a long message is impossible.

Ava vëry much dislikkes thunder, which she calls "a large, big noise." One day during a shower she ran to grandma with,—

"I don't like thunder, grandma; I don't like it cooked nor any way!"

At another time she asked,— "In God-rolling barrels 'round?"—Youth's Companion.



## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HUMPHREY.

THURSDAY, AUGUST 2, 1883.

The week of prayer recommended by the College of Bishops is near at hand—August 12-19. Let there be earnest wrestling with God for blessings upon the church at every point and in every department of service. With a deep and general revival we will have enlargement everywhere.

"War issues" are significantly silent in recent political platforms. We agree with the Clarion that "there are indications that the war is really over." Now, may we have a short rest on war reminiscences, North and South.

The Memphis Methodist, taking the return of Rev. J. D. Bush for a text, speaks out positively and vigorously against Southern Methodism, cultivating the "upper Western regions," and also against the snail "South" in our church name. As to the latter it says: "If we can not get rid of it any other way we are for organic union out and out."

In quoting and commending an inference of this paper, the Central Christian Advocate (Church North) says: "We believe that when the issue is fully made up in this country on prohibition, Southern Methodism will march in the front rank." There is no doubt of a healthy and growing sentiment among us on the subject. All we need is for the question to be fairly and singly presented to the people.

The Methodists of Ohio are sound on the prohibition issue now agitating the Buckeye State. A joint commission, representing the five Ohio Annual Conferences of the Methodist Episcopal Church, issues a stirring address in favor of the constitutional amendment. This movement can not be laughed down. It may suffer temporary and repeated defeats, but the issue will never die until victory over liquor has been achieved.

Postmaster General Gresham has a cool head and a determined will. He has been on the bench for years and knows well the value of words. The threatened prosecution of a lottery king will not affect his faithful discharge of duty. "We wish him God-speed in his war on the lotteries. If he does not succeed in stamping out the evil, he is assisting in making the business odious. That is a point gained. The moral condemnation of the nation will deter thousands from patronizing it."

Rev. J. J. Ransom, our missionary to Brazil, has been sick, but is again out and at work. During Bro. Kennedy's absence in the United States, he says: "Not one prayer have I heard from a member of the church, except when repeating the Lord's Prayer only, in which mention was not made of our absent pastor." That is a beautiful and inspiring thought—though absent the pastor is remembered by his people in their approaches to God.

The Irish Christian Advocate is one of our valued exchanges, and on matters across the sea is, with us, an appreciated authority; but when it dogmatizes about American, and especially Southern Methodist, affairs it goes far astray. In a recent comment upon this editor's utterances on a home question our confrere evidenced an innocence of information that would be refreshing were it not so humiliating. A better acquaintance with the facts would have prompted more modesty of opinion and speech. The ex cathedra tone and statement are usually in the inverse ratio of knowledge.

This, from the Christian at Work, is respectfully commended to certain intemperate partisans who are making much ado about an inevitable something. This is a severely practical matter about which theorizing is the latest pastime. A home test is better than a homily.

A difference in color and race may be—in fact, it must be—recognized, and especially when this recognition is demanded, as it often is, by the colored man himself. Some brethren having more zeal than discretion think to wipe out race distinctions with a pen. If you want to see how it works commence at home; this will probably show you there is such a thing as being a prophet before one's time.

## The Delays of Justice.

The rule of the mob is chiefly due to the law's delays. The tedious and devious processes of the courts is the common and plausible plea for summary and extra-judicial punishment. Rarely would men resort to outlawry to avenge crime if they had any confidence in the prompt and impartial administration of the law. For the great ends of justice it may not be best to force a trial while the passions of a community are at white heat. We need cool brains and a clear light for correct discrimination. Reason and law must determine the guilt of and penalty due of an offense, and not turbulent, tempestuous passion. We have to wait for the smoke of the pistol to clear away, before we can appreciate the provocation for its fatal use. But courts rarely err on that side. Justice is oftener defeated and degraded by long and sometimes criminal delays. The more desperate the case the more persistently and skillfully will counsel contend for a continuance. The gallows has been bereaved of its mournful rights and rites, because of such tactics, and society made to suffer the scourge of unpunished crime.

As a religious journalist we are not aspiring to lead a judicial reform. But we do claim that crime is encouraged rather than decreased by vexatious delays of trials, that are little less than playing at justice. On the most frivolous pleas, the absence of an unimportant witness, the toothache of another, the indisposition of an attorney, etc., cases are continued from term to term until they literally wear out. If bail can be secured, and money sufficiently abundant to fee lawyers, it is next to impossible to bring a bad case to trial. The bitter fruits of this procedure are apparent everywhere. Men lose confidence in the determinations of courts. They have no guarantee of protection against lawlessness by the prompt execution of the law's penalties. We verily believe that the frequent and shameful homicides of the country are in part owing to this fact. If the courts were prompt and impartial in their investigations there would be no occasion for resorting to summary methods, and very seldom would the mob's "reign of terror" disgrace a civilized community. We regard every case of lynching as a bloody commentary upon the law's delays and uncertainties.

In calling attention to the history, defects and demands of criminal jurisprudence, in the several articles which have appeared in these columns, we are only pleading for human life, good morals and the church of God. Wise laws well administered and a faithfully preached gospel mutually react upon each other to the good of both. We need courts that will deal justly and without passion, seeking only the highest honor and peace of society. Whether or not these suggestions are deemed allowable from a layman in the judicial world, they voice the sentiment of well-nigh every community in the land.

## Lofty Landmarkism.

The following, from the Baptist Record, indicates the high and close churchman of a certain school of landmarkers. Alas! for the security and consistency of a doctrine that dreads and shuns a little gentlemanly, not to say Christian, courtesy. Least some weak souls, not fully entrenched in the defenses that Bro. Graves says are of no account, should conclude that the ecclesiastical "narrowness of these heretics," unequivocally pedobaptist ministers is recognized, they should be ignored. What a spectacle! A dignified convention of Christian ministers and laymen openly and warily discussing whether they can afford consistently to ask two clergymen to take a seat! No wonder some of the brethren felt humiliated and ashamed to report to the Methodist and Presbyterian families whose generous hospitality they shared the proceedings of that morning session. In the absence of any formal deliverance upon the subject by the convention, and in view of the fact that a large number of the body favored such an expression of courtesy, it was unseemly and delicate to discuss an unsettled and vexed principle at that time—in connection with a special case and in the presence of the gentlemen themselves. It certainly was mortifying to them. They were not asking for recognition, and would not have considered their ecclesiastical authority in anywise confirmed by the convention's endorsement. But to be the innocent occasion of heated debate, and have to await the decision of a carefully counted vote to see whether the stalwarts would have them sit, stand or retire, must have been a little unpleasant. What a spasm of landmark zeal must have seized a few of the faithful! And what an exhibition they made of ecclesiastical narrowness! If that is

the settled principle of the church no one will object. But the discussion shows just the reverse—that opinions widely and warmly differ. We do not profess proclivity in the unwritten law of landmarkism (Baptists have no written law), but we undertake to say that the entire unseemly discussion was out of order.

If some of the brethren fear the church will be injured by asking a pedobaptist minister to take a seat in a convention, we wonder if next they won't shy around a street corner to escape speaking to one. Possibly an old sister will have her righteous soul vexed even unto heresy by the uncanonical sight. Shaking hands with such gentlemen may be "a cheap way of blunting the force of our protest against their errors," and be "a concession to their ministerial standing." The following, from the Record, is a rare morsel:

At the opening of the convention, by motion, the pastors of the Methodist and Presbyterian Churches in Crystal Springs were invited to seats on the floor of the convention. We very decidedly did not like it, and opposed it in a few words and by vote. We make no doubt the parties in question are excellent gentlemen, but their place is not in a Baptist convention. This is a new custom creeping among us. We met it in Tennessee, and we have heard of it further North. We believe there is no good in it, but evil. It is a cheap way of blunting the force of our protest against their errors, for it is a concession to their ministerial standing, and will be so understood. Why go out of our way to do such a thing? There is nothing in the occasion that demands it. It is said, "they invite us." Yes, truly, and they invite us to the communion table, and the writer has been invited to sit with a pedobaptist ordaining council. We do not propose to follow their lead in such matters. Those who introduce such questions into the convention are rightly chargeable with the discussion of an unpleasant matter. At Crystal Springs those who opposed the motion did not wish to debate a question which was unpleasant to the pastor and members of the local church. Hereafter we hope no occasion will arise to go into a ventilation of the question; but, if it is urged, then the opposition will give reasons for the faith within them.

## Delayed at Headquarters.

On our return from Montegale we spent some afternoon hours in Nashville quite enjoyably. At the Publishing House we saw but few of our connectional officials. It was dinner hour with some, while others were off on duty among the churches. Bro. Palmer and his forces below stairs were as busy as bees and as systematic. The House is on a boom, and if as generously sustained for a few more years the "debt" will exist only in memory. For two quadrenniums the most prominent, ever-present and unpleasant fact in Southern Methodism was a great connectional "debt." Now its most inspiring feature is the good credit and the prosperous and increasing business of the establishment. It means several things: 1. The loyalty of the church. When all the facts were known, and the threatened calamity fully appreciated, the great loyal heart of the connection throbbed in generous response. 2. The church's high sense of integrity. Any private firm would have been crushed under such a burden. Bankruptcy would have been sought as a sweet and speedy relief. But our Methodism could not wear such a stultus. So in this triumph of connectional fidelity she has put a premium upon individual honesty. 3. The inspiration and uplift of success. Nothing succeeds like success. The confidence of the church is firmly established. There are no longer ominous shakings of the head and prophecies of failure. There is an upward look and movement. The busy clerks, and packed boxes and stuffed mail bags, gave this editor a new thrill of joy. 4. The capacity and enterprise of our connectional officers. Subscriptions are increasing to all the periodicals, because the wants of the church are being supplied. Our editors, secretaries and agents are thus receiving the seal of connectional approval, and demonstrating their fitness for the departments entrusted to them.

Dr. McFerrin had just returned from the Seashore Camp Meeting, invigorated by our Gulf breezes and refreshed by the pentecostal power of the religious services. He was fervent in his praises of our Southwestern type of Methodism. En route homeward he was stopped by a message at Trenton, Tenn., to see an aged gentleman, who desired to deed his entire estate to the church. The papers, doubtless, will soon be satisfactorily arranged, and the property, amounting to ten or twelve thousand dollars, duly transferred. We record with pleasure such an act of Christian liberality. Our people need to give more largely to the church, and leave less to litigation. We are glad to announce that the venerable doctor will probably attend the Crystal Springs Camp Meeting, where we assure him the warmest welcome.

Rev. J. A. Lyons, our associate Sunday-school secretary, was at his desk, making full proof of his new apostleship. He has the enterprise and elasticity of young life, united with the conservatism and strength of study and experience. In Sunday-school work he has long rejoiced and excelled. He knows the Sunday-school not only as an idea, but in its practical administration. Dr. Cunningham, who has been spending a few weeks in the mountains, was expected home on the next train. We regretted not meeting Dr. Fitzgerald, but did the next best thing, read a copy of the Advocate, damped from the recent press, redolent with the fragrance of his genial spirit, and sparkling with the variety of his versatile genius.

Of course we called first at the office of the American Paper Box Company, and met Bro. J. D. Hamilton. A short call at his home, where we always feel quite at home, a walk through the Vanderbilt grounds, where we greeted Dr. Baskerville and Dr. G. W. F. Price, and a glimpse of Bishop McTyeire in a street car, completed the experiences of a pleasant detention. Happy is the man who can extract sweetness out of missed connections. Out of Nashville we have found "stop-overs" very disagreeable. At seven P. M. we started Southward to our parsonage home—our mount of beatitudes which all the glories of Montegale can not eclipse.

## Jackson District Conference.

On account of the recent prevalence of small pox in the neighborhood of Sharon, where the District Conference was to have been held, the place of meeting was changed to the beautiful town of Canton, on the Illinois Central railroad. The congregation and community there gave the Conference a hearty reception, and made it an occasion of real pleasure. Rev. W. L. C. Humphrey, the presiding elder, filled the chair, and conducted the proceedings with care and dispatch. Rev. J. W. Chambers presided at the secretary's table. He is serving that district his fourth consecutive year, and has been faithful to every duty. Prompt, prudent, painstaking scholar and godly, he has displayed eminent fitness for his high office. There was quite a full attendance of pastors and lay delegates. The reports, as far as we heard them, were not without tokens of rich promise. Accessions have not been numerous, but the development, training, educating work of the church had made positive advance. The free interchange of opinion and experience was agreeable and profitable. Dr. H. F. Johnson was present on Friday, and addressed the Conference in the interest of Whitworth. He is pushing the enterprise of a new and more spacious building with accustomed zeal and vigor, and we predict for him the most gratifying success.

Religious services were a prominent and special feature of the session. There was preaching at eleven A. M. and eight P. M. each day. We heard sermons by Rev. Imman W. Cooper and Rev. T. B. Holloman, both good to the use of edifying.

The report on church literature gave hearty endorsement to this Advocate. We hope and believe our friends are multiplying in all that district.

Canton is a charming town. It has the prettiest public square we have seen in the State. The streets are broad, level, and lined on either side with magnificent water oaks. On account of failure to secure certain railroad connections there is some discouragement among the citizens, but it seems to us they have every reason for hope and effort. The country contiguous is productive and susceptible of almost infinite development. They only need courage and cheerful faces to bring back the prosperity of other days.

Our pastor there, Rev. H. R. Singleton, is deservedly popular with the people. For six months or more he has been the only Protestant pastor in the city. Thus we have another illustration of the superior virtue and efficiency of our polity. Other denominations may be for months without pastoral supply, but it is an anomaly in Methodism.

Duties at home compelled our leaving on the early morning of Saturday, but we brought away memories of a delightful District Conference, and a visit to our old home and relatives.

The following delegates to the Annual Conference were elected: W. L. Nugent, Geo. Harvey, Rev. W. A. Ray and J. J. Birdsong. Alternates: Rev. J. L. Vinson, G. W. Galloway.

## The Schoolmaster Discounted.

Perhaps no class of professional persons more generally have their merits underestimated or their rights misunderstood than teachers. The lowest of the people often look upon ordinary teachers as prodigies of learning, and the best bred people of

course know a teacher's true relation to his pupils, his patrons and to society. But the average compound of human qualities is wholly different from either of these, and forms its opinions and deals its treatment of teachers on principles as uncertain in their operation as the blowing of the wind. With the great body of our people a teacher is the greatest man in the community so long and so far as he succeeds in feeding the vanity of patrons by flattering their children upon any and every mental and bodily accomplishment. He who can get up the dullest exhibition at commencement or examination, and succeed in persuading the greatest number of parents that their children are the smartest in the school, is the ideal and the idolized teacher. But should a teacher chance to find a dull or an idle or an incompetent or a rebellious and impudent pupil, and deal as duty and candor require with such an one, then that teacher becomes to the parents of such a child, and sometimes to the whole community, a subject of severest and most unflinching criticism. He is a miserable hireling, paid high wages to do little or nothing; a conceited tyrant, lordling it brutally over little children, a ruffian, a coward or a death-deserving monster. Every evil report from the school is heard with avidity and repeated with delight. The neighborhood is filled with the wrong doings of the teacher, who has at times not even a friend to tell him the state of the case. At such a time a teacher is about as likely to have his conduct fairly judged as an accused person is to get justice at the hands of a mob. A local school can never flourish when half the tongues in the community are engaged in talking it to death. The policy of such dealing is not more unwise than its principles are unjust. Think of a great community employing an agent to conduct an important business for them, while they individually go about disparaging the agent and discrediting his claims to confidence! Such is precisely the attitude of many a community toward the best teacher in their midst.

But this anomalous procedure does not always stop even here. Children, encouraged by being listened to when they bring home tales from school, learn to tell them bigger every day. While the majority are perhaps quietly feasting, that mysterious appetite for evil report, which so many unfortunately possess, some rash father or hot-headed brother rushes to the schoolhouse, and, without giving the teacher time to utter a word of explanation, insults him and attacks, in some instances going away with the supreme satisfaction of having given him a beating. To others with the awful thought of having slain one who was trying to do his duty. Right here hinges the main point in the rights of teachers as such. No individual has the right to attack with tongue or pen or fist or firearm or other instrument of harm any teacher for his conduct in the schoolroom. For that he is accountable to the community, who employ him, and not to any individual. One who employs a private teacher may make rules for the teacher's government, and require him to conform to them. But one who teaches for a community is in a sense the confidential agent of all its patrons, and can not be justly interrupted, much less called to penal account by any one of them at pleasure. The patron or friend of one scholar in a school walks in and attacks the teacher, thereby saying to all the scholars and their parents that they have a fool or a criminal for a teacher, when no evidence of such allegations has been laid before any proper tribunal. Can such conduct be tolerated in a civilized country? Must the sheriff be attacked or killed for arresting and imprisoning one accused of crime? May a judge be murdered for sentencing a man to be hanged or for performing any other duty of his office? The very fact that a community send their children to a teacher evidences their confidence in his ability to administer good government and their willingness to trust him to do it. For any single patron to interfere in any wise with the government is an outrage upon all the others, as well as upon the teacher. Morally, if not legally, a teacher is a public officer, and ought to enjoy the rights and immunities of such. To interrupt an officer in the discharge of his duties is justly reckoned among the gravest offenses.

When Mat. Ward killed Mr. Butler, of Kentucky, in his schoolroom, for an act of school government, he outraged the rights and best feelings of the civilized world, usurping, as he thereby did, a kingdom that was not more his own than was the throne of England. Mr. Butler, the individual, was as any other man. Mr. Butler, the schoolmaster, was the high fiduciary of a community, and should have been as such under the protection of all their defensive powers. Since liberty has been running mad in America we have laid aside that honest English word of precise and broad significance, schoolmaster, and soothed our ears with teacher, as if the young could be effectually taught without being governed.

When will the public learn that teachers should be treated as their positions demand, and allowed to govern their schools absolutely as they must if they govern them at all? W. L. C. H.

## Visiting the Sick.

The Boston Watchman of recent date contains an admirable article from Rev. Dr. W. N. Clarke, of Montreal, on this subject. Though a pastor himself, he wrote from the standpoint of the patient. For two months he had been confined to his room, and wrote from his own experience of their character and value. Did space allow we would reproduce the article entire. Liberal extracts are given. We commend his words specially on the ethics and tact of the sick-room:

Concerning visits to the sick, then, I am moved to say:

1. *Make them.* The reasons are so many that I scarcely know how to marshal them. It is pleasant to be remembered, and the sick are especially in danger of fancying themselves forgotten. When one drops out of his place in the world and is shut up within four walls it is a comfort to know that some one misses him, and follows him with loving sympathy into his retirement and his suffering. Such visits are almost an indispensable part of the true neighborly life. If they are to be omitted, all neighborly kindnesses may be left out, and each one may count upon shifting for himself. Nor is high authority wanting. There is One from whom no wants of men are hidden, and whose heart is given to the needy; and he has said, "I was sick, and ye visited me," counting such a service to one of the least of his brethren as service to himself.

2. *Do not press them.* Do not demand, directly or indirectly, to see a sick person. Do not feel injured, or seem to feel so, if you can not. No one but the physician—not even the pastor—has the right to demand it. The sick may be over-visited, and it may be the duty of their guardians to decline some calls that might otherwise be most welcome. If there is a probability that a visit might be hurtful to the patient no friend ought to desire to make it. If the call is desired for such reasons leave your inquiry and your friendly word, and go away just as well satisfied as if you had had the interview.

3. *Make them short.* The case in mind is not that of a strong convalescent, who can talk with a friend for half an hour as well as not, but of an ordinary visit to a really sick person, whose weakness must be considered. In such a case this third counsel is even more important than the first; it is more important to make visits short than it is to make them long. A long visit may easily be worse than none. A long visit seems interminable to one who is weak; it infallibly arouses the wondering query why the visitor does not know enough to go; it leads to weariness, and tends to fever, sleeplessness and other aggravations of disease; it leaves the patient worse than it found him, and so defeats the visitor's kindly purpose. Therefore, in view of such perils (1.) distinctly intend a short stay, and never let aught of your intention. Remember that you are on delicate ground, where a long stay may be hurtful. And (2.) have a keen eye for the faintest signs of weariness in the patient. Never permit him to grow weary without your seeing it, and when you see it go at once, whether the conversation seems to you complete or not. Never allow yourself to be treated as a visitor who stays too long.

4. *Make them cheerful.* Have no sick-room air or expression, but carry in a pleasant human face. Be careful about discussing the disease at too great length. Take care that your sympathy is a comfort. Don't dwell on the cases that proved incurable, or tell what a horrible time some one else has had from the same trouble that afflicts your friend. Tell the patient no bad news. The weaker he is, and the shorter your visit, the more important that you bring a sunbeam and leave it with him. Even if it is nothing but the tidings of a sunny day, or some small bit of friendly news that will be pleasantly in his mind, you will help the purpose of your coming by leaving it with him.

5. *Make them religious in atmosphere rather than form.* The case in mind must again be specified. It is not that of impending death for which the patient is plainly unprepared—a case in which, if there is strength for conversation, there may be an urgent duty to be done. I am thinking of the ordinary visit of one who knows the Lord to a sick person who may or may not be a Christian. The theory that would make such visits uniformly and almost exclusively religious seems too closely akin to the practice that associates religion mainly with death and the future. Religion belongs to life and health, as truly as to sickness and death, and there is just as good reason for speaking the name of Christ to a friend on the sidewalk as in the sick-room. But there is good reason for speaking that blessed name in either place; and in the sick-room, in time of pain or weariness or anxiety, it surely is always and usefully a visit may be pleasant and useful without it, but a warm Christian heart will feel that it scarcely is complete. Bring in, then, some thoughts of Christ. Introduce them as a part of the conversation. But do it naturally, not formally. Do not let the tone change in passing from the



















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THE OLD HOME AND HEAVEN.

BY REV. R. M. TUTTLE.

As they traverse with pleasure the halls of the

great,

As they look to the splendid, only wealth can create,

As they gaze on the marble floors that gleam so bright,

As they walk on the velvet carpet, there is no place like

home.

Though humble that home,

Give me my old home,

My childhood's first home.

For I love you, than elsewhere they roam,

As the warble of the bird, and the music of the

stream,

As the fragrance of flowers, and the blush of the morn,

As the sun's rays more lovely in the place I was born.

Though lonely that home,

Give me my old home,

My childhood's first home.

Is a sacred spot! Like some distant shrine,

It has clustered my thoughts, as the grapes on the

vine.

It was the light of the candle there,

As a mother's smile round the altar of prayer.

Though lonely that home,

Give me my old home,

My childhood's first home.

There the love of another, both tender and sweet,

As the fondness of father, brother, sister, all meet,

As the heart's own gladness, as the heart's own joy,

As the heart's own life, as the heart's own glow.

Though lonely that home,

Give me my old home,

My childhood's first home.

Is there a home with its mansions of rest,

Where the weary find rest, where the weary find rest,

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Chinese have a saying, that "Heaven is above, and Sochow and Hangchow are below." The reason they say this is because of the riches of Sochow and the beauty of Hangchow. These two cities look very differently now, having passed through the ravages of a civil war. The riches of Sochow have vanished, but the beauty of Hangchow still remains. Many thousands in these two cities were slain by the enemy, and many thousands put an end to their own existence rather than fall into the hands of the enemy. I was at Sochow when the people who could flee from the city, as many, I think, as half a million or more left the city in one day. The people everywhere were brought into great distress and sorrow, for they knew not our kind heavenly Father who says, "Call upon me in the day of trouble, and I will deliver thee; and thou shalt glorify me." They knew not the living Saviour who invites the weary and heavy laden to come to him for rest. I will write again soon.

SUNSHINE, CHINA, JUNE 1882.

## A Closing Exhortation.

Through the kindness of the good people of Mason I was enabled to attend, for the first time, the Seashore Camp Meeting. It was a delightful occasion, though I will not attempt a description of the place nor a detailed account of the services. Suffice it to say that this was one of the most pleasant resorts within the bounds of Southern Methodism, and under the wise and liberal management of the trustees it will continue to be a place of activity. The preaching was pointed, earnest and spiritual. The preachers seemed to feel the importance of obeying the Saviour's command, "Preach the gospel," and there was no foolish meddling in a pseudo philosophy or in confused and needless speculations sometimes mistaken for metaphysics. There was no expounding of new methods in conducting the services, but the example being given by the use of the chief officers of our church, earnest exhortations were delivered at the close of the services, and the unconverted were invited to the *menorah* bench—and they went, from the little child, who had just crossed the line of conscious responsibility, to the gray haired congressman in the exercise of his matured and cultivated powers.

The experience meetings were precious seasons in which the lady preached some short, but stirring sermons. Experimental religion is still a glorious and powerful part in our church, and in many of our members there is a high and beautiful development of spiritual life.

It is no common privilege to attend the Seashore Camp Meeting. The means of such culture are so abundant that no one in our land without being enlarged and elevated in his spiritual nature. In the Bible it is declared that "unto whomsoever much is given, of him shall be much required." All will be held responsible for the improvement of the glorious opportunities which they enjoyed during this meeting. An earnest effort was made to bring the unconverted to Christ, and those who have refused to accept him have assumed a fearful responsibility. If any of this class should read these lines, remember that prayers are yet going up for your salvation, and that we would be glad to know that you have accepted Christ as your Saviour.

Many persons were "born again," and openly declared that they had received the forgiveness of sins. These should learn to mind that their profession of religion should be followed by a consistent and useful life.

Children of God, there has been a rich expenditure of grace on us. Let us see that it has not been in vain. We have been permitted to "sit together in heavenly places in Christ Jesus." We have been enabled to understand something of that wonderful saying of the apostle Paul, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." By a closer walk with God, and a more faithful discharge of our duties, we should show that we have indeed been made better by the religious feast which we have recently enjoyed. Our heavenly Father has done great things for us, and if we consecrate ourselves to his service, our peace will be as a river and our righteousness as the waves of the sea.

It is in order, I would suggest, to the trustees the propriety of adding to their board two laymen from the North Mississippi Conference. We have an interest in the NEW ORLEANS CHRISTIAN ADVOCATE, a paper with which we are highly pleased, and if you will give us an interest in the Seashore Camp Ground, this will bind us together in closer and more permanent union. I will close, but without saying I feel an impulse to address you in the appropriate language of Ruth to Naomi, Ruth 1:17.

R. H. MOON.

MACON, MISS., July 20, 1883.

A Member of the Mississippi Conference

Filling a Tennessee Pulpit.

(Extract from a Private Letter.)

The summer months bring rest

from the class-room at Vanderbilt,

but renewed labors in the pulpit.

The June Sabbath in Nashville gave me access to the peculiarly pastorless Presbyterian pulpits of that city, while your Seashore Camp Meeting and other things caused such a dearth of Methodist preachers as to make the weakest demand. But a young man in modest circumstances can poorly afford to live on no income and pay his own car fare, even for the sake of preaching to the great First Presbyterian Church of Nashville. (Can you not give a paragraph on the duty of a church to "occasional" preachers?) And so a telephonic conversation with Presiding Elder Moody, of the Shelbyville district, induced me to leave Nashville, a few weeks ago, for Shelbyville, where I have a new pastoral home until the next session of the Tennessee Annual Conference, of which this little city is the seat.

It is the county seat of Bedford county, and has a population of about three thousand. A reference to "McFadden's Methodist in Tennessee" will serve to show you that this is historic ground for Methodism. Here Dr. J. C. Shuter, who fell a victim to the yellow fever at Memphis, spent several years of his memorable ministry. Here, in days gone by, Hamilton and West and Green and Pitts held forth the word of life. Bro. Barr, returning from the last conference at which he was appointed to Shelbyville, found one of his old members to whom he had preached when pastor here in 1841—nearly forty years ago! But Methodism in Bedford county reaches much further back than 44. It was planted here about the years 1808 or 1809. The circuit embracing this section was for a long time called Bedford, although it did not assume that name until 1847. It was, doubtless, Dr. McFadden thinks, first included in the Dark River circuit, as the counties of Maury and Bedford are adjacent—bordering on the same river.

Near here, at Salem, the old Salem Camp Ground, where Dr. McFadden's parents were converted, the Tennessee Conference met in 1821. At that memorable place thousands were brought to Jesus, and from it went forth a religious influence which affected the destinies of thousands. It is not worthy that there is a good frame church still standing on the old Salem Camp Ground, while less than a mile away the slightly brick structure at Bellmeade tells of Methodist progress in the country hereabouts. Churches have been erected to meet the growing needs of our congregations, until now where the Methodists were once counted by tens and hundreds they are to be found by thousands, and the territory occupied by the old Bedford circuit has been cut up into many separate and flourishing pastoral charges.

Our church here in Shelbyville numbers over two hundred members. The congregation has become somewhat disintegrated in consequence of Bro. Barr's death, but is steadily increasing in view of a renewed continuity in the services. We have a very handsome and commodious building, though it yet lacks a spire and a night of stone steps. Our official members are kind and attentive, and, altogether, I feel that, for the summer at least, the hours are filled with me in pleasant places.

W. R. SIMS.

SHELBYVILLE, TENN., July 21, 1883.

P. S.—I neglected to state that Bro. Barr is at Pylant Springs. He is much broken in health, and will rest until Conference.

W. R. S.

Jackson District Conference.

The District Conference for Jackson district, Mississippi Conference, Methodist Episcopal Church, South, was held at Canton, Miss., July 27-30. W. L. C. HUNNICUTT, P. E., in the chair. The session was harmonious. The report of one work on "spiritual condition" is worthy of note: "We are holding our own. We have no prayer meetings, no class meetings, and, as yet, no church conferences." The missionary spirit was found to be good in the preachers and widespread among the people. There was an undercurrent of uneasiness, being too high. The educational interests of the Conference were discussed at some length. We send you the report of the Committee on Education and Publishing Interests. The discussion on the second item of Conference business was thorough and brought to light some destitute points in the homelands of our district. Every charge to the district was reported as having Sunday-schools using our own Sunday-school literature. While the fourth item was under consideration, the fact was developed that those works which endeavored to pay up quarterly, or oftener, were in the best financial condition. Houses of worship, in the main, were in good condition. The Committee on Quarterly Conference Records made a favorable report on the majority of the charges. Two or three works were reported for careless minutes.

The following were elected delegates to the Annual Conference: George Harvey, W. L. Nugent, J. J. Binkson, W. A. Ray. Reserves: J. L. Vincent, George Galloway.

On the whole we think that an impartial observer would have said, after listening to all the reports and discussions, that Jackson district is in a favorable condition for growth

and development. A complimentary resolution was unanimously passed, thanking our presiding elder, W. L. C. Hunnicutt, for his kind administration during the past four years, and assuring him of the love and prayers of the preachers of Jackson district. John T. Cameron was elected recording secretary on the first day of Conference.

Dr. H. P. Johnson and C. B. Galloway made several short and interesting speeches during the session. A pleasant episode was the display of the connectional missionary quilt. The ladies of Canton deserve high praise for this elegant work of art. You saw it, Mr. Editor, and know that I do not miss the truth when I call it "a work of art." The ladies have room for some more names. They are anxious to inscribe upon this quilt the name of every preacher in the Mississippi Conference. Send up your names, brethren.

JOHN W. CHAMBERS, Sec.

CANTON, MISS., August 1, 1883.

REPORT OF COMMITTEE ON EDUCATION

AND PUBLISHING INTERESTS.

Your Committee on Education and Publishing Interests beg leave to report: We feel gratified at the continued progress of Christian education in our bounds, but feel constrained to say much more could be done. We are especially pleased to hear of the prosperity of Whitworth Female College, and of the intention of the president to erect new and commodious buildings. We heartily endorse his plans and methods of asking, means to accomplish the purpose that lies so near his heart. We urge the friends of the college to contribute liberally to this good cause, and request the president of this Conference to invite Dr. Johnson to address the Conference on this subject.

We rejoice to hear of the success of East Mississippi Female College and Port Gibson Female College. We can safely recommend these institutions as worthy of your patronage.

We find that there has been thirty-three students in attendance at Centenary College. The faculty and trustees are hopeful for its future prosperity. The Mississippi Valley railroad will add greatly to its accessibility, and, therefore, they hope for a large increase of patronage. We can heartily recommend this college as a suitable place to send your boys.

We notice with pleasure Catching's Sunday School Class Book. It is convenient, and could be used with profit in all our schools.

Our connectional paper, the Nashville Advocate, is a good religious paper, and deserves a liberal patronage. The NEW ORLEANS CHRISTIAN ADVOCATE is second to none, and should be in every Methodist family.

We heartily endorse its editorial and publishing management. The paper is successful, and in order to its full measure of usefulness, it must be more widely circulated.

Respectfully submitted,

C. A. JOHNSON,

GEO. HARVEY,

W. A. RAY,

Committee.

Meridian District Conference.

Mr. Eutaw: The Meridian District Conference was held at Shiloh, Miss., July 26-28. Rev. J. A. Godfrey, P. E., in the chair. Bro. Godfrey had not fully recovered from a sharp attack of catarrhal fever, and hence was feeble, but remained at his post throughout the session. The reports were all present save one, but the attendance of laymen was small. The reports, taken altogether, showed a general advance all along the line in matters spiritual and temporal.

Judging from reports and "short talks" the NEW ORLEANS CHRISTIAN ADVOCATE is growing in favor among the people, and they are learning to appreciate, more and more, the importance of sustaining our own church papers.

Dr. J. W. Harmon, as chairman of the Committee on Temperance, or rather Intemperance, read a strong and characteristic report, which was adopted by a rising vote, and arrangements were made on the spot to have it printed in pamphlet form for gratuitous distribution. The temperance people of Shiloh, led by that excellent citizen, W. H. Patton, have recently gained a decided victory, through the local option law, over the retailers. But one retail saloon remains, and that will have to go soon.

The East Mississippi Female College received a fair share of attention. The preachers and people of the district endorse it, and they endorse its new president, Rev. A. D. McVey, too. He was in attendance, and addressed the Conference, was most heartily welcomed, and the Conference gave new pledges. Rev. J. W. Antkleson, the late president, has a fine place at Sulphur Springs, Texas. He deserves it. President McVey has a fine place, and he deserves it. The college is too well established to suffer from the change.

The Sunday-school Conference on Saturday was quite an interesting occasion. There is wonderful progress in that department. An interesting part of the programme was the address of Miss Jennie Petty, president of the Woman's Missionary Society, Mississippi Conference, on the subject of missionary work as

conducted by the women of the church.

The editor of the Advocate was on the programme. His failure to attend was regretted. The cause was explained.

W. S. Davis, Daniel Meluhls, F. J. Robinson and S. B. Watts were elected delegates to the Annual Conference. Alternates: J. A. Gully and F. B. Dewers.

S. B. WATTS, Sec.

Meridian, Miss., Aug. 2, 1883.

Aberdeen District Conference.

The fourteenth session of the Aberdeen district, of the North Mississippi Conference, was held at Houston, Miss., July 27 and 28, 1883. To the absence of a Bishop, Rev. R. G. Porter, presiding elder of the district, presided to the entire satisfaction of all. He held the body well in hand throughout, looking carefully into all the interests of the churches committed to his body. J. H. Shell, of Aberdeen, was the secretary, and he did his work so well as to elicit a public compliment from the president, expressed in the hope that the body would continue him in office during the next year.

All the charges in the district were represented, except two, and the reports from the pastors and laymen showed the work in general to be in a good, healthy condition, both spiritually and financially. There were several very fine revivals reported, especially from the towns in the bounds of the district—nearly every one of these having been visited with a gracious outpouring of the Spirit. In the country not many meetings for special effort had been held, but where they had the results were good. The session was one of great spiritual power. The preaching was all pointed and practical, and, for the most part, in demonstration of the Spirit.

The hospitality of the citizens of Houston was indeed abundant. Each seemed to vie with the other in making their guests comfortable, and the result was every man said he had the best time in town. May God bless the good people!

The report on temperance, containing a resolution concerning ourselves to continue to "vote, work and pray for prohibition," was adopted unanimously by a rising vote, and the NEW ORLEANS and Nashville Advocates requested to publish the report.

The following resolution, with regard to our "Conference organ," was adopted:

Resolved, That we are delighted with the NEW ORLEANS CHRISTIAN ADVOCATE as the special organ of our Annual Conference. We recognize in Rev. C. B. Galloway, D. D., an able and efficient editor well qualified for the responsible position he occupies, furnishing the church with a paper whose merit is second to none. We heartily commend it to our people, and would be glad to see a copy in every family.

The delegates elect to the Annual Conference are Col. R. C. Clark, Rev. R. H. Kennesley, John Rawzee and M. C. Shell. Alternates: Capt. T. B. Sykes and W. S. Legrand.

V. MURRELL.

Homer District Conference.

The Homer District Conference convened at Sparta, La., July 26, 1883. The attendance was smaller than usual, several pastors not being present. The presiding elder, Rev. A. A. Cornett, was detained at home on account of sickness in his family. Rev. J. A. Miller presided to the eminent satisfaction of all. The various interests of the district were faithfully attended to—our lay brethren taking an equally earnest interest with the preachers. The Advocate was heartily endorsed, and a vigorous canvass in its behalf, pledged. The new subject of church extension was brought prominently before the Conference and received fair endorsement.

This district takes special interest in local missions. We have a good deal of missionary territory, and have adopted a rule of taking up public collections at the District Conferences to assist our brethren laboring in these fields. There was a true state of religious feeling prevailing, and at the time of our departure there was a fair prospect of revival in the church.

The following are the delegates elected to the Annual Conference: R. B. Howell, J. W. Dawson, James Brice, W. P. Kimball. Alternates: J. T. M. Haddock, J. H. Jordan, R. T. McEnbun, L. B. Wardlaw.

Next Conference will meet at Lishon, La.

J. W. MEDLOCK, Sec.

We are indebted to Dr. C. K. Marshall for a new, revised and improved copy of his pamphlet on "The Colored Race." Our neighbor, the Southwestern Presbyterian, makes the following appreciative mention of it:

Dr. Marshall writes, *currente calamo*, but he is a master of the subject, and does not need to wait for rhetoric. To say that his pamphlet is able, spicy, warm-hearted, practical, and so far as logic goes, of the order of Grape and Canister, would simply be to say that his argument on such a subject is equal to himself, and in the style that all who know him would anticipate.



## BY COLLIER FREEMAN'S

MR. EDITOR: On the morning of the tenth instant, bright and early, we left Abberville, a little town on Vermont

hills built up of stone, brick and mortar, it afforded no exemption from oppressive heat. Lazing in the City Hotel, in a small room, with one window, without any current of air in cool and refresh or, gave ample opportunity for the exercise of pterygota. But the cheering hope of relief with the dawn of a new day. This hope was not disappointed, as the comfort of the hotel fully testified. The wants of friends were supplied at the expense of ease and quiet. One merchant claimed that hardness was active for the summer season, and from the number of customers claiming his aid the situation of his clerk who had just grounds, so far as he was concerned, to make the statement. It did not take a very careful observation to see that the great city of the Southwest, and next in importance to New York in exports, did not display the amount of finery which should be done in its commercial transactions with the other States and with Europe. Grapes, peaches, pears, apples, plums and figs were to be seen at every fruit stand; where, with a small sum, the appetite could be gratified to its utmost. The West End and Spanish Port are now the favorite resorts of the fashionable, gay and pleasure-loving, but they are not the places for religious people. As certain they go they will come in contact with a theatrical troupe, or something else of an evil tendency. The attractions are such that to resist their temptations of the church must stay at home or dodge and seemt afraid to keep up of their way. While these resorts might be both pleasant and healthful to the good and faithful, yet they must forego these to avoid the appearance of evil, and to give no cause of offense to the church of God. At 3:27 P. M. we were aboard the cars, overheated, and fainting vigorously to make the air bearable until we could start. We delayed and delayed, and yet no one seemed to know the cause. We moved at last. What a joyful moment. We whirled away from the heat, the dust, and the din of the city into the marsh, then into the piney woods, along the shore of the broad and mighty deep. These pine forests, healthful climate and sea bathing have

JULY 26 1883. J. F. SCHOLLOCK.  
The Pistol and the Bible.

The pistol is an enemy to man in the relation of new systems in society. There is no need for it except in the hands of the men of the law as a "terror to evil doers." But, on the contrary, it is found with the lawless, and is generally the main support of the eloquence in society that has least regard for the rights of others. Those who are to govern and enforce obedience to legal authority may sometimes need the instruments of destruction to make criminals fear to resist, and in times of peace a pistol is out of place in any other hands. The possession of a pistol is rather more an indication of intention to violate the law and disturb the peace of society than of a disposition to do justly and live peaceably with all men. It is a terror where there ought to be kindness; death instead of life. A pistol

of temporal blessings to a weary life-  
lid, who had cast the anchor of hope  
and prayed for the dawning of eternal  
day. In patience and in pain, while  
waiting for the angel of release, I had  
not hoped to find this means of relief.  
Only "the cross of anguish," of cease-  
less suffering and unrest, seemed to be  
my allotted portion, to be borne until  
I could lay it aside at the sepulcher,  
not to glaze in wheels by a way gar-  
landed with flowers. When I signed  
for the wings of a bird "I was giv-  
ing better way of escape from my prison-  
from my living tomb,—in I quit the

— 10 —

not present, Bro. Faust, the pastor in charge now, was present. He is a most faithful servant in the Lord's vineyard and is highly appreciated on his church. A few days previous to the dedication a new Bible was presented to the church by Mrs. Katie Gray, a noble and elegant lady of Cotton Valley. Dinner was spread on a long table prepared for the occasion. It was an unparelled feast. The ladies of Cotton Valley deserve credit for preparing such a vianda, and especially Mrs. Churcho Gray and Mrs. W. N. Collins. The house is not large, will scarcely seat three hundred persons, but is a much finer hall than is generally seen in the country or small villages. Sunday school is held in it. The attendance is yet quite small, still much interest is manifested by the members.

Mr. Editor: The commencement exercises of Rossville Seminary came off in the Hall of Representative June 27-28. The immense hall was crowded with an appreciative audience. The programme was full and very entertaining, consisting of music, instrumental and vocal recitations and addresses, which delighted the audience and reflected great credit on the school for thoroughness in teaching and training the mind to think and the lips to

A. D. M13:14.

If we pass by the rich man, it becomes a snare to him. The devil makes him think that he is a good man, as we are afraid of him. His vanity is inflated, and thus he is farther from the Saviour. He is to be pitied, for, as riches not only multiply his cares, but they deceive him in many ways; and his soul is as precious as any other man's soul, but he is in much danger, and needs

Marrriages.

WRIGHTINGTON—H. C. N. At the residence of the Gracie family, Mr. Thomas H. Kohn, 8, H. L. Park, L. I., July 29, 1883, to Rev. J. S. Parker, Mrs. L. P. Whitford, and to Al. Spencer, La. to Miss A. M. Dwyer, 60 Helena, Calif., La.

MCGILL—H. H. O. At the residence of the child's father, in Asquith county, Miss. July 18, 1874, to Rev. L. Carle, Mr. E. C. McViney and Miss J. E. Thrash.

MOSLEY—H. H. At the residence of Mr. B. Hayes, near the Gracie family, July 28, 1883, to Rev. Lewis A. Reed, Mr. John H. Mosley, to Miss Elizabeth, Hives, and to St. Johns parish, La.

McKINIGHT, BENJAMIN WHITMAN  
McKINIGHT died October 22, 1883, died  
in New Orleans, La., May 11, 1883.

Always a most lovable character, his  
death has ended an eminently useful  
and unregretted life. The writer knew  
him in his boyhood, and was for several  
years his teacher. As a boy he was  
gentle and loving, kind and con-  
scientious, ever deploring himself as a  
gentle gentleman. Obedient to parents  
and teachers, considerate of all, his  
natural kindness of nature manifested  
itself.

BARRINGTON REV. A. M. BOW-  
LINGTON WAS BORN ON ROBERTSON  
COUNTY, TENN., APRIL 4, 1826. HE WAS  
EDUCATED IN COMMON SCHOOLS, AND  
THE BAPTIST COLLEGE, AND WAS ORIGINALLY

given to Somerset 7, 1844; James Van

[illegible]

JONES, Sister EMMA E. JONES

period, July 2, 1860, to escape a member of the Methodist Episcopal Church, South, at Mt. Zion in October, 1862; on November 14, 1862, was married at Fortlake to Mr. Charles Jones, at Fort Smith, Texas, where she first spent a few weeks ago, when after a long and somewhat, she returned to her natal city, Mrs. Olive Harris at age 60, died, at which, lingering for some days, he died on July 7, 1884, at peace with God and the world.

Sister Eunice was always a loving  
motherly figure to me, and I shall miss her.

is sister, and, during the few moments of her married life, was to her husband, a loving, tender wife and mother. Being the only, she was the chief of the family. Kind and gentle in childhood, and young men knew her but to have her. "Though like most young people, she did not feel the pleasures of the world; yet, after identifying herself with the people of that she endeavored to give heart the cross and in complete obedience to the will of her heavenly Father; so, when her soul drew near she was

...to say to those around him that

said, yes, he was not afraid, but was ready to go. Her hope was intense. Her father, yielding, left her in nature to the care of her mother, and her life and death demonstrated the power and influence of a Christian mother's training.

My God, in infinite mercy, sanctify this great and sore affliction to the good of the afflicted; and may her sweet and happy spirit be taken there on another and better life, till all which their work is done, they shall meet her again in that "sweet by-and-by."

BILLINGTON—Died, in Brown, Texas, July 23 1883. LARUA A. SMITH, second daughter of John W. and Julia A. Billington, aged six years and seven months.

"Suffer little children to come unto me," says Christ; and she has come to







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. R. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. ADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HUNNICUTT.

THURSDAY, AUGUST 9, 1883.

The week of prayer recommended by the College of Bishops is near at hand—August 12-19. Let there be earnest wrestling with God for blessings upon the church at every point and in every department of service. With a deep and general revival, we will have enlargement everywhere.

Oddity is not necessarily originality, nor is it always wisdom. A minister has no need for odd ways or witty sayings. The cause of Christ has sometimes suffered by an affection of eccentricity. God's ambassadors should be natural.

The St. Louis Christian Advocate credits Senator Plumb, of Kansas, with this wise utterance: "The church is prosperous by just as much as it leans on its minor members. Dependence on heavy men will always ruin a church." That is certainly true as regards its fiscal affairs. Better a penny from every member to any enterprise than that the whole amount should be given by one man. His liberality is commendable, but its effect on the church is deadly.

There is food for thought in that old Scotch proverb: "An ounce of mother is worth a pound of clergy." No amount of gospel in after life can compensate for the loss of true, conscientious, prayerful motherhood. Far more than anything else to-day we need a home influence and atmosphere that will preempt the young heart for Christ. The Sunday-school and pastorate can not meet the sacred obligations of parenthood. In the home great characters are formed and grand revolutions are born.

The "Democratic Central Committee" of St. Louis, twenty-three members present, unanimously adopted resolutions recently against the enforcement of the Sunday law. They say: "It is antagonistic to our usages and customs, and because its enforcement would entail an unnecessary deprivation of property in our city without a corresponding benefit to anybody whatsoever." The law is on the statute books, and its constitutionality has been affirmed by the Supreme Court. But certain men, the representatives of a political party, and professing to speak for it, propose to defy and nullify the law. If that be the St. Louis democracy how sadly the "Future Great City" needs a political funeral.

The revival in Japan grows apace, and promises to be widespread. Old-fashioned protracted meetings are held, which are accompanied by true pentecostal power. The Rev. David Thompson, of Tokyo, a Presbyterian missionary, writing of a trip in the country to Kirin, says: "The interest which commenced May 7 was such that services were continued from one o'clock till six P. M. with only ten minutes intermission. The audience consisted of nearly three hundred men. The preaching service the next day, Sunday, continued till nearly midnight. The number of applicants for baptism was nearly forty." That reads like a Methodist revival of the typical sort. Heaven speed the day when the entire empire shall be under the influence of Holy Ghost religion.

The gospel and the civilization it carries are working wonders among the Chinese. The work there seems to progress slowly, but it is only seeming. Really, it is advancing with a speedy movement. Here is an indication. Fifteen years ago a telegraph line fourteen miles long, from Woeung to Shanghai, was destroyed by royal proclamation in obedience to popular superstition. Now a line stretches from Tien-tsin on the north to Canton on the south, a distance of fifteen hundred miles, and it has been built by the government. The following note, addressed to Rev. J. L. Stuart, at Hongchow, by the local operator, who is a Chinaman, educated in the United States, is significant. When did a telegraph company in this country ever offer such a favor to Christianity? We find it in the Louisville Observer:

Dear Sir: Upon hearing that an American missionary was laboring for the good cause in this city, I take the liberty of writing this note, and would be much favored if you would find it convenient to make a call. Any telegrams to stations in China will be gladly sent free of charge for two days.

C. K. YUN,  
Returned U. S. Student,  
Hankow, China.

## Stationing Ministers—Methodist Methods.

In pastoral supply and plan of appointments Methodists have a system of remarkable efficiency. Possibly no other has equaled it in the skillful and ready handling of its forces for strategic and effective service. Each itinerant minister belongs to the broad connection, and at the command of the appointing power can be sent to any point within its entire limits. For wise administration, Conference boundaries are fixed, and men are rarely removed from one Conference to another without their consent, but the right and power of removal belong to the Bishop. We are connectional, and not sectional and independent. Our ministers are itinerant, and not settled. Our episcopacy is general, and not diocesan. Local ties and associations are subordinated to the bond and claims of connectional unity. We have no life tenure in any local pastorate. Appointments are made for one year, with the privilege of successive returns for not more than four years. This is the statute of limitation in Southern Methodism. In the Church, North, the limit is three years, as it is also in the old mother, the Wesleyan Methodist Church in England.

In all branches of Methodism the itinerancy is preserved, and also a limited pastorate. There is not uniformity, however, in the method of stationing ministers. Our plan differs somewhat and significantly from that employed in English Methodism. The London Watchman has just come to hand, containing an interesting article on "The Stationing Committee." This committee, composed of the President and Secretary of the Conference, the missionary Secretaries and a representative from each district meeting, meets two weeks in advance of the Conference, and is ready to publish a draft of the appointments by the first morning session. This is subject to alteration as well as a second list. The third is final, from which there is no appeal.

One fact is most noticeable in a Southern Methodist in studying their method—the arrangements effected between ministers and circuits in advance of the Conference. The Stationing Committee in nearly all such cases simply ratify and legalize that agreement. With us that would be gross itinerant disloyalty. It is a point of honor among our ministers to leave their appointments entirely in the hands of the Bishop and his cabinet. Many veterans boast that they never asked a favor of Bishop or presiding elder, but went to the work assigned without hesitation or complaint. Not so our Wesleyan brethren, and their method is warmly defended by the Watchman. It says: "There are some Methodist purists who object to the invitation system altogether. To them it seems that these arrangements indicate distrust of Providence, and are a satire on the assertion of the parting hymn, 'Where he appoints we go.' The right to invite a minister is a very important possession. It indicates the power of the lay members of the Methodist Church, which does so much to condition the strong position occupied by a Wesleyan minister. We are aware that considerations of connectional policy must be allowed to weigh in this matter; we also recognize the fact that the Conference is supreme in its power of final appointment, and that the interests of the church at large must prevail over the interests of particular circuits; but in the absence of these constraining considerations we hope that the Stationing Committee will respect the arrangements which have been made between ministers and laymen." Our brethren of the Church, North, so far as the leading churches are concerned, have practically adopted the same method. The Bishop confirms previous arrangements.

In another respect our methods differ—they have three drafts of appointments, while we have one solemn final announcement. There are subject to changes; ours are fixed when read out by the Bishop. In Southern Methodism there is little or no disposition to amend our present method. There is a little nervousness in the uncertainty of one's destination that gives a charm and inspiration to the system, and makes the last hour of Conference one of supreme interest. There is a thrill of power in that scene that never fails to impress us most profoundly. Heroic men are they who have given their all to the church, and surrendered even a selection of a place of residence and field of labor.

One suggestion the Watchman makes is quite applicable to our latitude and our Conferences soon to meet—long removals should be avoided as far as possible. We have known brethren seriously embarrassed in meeting the expense of a distant removal. Salaries are too meager to allow such an expenditure. As far back as 1805 the Wesleyan Conference made the following

sensible direction: "In stationing the preachers let particular care be taken that the removals be as short as possible, much money having, we fear, been sometimes needlessly expended in removing families to a greater distance than was either necessary or expedient from the place of their last appointment." That reads as though written for our time and our Southwestern Methodism.

## Making Merchandise of Misery.

This is the business of the modern stock jobber. He flourishes on failure—fattens on the penury of others. He makes the largest gains when misery utters her bitterest cry. Meat and bread are furnished to the consumer at prices not governed by the law of supply and demand, but at the mercy of the syndicate. The Exchange or Board of Trade is omnipotent, without a merciful attribute. On this subject a writer in the August North American Review says: "These Exchanges are the premieres of the world's labor. The prices of the speculative wheat and spectral hog of the Board fix those of the real wheat and the actual hog of the field. The negro planter of Georgia who raises his bale and a half must sell it for what the Cotton Exchange says it is worth. The man who works in the ground must take the price fixed for him by the man who works in the air." Under the system they employ to elicit their "corners" and daring schemes, the producer becomes a helpless and pitiable victim. An account is given by the writer above quoted of the great wheat "corner" of 1881, which enriched a ravenous few and beggared thousands of smaller dealers and tradesmen. Every agency was employed to stop the market, until prices advanced to a fabulous point, and the wicked prize had been secured. The moral character of such transactions is beyond question. It requires no "conscience calisthenics" to determine the exact relation and influence of corner dealing in human misery. That a man has a perfect right to invest his money in whatever articles of merchandise he selects is not gainsayed. That he can hold his purchases until his business judgment indicates the time for sale is also admitted. He thus studies and utilizes the market to honest advantage. But when he forms a syndicate with other greedy speculators, buys up all the wheat in the market, obstructs the railroads and prevents country shipments to meet demands, sends large lots abroad at a loss, in order to increase the price at home, and finally closes out with a few clear millions, he is a sinner against his kind and his God—a heartless, avaricious, mean shylock gloating in human want and woe. He has grasped a fortune, but every poor family in the land on each loaf of bread has to pay its bitter tax. It is a deliberate, dark scheme, desperately executed, to get rich by making the poor pay it. It may be answered that they have no such thought. Their idea is victory over the "bulls" or "bears" in the market, without considering results on the multiplied thousands of toiling consumers. Their purpose is to raise the price by withholding market demands. And he well knows who has to pay the ruinous per cent. It is a strain and stult on any Christian conscience to make a corner on food supplies.

By way of remedy two things are necessary—stringent legislation and a better organization of the farmers. But in any event Christian manhood everywhere should protest against such speculations. That is a beautiful epitaph on Sir Robert Peel's monument: "He gave the poor cheap bread."

## That College Felich.

The Hon. Charles Francis Adams, Jr., delivered an address at Harvard College recently which has created a genuine sensation in educational circles. The name of the author, however, has given it more prominence and influence than any new thoughts advanced. It is a bold, vigorous, sweeping attack upon classical study in college curriculums. He pleads for the education that fits men for life. The days spent in an endeavor to master the Greek and Latin he considers so much loss to a better and thorough knowledge of English. He would not banish the dead languages altogether from our universities, but urges their study only by those who have taste and ambition for their perfect mastery. The ordinary attainments in classical literature he considers "a positive educational wrong"—a "sacrifice to the felich." Much of the address is a recital of his own history and that of his illustrious family. Feeling that he had suffered irreparable loss, after twenty-seven years, he goes back to his alma mater, and says: "I am here to-day to put the responsibility for my failure, so far as I have failed, where I think it belongs

—at the door of my preparatory and college education."

Mr. Adams has certainly struck a popular chord. In this age of scientific development it is quite the thing to decry the old classics. Why waste time on a dead language in this wonderful living, active world? Technical schools are everywhere established and advertised as the best preparatives for active life. The college should fit a man for his calling or profession. Following that line of argument Mr. Adams will have many appreciative and admiring readers. But we believe the doctrine erroneous and prejudicial to the true theory and scope of education.

Specialists are rarely men of broad views. They look at everything as it stands related to their line of business, and measure it accordingly. As long as Mr. Adams remained in a law office he made no complaint against his cruel father-mother, but when he became a railroad specialist, and fastened himself to the locomotive engine, he discovered that he had been victimized for a college felich. So it is not Mr. Adams, the Harvard graduate, arraigning the curriculum of his alma mater, but Mr. Adams, the railroad magnate, bemoaning the fact that he hadn't confined his studies to engineering and kindred subjects.

Boys ought never to elect a special course. They are not the best judges of what constitute an education. Nor can they so early determine what their profession will be. A full course is far preferable whatever the calling of after life. The grammar school and college are for discipline rather than technic preparation. If all the facts of text-books are soon forgotten, and the habit and power of thought has been acquired, a college career is a benediction.

Technical education is partial, abnormal and, in the main, injurious. It is prejudicial to broad culture and the highest development. Besides, it makes the school-room materialistic and utilitarian. It blights or neglects all moral and ethical culture. We believe yet in the old paths.

## "The Things Unseen."

In reading the inspired biography of Christ, the epistles of Paul, the history of the apostolic church, the life and career of Luther, of Wesley, and others eminent for spirituality, and consecration to God, nothing strikes me more than their lively and vivid apprehension of "the things unseen by reason's glimmering ray." The spirit world, the life immortal beyond the grave, were not to these illustrious saints things vague, shadowy and unreal, but realities, like awful and glorious. As tangible, as real to their piercing eyes of faith, as any materiality below the sky. Hence their confidence, their zeal, their holy joy and exultation. To them there seemed little else worth living for. The pageantry and pomp, the gold and lands, the evanescent joys of earth were things little worth their thoughts and tolls.

How little the petty ambitions, the strifes, the temporal hopes of carnal men seemed to interest them. Indeed, these things in the eye of faith owe all their significance to their connection with the things spiritual and eternal. If there was nothing supernatural, nothing beyond the grave, life and its temporal incidents would be robbed of all their greatness and importance. How little place have the policies, the armies, the wars of Rome in the pages of Paul. They were not worthy of his inspired pen, nor to be embalmed in his immortal epistles. It is only as instruments of spiritual discipline, as furnishing occasion for holy activities, that "the things which are seen" have significance or value. The man of faith continually realizes earth is not his home; he knows that he has no continuing city, that the things visible and material perish in the using, that what he now possesses will soon be another's, as they were some other's before they were his. The question with him is how can I most wisely use these temporary possessions? The man of faith realizes his time is ever flying, and will soon be past forever, and eternity, with its countless centuries, will soon with him begin its endless progress. How then can these fleeting moments be most profitably employed? In a little time, hence how shall I wish I had used these flying hours, these passing opportunities?

The man of faith, how unlike the material multitudes around him! Time, short as it is, earth, narrow as it is, the boundary not only of their vision, but of their hopes as well. All beyond is dark. The grave shuts out life, and the universe, with all their possibilities, shuts him in its dark and narrow limits forever; but the man of faith is looking to the things unseen and eternal—to the inheritance which fadeth not away.

## Origin of the Saying that Methodist Preachers Like Chicken.

As a matter of fact they are not more fond of fried chicken than some other people, but the world will have its joke. We have seen folks enlivening their table talk with stale jests on this subject, while they themselves were cleaning off chicken limbs with unassuming voracity. In a letter to the Nashville Christian Advocate Bishop McTear gives the philosophy of the popular opinion. Travelling through the hill country of the upper Cumberland river, on the way from a District Conference at Burkesville, Ky., to Livingston, Tenn., in mid-July, the Bishop writes:

Nooning hour was delightful; an old Methodist family—Craft—where the Christian Advocates of Nashville and Cincinnati had been taken and dined from the beginning. The ruts had got to the pile, but what a treat! The godly parents had passed over the river, but sons and daughter were here dispensing the uncles' hospitality. We came in a good day; it was wheat threshing; and though there were seven of our company an ample dinner was ready for us, and more. The stores brought from humming bee-hives and cool spring-house, the sunbaked, seasoned with country-cured bacon, the savory mutton, corn bread, and milk, with coffee, left nothing more to be desired in that line.

In passing let me say my observation has solved the saying that Methodist preachers are fond of chicken, especially fried chicken. Like all popular sayings, this stale joke has a basis in fact. Itinerancy is the cause. A Presbyterian or Baptist or Protestant Episcopal pastor or the visiting neighbor is a local fixture, and an invitation to dine can easily be arranged and the time set. A lamb or porker is slaughtered, or the butcher can be notified for a round of beef. But the first thing you know, of the saddle-bags man he is at the gate unannounced. For him to take pot-luck most housekeepers will not allow. What extra supply comes easiest to hand? Catch up a chicken and dress, cook, and serve it for the occasion. I say most housekeepers will not allow the visitor to sit down to the meal ordinarily prepared for the family. Lived there ever a woman worthy the name that could be restrained in this weakness, if weakness it be? Benevolence or social sensibility is at the bottom of it; there is virtue in them. The husband may plead: "My dear, the man is hungry, and, moreover, in a hurry. Give him his dinner just as you have it. What you have is better than he is used to." She will put on an extra touch. A jar of preserves that has been out of common view; pieces of crackery not often produced; a freshly ironed table cloth—something, and generally the inevitable chicken. When Adam and Eve were in paradise, if the angel who, according to Milton, made so free and easy with them, had dropped in to supper, Madame would have contrived to put an additional fig or pomegranate on the table, or, at least, to change the covers.

My good friends offered me the dear old papers, running back, with some gaps, to 1831, and in a home-spun envelope I brought along the treasure. The large company of laborers reverently gathered in the old family Bible was brought forth, and our nooning was concluded and sanctified by the word of God and prayer.

## Monteagle—Special Attractions, Oriental Illustrations.

Mr. Editor: Your charming editorial notes showed that you had liberally drunk into the spirit of the place and the occasion of the great Sunday-School Assembly. I followed in your footprints a few days later, and if it were worth my pen I should have done you service. I venture to ask place for a few words about the incidents that I witnessed and the discourses which I heard.

The managers of the assembly certainly deserve very great credit for catering so generously to the intellectual and spiritual needs of their visitors. Never, perhaps, in the South have there been compressed into so brief a space such a number of wise, eloquent and persuasive utterances on high literary themes and on topics of supreme interest to the moral welfare of the country as the people of our Southern Chautauqui have been privileged to hear during the past few weeks. Sermons have been preached full of action, and laced with the fire of personal conviction. Orations have been pronounced upon topics of absorbing concern. Lectures have been delivered sparkling with gems of thought, lifting the souls of men up to the high things of God, and stirring the pulses of the hearers with a noble enthusiasm. During a brief sojourn of three days I listened to several powerful lay sermons from Senator Colquhoun, to Dr. Winkler's able defense of faith as contrasted with false science, to a fine lecture on oratory by the same cultivated gentleman, to several eloquent addresses by Bishops of the Protestant Episcopal Church, to an admirable exercise of Dr. Leitch with the children, and to Dr. Fitzgerald's apt lecture on "The Press as an Educator," the whole seasoned and sweetened by prayers and songs of praise, the lat-

tered by Prof. McIntosh, the chief singer of the Monteagle Israel.

One of the most striking and impressive agencies of the occasion is the series of Oriental lectures and exhibitions given by Mr. A. O. Van Lennep, the native Turk, but now proud to be called an American citizen. His biblical museum is a center of attraction, and of instruction to crowds of eager visitors. I was greatly pleased with Mr. Van Lennep, who is a modest, unassuming, spiritual Christian man, evidently honest and truthful, cautious and guarded in all his statements. He does not affect knowledge where he has none. He carefully notes the limits of certainty, and always points out the elements of doubt in every topic of investigation. He frankly admits the difficulties which invest many of the subjects under discussion, and whenever he hazards an opinion he has good and cogent reasons to support his views. On Monday night Mr. Van Lennep gave us a spectacular exhibition illustrative of Oriental customs, manners and habits. He was aided by a number of young men and boys, each dressed in a different costume, all personating, as we were assured, real and living characters, who are daily met with in the bazars and markets of the East. He gave us the Cossack or Oriental body-guard, carrying his two-bladed battle-axe and his blunderbuss; a sheikh, or Bedawy, chief of some tribe of wandering desert marauders; a Persian with his quincunx coat and striking dress; an Armenian banker, wearing a huge four-cornered white head-dress of singular grotesqueness. He called next a lithe and supple Albanian, a representative of those spirited and brave Greek mountaineers, who have been so long the terror of the Turks; next a specimen of those interesting Orientals, the Nestorians, a people whom some have identified with the lost tribes of Israel; then a splendid fellow, representing the Kurds, mountain bandits, dressed in the most brilliant and picturesque costume of the evening, with garments of scarlet and black and gold, carrying a formidable gun, weighing, we were told, about thirty pounds. In his belt he wore a weapon, which Mr. Van Lennep drew from its scabbard and flourished before us, exemplifying with it the passage of Scripture which likens the word of God to a "two-edged sword." As I described its double edges, as sharp as a razor, its keen point, its polished blade, and as he explained its use in hacking, hewing, hewing and thrusting, I felt my flesh creep with horror, and I had a most vivid conception of the fearful power of the word of the Spirit in "penetrating to the dividing asunder of the joints and the marrow" of the weakest sinner. In brilliant succession that passed before us a young prince of Damascus, a Palestine farmer, with the traditional ox-gent, a water carrier of Constantinople, whose shouts cry the lecturer initiated an Eastern carpenter, with kit of tools, the uses of which were minutely described and appropriately illustrated by Mr. Van Lennep. A scene that moistened my spectacles was the representation, done to the life, of the meeting of Jacob and Joseph. We saw, too, how Jacob took leave of the beard and ignominy, stabbed him to death. We were shown an Oriental dining, where Achmet and Abdallah served the guests, and where a Syrian nobleman and a venerable sheikh were hospitably entertained with champagne to smoke and water poured out for hand-washing and with soap dipped in the common dish. A more fascinating, realistic drama I never gazed upon. I doubt not the company carried away many an abiding lesson that brought the old Hebrew story nearer to their hearts, and threw around the New Testament history a new halo of truth and beauty.

A. O. VAN LENNEP,  
Nashville, Tenn., Aug. 3, 1883.

"Liturgical Longings" is the caption of an editorial in the Southern Churchman. This our confrere thinks is the attitude of all non-liturgical churches at the present day—longing for "more worship" in public service. That is not the history of Methodism. Mr. Wesley prepared an elaborate "Sunday Service" for the American church, but it has never been used. We can pray without a book and prefer it. Not long since at a college commencement an Episcopal clergyman was called upon to offer the introductory prayer. Anticipating such an invitation he had his prayer written in quite a rhetorical style, and read it with true canonical glibness. It made an impression. Liturgical longings indeed! We long to be imbued more with the spirit of worship and be delivered from a soulless form. A responsive Scripture reading service we believe desirable, but never a rigid, inflexible adherence to any book of common or uncommon prayer.



Bishop Hargrove is accompanied by his wife and daughter on his Western tour.

Emperor William has called attention to the celebration of Luther's birth day by royal proclamation.

Gen. Tom Thumb's coffin was three feet, ten inches long. His little widow fainted at the grave.

Bishop Kavanaugh's address hereafter will be Anchorage, Ky., where he has purchased an elegant home.

A monument to Dr. J. G. Holland, late editor of The Century Magazine, has been erected in Springfield, Mass.

The American Bible Society issued \$126,578 copies of the Scriptures during the month of June—nearly five thousand for each working day.

The Holston Methodist of July 28, contains a beautiful tribute to the memory of Mrs. W. H. Keith, from the graceful pen of Mrs. L. B. Wiley.

Mr. Logan D. Dameron has reconsidered his purpose of retiring from the St. Louis Christian Advocate and will continue its business manager.

Rev. T. J. Newell will open the Georgia Female College early in September with formal and elaborate ceremonies. He has the promise of large patronage.

Bro. J. M. Lattimer, Jr., in the Cokesbury district, South Carolina Conference, has a colored Sunday-school of thirty members which he has been superintending for a long time.

The Equatle District Conference resolved that the Holston Conference "ought to raise at least \$100,000 for the cause of Christian education as a centennial gift." That is among the first guns for centenary year.

Rev. Dr. George F. Pentecost, Baptist, has become a Congregationalist and accepted the pastorate of the Tompkins Avenue Church, Brooklyn, N. Y. He proposes to baptize infants without baptizing them.

If the report be true that Gen. Grant, Cyrus W. Field, W. H. Vanderbilt and others have formed a syndicate to purchase Cuba from the Spanish government for \$100,000,000, we hope there will be no difficulty about slavery.

The Rev. Dr. W. H. Millman, "the blind man eloquent," preached at Forty Street Church last Sunday morning, and Rev. S. Halsey, of Houston, Texas, at night. The pastor, Dr. C. W. Carter, is returning at Montreux.

Ex-Secretary Buine's book, "Twenty Years in Congress," is to appear in October next. It is said to be written in a calm, dispassionate way, and, of course, with distinguished ability. The period is from 1861 to 1881, or from Lincoln to Garfield.

Rev. J. C. Brown, writing under date of July 31, says: "We are in the midst of a glorious revival at Sea's Chapel. To-day we had twenty-five bright conversions. Rev. W. W. Canham, of the Winchester circuit, and Rev. A. Trotter are with me."

The Rev. W. L. C. Hamlett, the presiding elder of the Jackson district, Mississippi Conference, has gone to Georgia on a visit to relatives and to enjoy a season at needed rest. He will visit Turin, Athens and other places, and we hope return to his work in invigorated health.

The London Quarterly Review, the great literary organ of Wesleyan Methodism in England, will commence a new series in October with Revs. Dr. Rigg and Dr. W. B. Pope as editors. The Review will be somewhat modified in style. The names of the editors will add popularity to it on this side the sea.

We congratulate our friend and brother, the Rev. Beverly L'arrigade, on his marriage, August 1, to Miss Mabel, daughter of the late Henry Burke, of this city. The ceremony was performed by Bishop Weaver at the residence of the bride's mother. They are spending some weeks at the sea shore.

Rev. B. F. Phillips, of Hebron circuit, North Mississippi Conference, writes us about a gracious meeting at Memphis, Ala. He says: "We closed last night, resulting in twelve or more professions and eleven accessions to the church. It was a genuine revival. I go to Cokesville to-morrow to renew the bath there."

The Vatican palace in Rome, where His Holiness remains a "prisoner," has eleven thousand monks, and there are five hundred persons to do his bidding, one-half of whom are females. What on earth do they want with 250 women? A much less number might do the darning, knitting, cooking and washing of a penniless prisoner.

Rev. H. B. Downer, of Ocean Springs, sends us a sad note. Bro. Fontaine P. Shannon and his wife, of that place, died in four hours of each other. They removed that year from Tennessee. Bro. Shannon was a steward, trustee and Sunday-school superintendent and a true Christian man. He was a brother of Dr. H. Shannon, of Vicksburg, now residing at Ocean Springs. They leave six orphan children. Alas! what a bereavement!

In Edgefield county, S. C., fourteen new Southern Methodist Churches have been erected in the past fifteen years, and nine of these on new territory. Only five take the place of old ones. We are indebted to the Southern Christian Advocate for that inspiring item, possibly without a parallel in the connection. We like to hear of new territory being developed in the old Conferences. It shows that home-mission administration has not been surrendered as in some sections.

Bro. W. M. Jordan, of Biloxi, Miss., writing under date of July 22, sends us the following interesting facts concerning the genesis of Methodism on our Seashore: "Our church has a living history on this coast, dating back to 1842. In that year the Rev. G. Y. McNabb, of the Mississippi Conference, by invitation of a few Methodists who had been converted in different places, preached the first sermon in Biloxi. To his great surprise and joy seven presented themselves for membership. Of that number the writer is the only one left on this side of the flood."

The Southern Presbyterian Church has grown in membership from 93,963 in 1873 to 127,017 in 1883—a gain in ten years of 33,114. That is not rapid, but steady progress. The Sunday-school has not quite kept pace with the growth of church membership. In 1873 there were 51,710 in Sunday-schools; in 1883, 78,325—an increase of 26,615. The collection for foreign missions advanced during the decade from \$31,070 to \$52,587. Contributions to education decreased from \$18,600 in 1873 to \$32,747 in 1883. There has also been a decrease in the sustentation collection from \$47,731 to \$49,155. These facts we gather from the recent report of the stated clerk, Rev. Dr. Joseph R. Wilson.

We are indebted to the compiler, Capt. J. A. Beck, for a pamphlet entitled "History of the Mississippi Baptist State Convention." It contains matter of much interest, especially on the subject of missions and denominational education. Several things, however, impressed us as characteristic. In the convention of 1876 a resolution was adopted condemning the conferring of the title D. D. by institutions of learning and declaring such custom opposed to the teaching of the New Testament. We haven't heard of any Baptist preacher being anxious to escape such a heresy. If any have refused the unsanctified honor, it hasn't transpired.

The same convention adopted resolutions endorsing Elder J. R. Graves "as an exponent of Baptist faith and practice." And now that endorsed brother, since his "intercommunion" exposition of Baptist faith, is rather unendorsed. There is another aspiring expositor in Israel.

Death of Rev. Joel Sanders.

A note from Bro. W. A. Pope, of Troupe, Texas, brings intelligence of the death of this venerable man of God, a superannuated member of the Louisiana Conference, which occurred in that place on the early morning of August 1.

He was at the last session of his Conference at Mansfield, and took an active part in its proceedings. We remember with pleasure his beautiful talk in the Sunday morning forenoon, so full of faith and the gentleness of Christian love. He had spent many years in the active itinerant ministry, and was much beloved by his collaborators. Since his organization his name has been upon the rolls of the Louisiana Conference, and until the infirmities of age compelled retirement, he shrank from no service however laborious or perilous. His death was peaceful, a sweet falling on sleep after serving his generation by the will of God. The fathers are being gathered home. In a few more years the heroic pioneers of the Southwest will have all gone up to their rich reward. We shall look for a suitable memoir from some appreciative pen.

The Rev. Heshel R. Tucker sends the following glad note: "I have just closed a most excellent meeting at Shadlers' Chapel, Crawford circuit, Columbia district, North Mississippi Conference, with very encouraging results. There were several conversions, three accessions on profession of faith and five infants baptized."

# The Southern Cultivator Free.

All full subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. This offer is good only to September 1. No reduction allowed for postoffice orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARVER & JAMIESON.

## Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

CARVER & JAMIESON, Publishers.

VERY LOW RATES.—During the continuance of the Southern Exposition, at Louisville, Ky., commencing August 1st and continuing to date, the Louisville & Nashville Railroad will sell Excursion Tickets from any of its stations to Louisville at one fare, full fare, round trip. These tickets will be good every day, from 1st to 31st, and will be good to date, allowing ample time to visit the Great Exposition and to see the South and several days to the Centennial in Philadelphia.

The best indication of domestic happiness is love for one's home.

A friend to the rich and poor. A medicine that strengthens and builds, breaks the biliousness.

A telephone is a mighty handy thing to have in the family when you want to order something and have not the clerk to ask it for you, to give you more credit.

Skepticism was routed when the people knew the value of *Sanitation*. Skepticism no pay.

"My child is very checked and runs very nervous and ill." Wm. Schaeffer, Nichols, Iowa. 4141 Druggists.

The reason men succeed who mind their own business is because there is no thing competing.

BRIGHT'S DISINTEGRATOR, DIABETES.—Be aware of the fact that persons who have diabetes or other serious kidney, urinary or liver diseases, as they only relieve for a while, and make you feel times worse afterwards, but get you on your feet. The only remedy that will cure and permanently cure you. Patients who have the cause of diabetes, and who have had no relief, will be cured by this medicine.

A young bride being asked how her husband had turned out, replied that he had not yet left the house and turned in every night.

The nutritive properties of COLLETS' Liquid Food sustain the body without food. *Collets' Food* is the answer.

It is not what you see that makes you popular among your friends; it is what you don't do.

"Complexion beautified by GLENN'S SKIN PREPARATION." That's how our friends say it. It's how our friends say it. It's how our friends say it.

A coroner's verdict reads thus: "The deceased came to his death by excessive drinking, producing apoplexy in the midst of the jury."

M. E. B.—They all say so that have not tried it. "Champion Mender" has king over all. Even makers.

Two stamens met at the depot. Said the first one: "We have a fine young girl to get." "We wish," said the other, "I had an idea of getting a young girl to get."

"The best of the people here is to get a girl to get." "The best of the people here is to get a girl to get." "The best of the people here is to get a girl to get."

If you need anything in the music line apply at the musical music house of P. W. L. 123 Canal and 18 Bourbon streets. No order without satisfaction is guaranteed. Mr. W. L. will ship you a piano or organ at what place you name, on thirty days trial, to be returned at that time, freight both ways at his expense unless you approve of his selection. Prices: Pianos, from \$100 to \$500; organs, \$20 to \$150.

TEACHER WANTED.—See Rev. T. C. Bradford's notice of a teacher wanted. This is a desirable position for a good teacher.

W. C. Shepard has refrigerators, ice boxes and freezers at the lowest cash price.

TO SUBSCRIBERS.—All post subscribers sending two dollars in full—month are entitled to one year's subscription to the American Farmer free, and all subscribers receiving will receive a copy of Kendall's Treatise on the Horse free.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

We have a few more copies of the Mississippi Minutes left. Please send fifteen cents in stamps.

Notice to subscribers who order their address changed. Please give full address of that Postoffice, otherwise change cannot be made.

To those of our subscribers, not convenient to a money order, we would say: Please inform us by post card whether to continue the Advocate or not.

We would again call the attention of subscribers and agents to making remittances, to make them payable in the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

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# NEW ADVERTISEMENTS

PRINCIPAL WANTED For Lexington, Miss. High School, under the auspices of the Winona District Conference.

The Trustees, authorized by said Conference, for the purpose of establishing a high school at Lexington, Miss., have been for a term of years the building known as the "Union at Mississippi College," desire the services of an experienced educator as principal for the same.

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R. C. McLELLAN, Druggist and Apothecary, BRYAN, TEXAS, April 1, 1883.

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...the fact that the *in vitro* and *in vivo* results are in good agreement, and that the *in vivo* results are in good agreement with the results of the *in vitro* studies.











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## LITTLE BY LITTLE.

Little by little the time goes by—  
Short if you stand through it, long if you sigh.  
Little by little the sunbeams play—  
One with the stars that have vanished away.  
Little by little the seed we sow—  
Trouble and waiting and toil are done.  
Little by little the skies grow clear—  
Little by little the sunbeams near.  
Little by little the days will grow out—  
Little by little the night will be out.  
Little by little the seed we sow—  
Into a beautiful field will grow.  
Little by little the world grows strong—  
Fighting the battle of right and wrong.  
Little by little the angels give way—  
Little by little the angels give way.  
Little by little the angels give way—  
Little by little the angels give way.  
Little by little the angels give way—  
Little by little the angels give way.  
Little by little the angels give way—  
Little by little the angels give way.

## Letter from China.

Mr. Editor: I will now begin an account of the conversion, life and triumphant death of Bro. Hu-Ng-te, who was remarkably blessed of God in the conversion of thousands of his fellow-countrymen.

In the early part of 1857 Mr. Hu came to church in the city of Shanghai, and for the first time heard the gospel. I saw that he was a stranger, and seemingly in a distressed condition. From the first he seemed deeply interested in the story of the cross. During my conversation with him he told me he had left his home, near Tientsin, some four years before with a valuable cargo, belonging mostly to his father, on a large junk, or sea boat, and bound for some southern port. On account of a storm and rough sea he had to seek shelter south of the promontory of Shanghai. While waiting there for better weather he was attacked by a band of pirates, was soon overpowered, and had to flee for his life. In a few hours everything of a valuable nature was taken. He had invested his all in this cargo, and was now left destitute far from home and friends. After I became well acquainted with him he gave me a full account of his early life—how he was brought to poverty and almost to ruin. He said to me: "From the day I was attacked by pirates and robbed of my all I was determined never to return to my home and friends unless I could retrieve my lost fortune." After his misfortune he had much difficulty in making his way south. When he reached Shanghai, and finding it so large a place of business, he concluded to seek some kind of employment. He was a literary man, and at once began to teach the Mandarin, or court, dialect. "While thus engaged he came to my chapel in the city and heard the glad news of salvation. Week after week he continued to come to preaching and our prayer meeting, and he manifested great earnestness both in hearing the word and in reading the Bible. This doctrine was all new to him, and he often said, 'This pure and holy doctrine of Christ is what sinful men need.' He came often to my house, asking me to explain some difficult passages of Scripture, and then we would kneel in prayer seeking God's blessing. I did not then know that God was preparing him by the blessed influences of his Holy Spirit for some great work among his own people.

At that time I traveled a great deal in the country, visiting many large towns and cities, and often took Mr. Hu with me on my boat. He was a diligent student of the Bible, and was evidently seeking for light. Day by day, as we traveled from city to city, I read with him from both the Old and New Testaments, frequently explaining the prophecies concerning the coming of Christ, and of their complete fulfillment in him. Two or three times a day, before going out to preach in the towns and villages, we would earnestly pray for God's blessing upon us and the preaching of his word.

At the city of Soochow I found many northern people on the large grain junks in the Grand Canal. We found no difficulty in getting access

to them. They willingly opened their large room to us in the evening, lighting it themselves, and would then invite the neighboring boatmen to come in. We always found a large number, mostly men, waiting to hear what the foreigner had to say. Mr. Hu seemed greatly delighted to find many of his own northern people to whom he could speak about their souls. There, night after night, we preached to them and told them the story of the cross, and then distributed books among them. Many seemed deeply interested and treated us kindly, always asking us to come again.

Mr. Hu continued to grow in grace and knowledge, and in the early part of 1858 he was received into the church in Shanghai. He continued his study of the Scriptures, and was evidently being led and taught by the Spirit of God. He came often to join with me in prayer for more spiritual strength. On one occasion, three or four native Christians came to join with me in prayer. Bro. Hu being one of the number. During that little meeting the peace of God which passeth all understanding filled my whole soul, and my heart went out in praise to God. While wept for joy and praised God my native brethren seemed deeply impressed and knew not what to do or say. They all felt that God was present with us, and Bro. Hu said: "Surely God is here, and we too, will praise him." He always prayed earnestly that he, too, might be filled with joy in the Holy Ghost. That was ever after the burden of his prayers. Day and night he searched the Scriptures diligently and prayed to be wholly the Lord's.

In the early part of 1860 he came to me, and with tears in his eyes, said: "Teacher, you remember I told you I had determined not to return to my home and family until I could recover my lost fortune; but now, having obtained salvation through Christ, and having felt in my heart the power of God's grace, I can no longer remain away from my home, and I am not ashamed to return to them. I have prayed over it and asked God to direct me how to act. My wife and children are yet without the knowledge of this glad news of salvation through Jesus. I must go and tell them. I can stay away no longer." I told him I was glad to know that he had determined to go to his family and tell them of the love of Jesus. Our hearts had been knit together in a bond which could never be broken, for he had been with me about four years, and I felt loth to give up our brother. We prayed together, asking God's direction as to the best plan to pursue. The Lord had a great work for him to do, and I knew it not. After long conversation with him about going to his home, we sang together some of the sweet songs of Zion. He loved to sing that beautiful hymn, "O happy day that fixed my choice." I told him he must remain until we could meet around the Lord's table. The day came, and we met to partake of the Lord's Supper. Our hearts were full as in silence we had inward communion with our divine Master. It was the last time we ever met together around the Lord's table. My prayer for our brother was that he might go forth in the Spirit of Christ, and we felt it was good to meet "together in heavenly places." That was a Sabbath day long to be remembered. The next day he came to bid us farewell, and with tears in his eyes, he clasped my hands and invoked God's blessing upon myself and wife. He was almost overcome with emotion as he said: "Teacher, what would have become of me if you had not pleased with me, and prayed for me, and led me to Christ by teaching me the blessed gospel of Jesus? I am unworthy of such love, but I am a sinner saved by grace. It is for my wife and children that I leave you. I must go, but remember, if I never see you on earth again, I hope to meet you in heaven."

I saw no more of him after that. How my heart went out in thankfulness to God because he had given me the glorious privilege of linking my heart and name in the grandest and greatest service on earth with some of the purest and best spirits who, though brought up in heathenism, have felt the regenerating power of his Holy Spirit. Often during the past thirty years of my life have the words of my dear father been brought to my mind. When I spoke to him of my intention of taking up the ministry, and going as a missionary to the heathen, he replied: "My son, there is no profession you could engage in, which has a wider field for usefulness, and none in which you could bring more glory to God, than in preaching salvation through Jesus Christ." And to-day I feel more than ever that this is true, and his last farewell words, "God bless you, my son," are indelibly impressed upon my memory.

Bro. Hu never returned to us, but often wrote of God's goodness to him and his family. In 1861 Pien-tsin became an open port, and the English Methodists entered that field. Bro. Hu, like a true soldier of the cross, at once identified himself with the work. Those brethren and entered the work. I will in my next continue the history of this remarkable man. I am, Your brother in Christ,

J. W. LAMRUTH.

SHANGHAI, CHINA, June 16, 1883.

## Meridian District Conference.

The report of the Committee on Church Literature as adopted by Meridian District Conference, July 27, 1883:

The Committee on Church Literature beg leave to report that we have carefully considered the facts reported by the pastors of the several churches in regard to the distribution of our church literature, and in most, if not all of those churches, we find an improvement. The success already achieved guarantees still greater success if persistent effort be made on the part of the preachers. We are only beginning, as we conceive, to realize the importance of introducing into all our families our church papers. Our people can not be expected to feel an interest in our important church enterprises while ignorant of them. By placing a good religious paper in a family, we acquaint the members of the family with the necessities of the church. They learn what the church is doing and proposing to do, and when asked to contribute to support church enterprises, they have an intelligent appreciation of their obligations. Our Publishing House has on sale many tracts and cheap books which our people need and would read to great profit if our preachers would, as we venture to order them. While, then, we rejoice in the success already achieved, we feel there is still much to be done in this line. There are, without taking into account the Desoto and Tauldridge circuits, from which we have no reports on church literature, 250 copies of the NEW ORLEANS CHRISTIAN ADVOCATE and about 55 copies of the Nashville Advocate taken in the hands of the district, besides quite a number of the Mississippi Methodist.

In conclusion, we submit the following resolution, viz:

Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE, as the organ of our Conference, deserves, and should receive, our hearty support, not for that reason alone, but also for its intrinsic merits.

W. W. ELLIS,  
RANNEY M. JONES,  
Committee.

One Week in W. From the Pastor's Diary.

NOT FANCY, BUT FACT.

Monday, June 11. Spent the morning in my study. In the afternoon and evening made the pastoral visits appointed yesterday. My eight P. M. visit I find most important; they see the whole family. There is a difference between a social and a pastoral visit.

Thursday, June 12. Spent an hour in the morning working in my garden, principally for my health. I feel that I ought to take care of the physical man, upon which the mental man so much depends. Besides I am fond of vegetables. Then with vigor to my books. Pastoral visits afternoon and evening.

Wednesday, June 13. In my study all the morning. At one P. M. finished my sermon for eleven A. M. next Sunday. I did it in a dry, AVI probably putty up the cracks in the Saturday afternoon, and give it a few strokes with the brush preparatory to launching. Played some with my children. Five to eight P. M. pastoral visits.

Thursday, June 14. In the morning prepared my prayer meeting talk. Subject: "Little Things the Test of Character," from Luke xvi. 10. "He that is faithful in that which is least is faithful also in much," etc. Prayer meeting, half-past four P. M. About seventy persons present; perhaps half dozen more than usual. At six P. M. meeting of the Woman's Missionary Society; two new members. At half-past six P. M. church sociable in the Sunday-school room. It was pleasant and profitable. We retired to the quietude of home at nine P. M.

Our church sociables are held monthly. The whole church, and those that worship with rich and poor, old and young, great and small—I do not mean children—take their evening meal together. We have belonging to the church a lot of crockery, several dozen plates, knives and forks, spoons, cups and saucers. Six ladies are appointed from the pulpit the Sunday before to take charge of and furnish the supper. They are limited to tea and coffee, bread and butter, a ham, sandwich for those who eat meat for supper, and tea cakes are allowable. "Simply this, and nothing more." Next month other six names are announced to furnish and superintend. These are not occasions of hilarity, but for pleasant and profitable converse. I heard some young people at the sociable this evening talking to their friends about the religious life, urging them to decide promptly and come out fully on the Lord's side. I think we will see some of the fruits of the sociable next Sunday.

Friday, June 15. Started in bright and early on my sermon for Sunday evening. At five P. M. met the members of the W. Monthly Lectureship in Judge V.'s office. It was announced that the lecturer for the evening could not meet his engage-

ment. Something must now be done, and that quickly. It would not do to disappoint the congregation. Judge V. said he was willing to throw himself in the breach with a reading. I proffered to splice with a small-sized, snatched-up lecture. And thus it was arranged. At eight P. M. we had a fine audience at the lecture hall. First, music by the town band, led by a member of the lectureship; then the little lecture; then music; now a selection from "Bleak House" admirably read by Judge V.; "Nearer, my God, to thee" rendered by the band. Then the president announced the entertainment over.

Saturday, June 16. In my study studying on Deuteronomy xxxiv. 31: "For their rock is not as our Rock, even our enemies themselves being judges." Decided to preach from this text Sunday morning instead of the sermon prepared in the first of the week.

Sunday, June 17. The morning is threatening; the clouds lowering; yet we had a good attendance at Sunday-school. Quite a number of my Bible class were present, though some of them live six miles away. The large audience at eleven o'clock listened attentively to the contrast between the rocks and one Rock. Attended the funeral service of an estimable lady at four P. M. at the Episcopal Church. At eight P. M. I used this text: "Sirs, what must I do to be saved?" Opened the doors of the church; received eleven applicants for membership. Among them were four of our most promising young men. Three excellent young ladies, and the rest were children from nine to fourteen. I love to see the children brought in.

## Our Hagar in the Wilderness.

In May, 1870, the Methodist Episcopal Church, South, through its General Conference, took measures for organizing for its negro members a church for them. The Colored Methodist Episcopal Church in America was in due time and form organized. Thirteen years have passed, and it may be well to look back, around, and so far as may be, forward.

Looking backward. We have done something for this new church. We gave them the houses they had need while with us. They were grateful, and we had no occasion to speak of our gifts. We did not want them; we could not use them, and with few exceptions, they were not worth selling. They have built a number of cheap churches since they were set up. Our people helped them, but not more; so far as I have heard, than they have helped other colored churches. I have heard of but one man in the South giving so much as \$1,000 to any colored church, or for any work for colored people, since the war. He lives in Georgia, and is called by some "a sinner." He is not a member of the church, but he has pity on the poor negro. We have given "The Colored Methodist Episcopal Church in America" a great deal of advice, more or less good. Moreover, we have given them "contenance," whatever that is. If they have not increased in the South as fast as some other colored churches it is not their fault. Perhaps the other churches were backed, not only by their friends "contenance," but by money help also.

We have not only given them advice and contenance, but promises. We solemnly promised them, May, 1882, strong help in their educational work. The General Conference meant what it said, of course; such a body can not diminish a duty it recognizes with mere words. I have seen nothing more touching than their faith in these promises.

Looking around. By regular steps, authorized and directed by General Conference and full episcopal authority, this educational enterprise for "The Colored Methodist Episcopal Church in America" was advanced—that is, in words. A place was agreed upon for a school for their young teachers and preachers—Augusta, Ga. No objection has been urged to the place. A name was chosen—"Palme Institute." No objection offered. Trustees appointed. Bishop Pierce, president of the board. Good selection. One of our long-remembered and honored men was made "commissioner of education" for this negro school. Resolutions by Conference, indorsed by editors. As true and worthy a man as the church had—a man who had position and place that hundreds would be glad to have—out of pure devotion, agreed to be president of this proposed college. All who had sense praised him and congratulated Palme Institute. Another man, good and true, volunteered to take a place in the faculty of the negro college. More praise and congratulation.

The commissioner and president have done seven months' very hard work, begging for money as well as words—money, wherever it goes forward with the business. Results: Small, very. The colored brethren, I am told, have not yet lost faith, but they are growing very anxious. Well they may be; their school can not go on with words.

Looking forward. "The Colored Methodist Episcopal Church in America" can not build its training-school, or schools. It is very poor, the poorest of all the colored Meth-

odisms. If it is to be a church, and to do the work of a church, these schools it must have. "We" of the white church tell everybody that the colored preachers are incompetent as a class. They can no more improve their teachers and preachers without schools than white people can. And they can not build them schools. The world looks to the Methodist Episcopal Church, South, to build them, and it has solemnly promised to do it. But it looks very much as if we did not intend to do it—except in words. As the case now stands, we, the Methodist Episcopal Church, South, are in the way. We keep off other help; we block the way of the colored church with our words. This I happen to know. This church that we set up is the only colored Methodist Church in America that is not in position to get help from the North. They are not in position to get such help; the Methodist Episcopal Church, South, with its words, stands in the way. One of two things is clear: We should help in money, or get out of the way. Then "The Colored Methodist Episcopal Church in America" can make "friends" and "terms" in other directions. There are those who will help us to help them, or they will help them without us—if we will get out of the way. We claim to exercise a sort of "protection" over this church we set up; others who can help, and have the heart to help, stand back to see what we will do. It is time to do something or to tell our colored friends that we will not, so that there may be measures taken. A protectorate that does not protect calls for the "intervention" of the powers.

On this subject our "protection" before the Christian world will soon terminate. And it ought to terminate unless we speedily do something worthy of our words. If it does not soon terminate, and we continue to use words without deeds, we shall presently see, in "The Colored Methodist Episcopal Church in America," a case of "arrested development."

If we send "Hagar" into the wilderness we must not complain if God sends an angel to take her up. But it will be a shame forever to Abraham and all his house.

ARTICLES OF ASSOCIATION  
OF THE COLLEGE, AUGUSTA, GA., 1883.

## Notes from Abroad.

Maj. R. W. Millsaps, long a resident of Brookhaven, Miss., a thorough Methodist, and one of the most successful merchants of the State, but more recently a resident of St. Louis, is traveling abroad. We have expected some letters from his pen for the ADVOCATE. The Copiah, of Hazlehurst, in last issue, contains a private letter written to a relative. We make some extracts for our columns:

We have been in London now for nearly two weeks, and it looks like we could stay here as many months and not exhaust the field of novelty and instruction.

Yesterday we spent the day at the National Gallery of Painting. The collections are immense, comprising works of the celebrated artists from the twelfth century up. The paintings of Altiss, Rubens, Angelo, Hogarth, Turner, Leo, Joshua Reynolds and our own West, together with those of hundreds of other artists less known to fame, are here collected at immense cost. To an uneducated eye, like my own, such an exhibition affords many grand views and makes lasting impressions. We spent a day at Westminster Abbey, and were loth to leave late in the evening. We have been to St. James Palace, where the Prince of Wales lives; also to Buckingham Palace, where Leopold, Duke of Albany, and youngest son and by far the most cultivated member of the queen's family, lives. We have not been to Windsor Castle, where the queen lives, but will go there before we leave. It is twenty-three miles out of the country. We have not seen any of the royal family but the Prince of Wales and his princess. We have been round and about the Houses of Parliament, but not been inside yet. Parliament is in session, but not open to the public like our bodies in America, but it requires red tape and tickets to get in. Our trip through Ireland and Scotland was very interesting, passing through (and stopping at each place) Cork, Dublin, Belfast, Glasgow, Edinburgh, York, Leeds, Sheffield, Nottingham. We found the temperance in Ireland and Scotland too cool for comfort, and here in England, with my winter clothes on, it is cooler than desirable.

At Edinburgh and Glasgow it did not get dark until ten o'clock P. M., and the sun arose at half-past two in the morning. Our health has been good, and our trip far more pleasant and interesting than anticipated. If allowed to bring back goods, we could make a point in laying in stores of kid gloves and silk dresses for our friends; kid gloves selling at 37s to 75s, and fine silk at 50s to one dollar per yard. I got shaved this morning at the finest barber shop for eight cents; but the general run of prices is from two to four cents for shaving and ten cents

for cutting hair. Provisions, however, are not as cheap as with us. I have been frequently to the provision markets. Vegetables are of a meagre variety, and there is very little fruit. The few peaches they have are raised in hot houses, and the price beyond the reach of a poor man's purse, and, of course, the taste is inferior to that of our peaches. Fish are always in abundance. Flowers are grown in abundance, and the morning markets afford as extensive a trade for flowers as in provisions. The cultivation and appreciation of flowers prevail among all classes to the lowest.

We took a ride on the Thames, Sunday. Excursion boats pass up and down every seven minutes, and are resorted to by all classes for air and exercise. London is fifty miles above the mouth of the Thames, and the stream in width is not much larger in appearance than our Pearl river, but of much greater depth, and has the ebb and tides of the ocean. Railroads run under the Thames, and over it, while crafts of numerous kinds ply its waters.

I went to run up to Cambridge and Oxford before leaving. All kinds of exhibitions are open, and this is the season for amusements. We went to my exhibition of bees and hives the other day, and it paid well. Mahon Bartlett Conits presided.

We went to hear Spurgeon, Sunday, but he was sick. We will try again next Sunday.

I went to City Road Chapel, where Wesley preached, and Richard Watson lies buried, also John Wesley. The Presbyterian Church is predominant in Scotland and is also influential in Ireland and England. In all my travels in America and Europe I have never seen a people who present as poor appearance as in our South, except in the southern part of Ireland. There I came upon the familiar looking mortgage man in every aspect.

## Lying in Court.

We reproduce the following from the New York Observer. It needs no further comment:

The following report in the New York Times of a case in our courts last week illustrates what we have often said, and Roman Catholics so persistently deny. A priest named McCarthy charged a servant girl with stealing. The priest, being on the stand as a witness, the girl's counsel, Mr. Conover, asked the priest if he had not told Mrs. McEvoy on the Thursday before he found that the money was stolen, that he had for money either in his pocket or at home. The priest replied that he didn't remember whether he did or not. At any rate, he had no money for her.

Assistant District Attorney Backus, who appeared for the people, asked Father McCarthy if he had any conversation with Mrs. McEvoy about money on that day.

"Yes," answered the priest excitedly. "We were getting up an excursion, and she wanted fifty dollars of me in advance. The agreement was that we were to go halves, but she made sixty-nine dollars out of it and I was out twenty dollars."

"That matter is not in question," said Mr. Backus. "Did you tell Mrs. McEvoy that you had no money on that day?"

"And I obliged to answer that question," asked the priest nervously.

"Of course," replied Justice (Number thirty).

Father McCarthy hesitated, and finally answered angrily: "Yes; I did tell her that, but it was with a reservation of mind: I was not obliged to tell her my affairs. If you asked me for one hundred dollars I'd tell you I had no money."

The girl was discharged.

Now we submit to the people if the religion that allows its priests to lie, that when they make statements they may have mental reservations so that they mean to be understood as saying just the reverse of what they do say, is a religion that honest men can have anything to do with? Society can not exist where this infamous doctrine practiced by McCarthy obtains as the rule of life.

The following indicates the reverses of history, and also illustrates the Scripture passage: "The wrath of man shall praise thee, the remainder of wrath thou shalt restrain." Voltaire's house is now used by the Geneva Bible Society as a repository for Bibles. The British Bible Society's house in Earl street, Blackfriars, stands where, in 1378, the Council forbade Wickliffe circulating portions of Holy Scriptures, and where he uttered the words: "The truth shall prevail," and the religious tract society's premises are where Bibles were publicly burned. Voltaire predicted that ere this time Christianity would be dead.

—If you are thinking of some self-denial, do not cut off your pleasures for the sake of mortifying yourself, but make some sacrifice that will help another. The end of sacrifice is not pain, but helpfulness.—Southern Churchman.



## Christian Advocate.

THURSDAY, AUGUST 16, 1883.

For the New Orleans Christian Advocate,  
ON THE DEATH OF MRS. ELA M. TYRRELL,  
HOWELL.

BY MRS. J. C. KERRY SADDLER.

Oh! say not that "my lambs" died,  
Say that she fell asleep;  
To wake in that bright ether,  
Where she will never weep.

No, never weep, O comfort sweet,  
With her immortal light  
She now the "King to beauty see,"  
And "walks with him to white."

Her body, "neath the lemon caks"  
We laid away to rest,  
Then "Rock of Ages" sang above  
Her calm and peaceful breast.

Yes, "Rock of Ages" sang above  
The song she loved to well,  
While still she drew "this fleeting breath,"  
Off from her lips it fell.

And O! methinks she joined as then,  
"Till her we could not see,  
Because, dear "Rock," the "elf" she found,  
And hid herself "in thee."

## Vicksburg District Conference.

MR. EDITOR: The Vicksburg District Conference convened at Port Gibson, July 23, and continued in session three days. Our very worthy presiding elder, Dr. C. G. Andrews, presided with suavity and dignity. In controlling the deliberations of the Conference he was thorough and exact, placing great stress upon the importance of looking into and thoroughly sifting the various interests of the church throughout the district. The obnoxious class meeting was interestingly considered. This great and vital interest, this life-giving power of our church is so greatly neglected that the counteracting influence upon the morals of our membership and vitality of our Methodism is visible everywhere. If we mistake not, only three class meetings reported to the district. Dr. Andrews is truly great on class meetings and love-festivals, and no doubt they are important features in our great system, and other churches, seeing the fruitful results thereof, are organizing "band meetings," which is only another name for our class meetings. The representation, both lay and clerical, was small. Seven regular pastors were present and six absent. Thirteen lay representatives were present and forty-three absent. Of the sixteen local preachers, and others in the district only three were present. Twenty of these absentees lived within less than forty miles of Port Gibson. Some could have ridden to Conference in half a day. Our small attendance compares very unfavorably with the Paris District Conference, held by Bishop Kavanaugh, in McKean, Tenn., when there were one hundred delegates present. Is it the duty of preachers and delegates to attend our District Conference? Or is this a fifth wheel in our machinery, that requires too much lubricating oil? If under favorable circumstances we neglect our duty, how shall we, preachers and laymen, give an account of our stewardship? The moral, spiritual and financial interests of the district were closely considered. Some charges are pressing and some are standing still. There is an amazing neglect of family religion—so few family altars, so little vital religion. The forenoon session on Sunday was taken up in the consideration of the Sunday school interest, and on Sunday evening was held a Sunday-school mass meeting, at which appropriate music was dispensed, and speeches delivered by Bros. Reed and Meilen, of Natchez, and Dr. Andrews, P. B. G. J. Bahin, John G. Guice, T. A. Holloman and Thomas L. Mollen, L. P., were elected delegates to the next Annual Conference, and J. R. Bell, A. C. Flowers, H. F. West and J. M. Simmons were elected alternates. Dr. D. M. Rosh, of Centenary College, and Bro. Bradford, of Port Gibson Female College, represented their cause, and urged their claims upon the Vicksburg district for co-operation and patronage. The following resolutions were adopted:

Resolved, That we have listened with pleasure to the address of President Rosh, and are glad to have him with us.

Resolved, That we commend to the public most cordially Centenary College, in which the Mississippi Conference is vitally interested, and the career of which we have watched with honest pride for many years, and congratulate the church on the increasing patronage and broadening influence of the college.

Resolved, That we overmoor endorse Port Gibson Female College and the management of Bro. Bradford, and again urge our people to respond to his appeals in behalf of the college for its complete equipment and furnishing.

Resolved, That we commend to our people and all others who wish to enjoy sound religious literature and current news, free from all vicious items, our Christian Advocate, published at New Orleans, and edited by the Rev. Dr. C. B. Galloway, and the General Conference organ, the Christian Advocate published at Nashville, Tenn., and edited by the Rev. Dr. C. P. Fitzgerald, and our Sunday-school periodicals and the Missionary Advocate.

Resolved, That as a District Conference we reaffirm our adherence to the grand Methodist doctrine of abstaining from the use of spirituous liquors, "except in cases of necessity," and from "disensions that can not be used in the name of the Lord Jesus," and we pledge each other to do all in our power to purge these evils from among us. The Conference proceeded harmoniously, and adjourned to meet next year in Wesley Chapel Church, at Phoenix, Yazoo county, Miss.

T. A. HOLLOMAN.

PHOENIX, MISS., Aug. 3, 1883.

## The Religious State of the Heathen.

BY REV. J. M. WHEAT.

In his article on this subject Dr. Abbey says: "It seems to me that the question of the salvation or salvability of heathen people should be inquired into under the same principles and by the same rules of reasoning that one would apply to any other people." He then gives us the principle upon which we are to make the inquiry and the rules by which the salvation or salvability of all peoples are to be reasoned in these words: "What is always required of each and every person in order to salvation as the sole condition? The answer is, obedience, clear, full, unhesitating, submissive obedience to rightful authority."

This has so much of the spirit of the last and great commission in it that we are willing to accept it without amendment: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." And St. Peter, filled with the Holy Ghost, said: "For there is none other name under heaven given among men whereby we must be saved." Here it is plainly stated that the sole condition of the salvation "of each and every person" is faith in Christ, and the only rule by which we may reason whether any of the every person saved is obedience to the gospel.

But, strange to say, the doctor immediately asserts that a knowledge of this rightful authority that must be so fully obeyed is not necessary in order to the salvation of the soul. He says: "Can this obedience, religion, salvation, be obtained without a particular knowledge of the name of God or of Christ? I do not hesitate for a moment to answer it 'no.' I suppose that by a particular knowledge the doctor means a revealed knowledge. Now, of his answer, so unhesitatingly given, we will let St. Paul speak: "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Dr. Abbey knows as well as any one that the word Greek here stands for the heathen nations, as surely as the term Jews means the Christian. And the apostle says: "there is no difference between" them, and that both must have a particular knowledge of the name of Christ before they can believe in him and render a perfect obedience to his rightful authority. And yet he disposes of it in these words: "Then it may be said, how can they believe in him of whom they have not heard? That is very true; they can not believe in a true and proper and intelligible sense, and yet there is enough light that lighted every man, if properly improved and used, to secure salvation." If they can not believe in a true and proper and intelligible sense, in what sense may they believe unto salvation?

"There is enough light that lighted every man, if properly used, to secure salvation." If this be true what need have we for the Bible? Why not close the book and let all men look through this light to him who said, "Let there be light, and there was light," and recognize and obey the rightful authority? One of the very first lessons I learned in theology was that the revealed word of God was a necessity; that without it man could neither know the rightful authority nor how to render a clear, full and submissive obedience to it. And I suppose that Dr. Abbey has not forgotten that as a Conference student he was my preceptor. Yet he is so sure of the discovery of a means by which to save the heathen without the missionary and the Bible that he immediately adds: "One of the most hopeful and commendable signs among heathen I have seen was the inscription on an altar at Athens, reported by Paul, 'To the unknown God.' Alas! my brother; you do seem to forget that you are quoting the words of the world's greatest missionary right among the heathen, teaching them a particular knowledge of the man of God and of Christ. True, very true, that as long as the church keeps devout and holy men and women among the heathen to teach them a particular knowledge of the name of God and of Christ it is a most hopeful and commendable sign that some of them will be saved. But if this should cease my hope would fail me."

The doctor does not try to save many heathen on this new plan. He says: "One thousand or one in a million, so far as I can see and estimate probabilities." And then further on he admits that "the missionaries do not report the discovery of many religious persons." It may be they did not go to the proper place to look for them. He remained at home and found one. He says: "I can imagine the Arab trying to live as cleanly as possible, up to the little light he has, standing in the morning twilight, erect, transfixed, with his face to the east, gazing upon the first ray of the rising sun; and, as he rises above the sandy horizon, how three times to the ground, repeating the same act of worship as the sun goes down at night, and carefully remembering through the day that the great and good eye is on his every act and thought. He is careful and conscientious, seeing that the great sun is in

the heavens looking down upon him. It might be asked, What does he lack of being a Christian except the name? Why did he not go with his lighted candle among the classic Athenians in search of his man? Because it is said of the missionary: "His spirit was stirred in him when he saw the city, wholly given to idolatry." The fact is there is no authority for calling such a man a Christian. He is an idolatrous worshiper, and as such can not be saved. "Thou shalt have no other gods before me" was written as much for that Arab as for Dr. Abbey. Of course I will be met at this point with this Scripture: "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." The object of the apostle was to show that the doers and not simply the hearers of the law are justified before God. And this argument is set forth, parenthetically, not to show the possibility of the heathen being saved without the gospel, but to prove to those who have the gospel that that fact alone will not save them; that if the heathen who never heard the gospel, by nature the things it requires they shall be saved, while you who have the gospel, and yet refuse to obey it, shall not be saved. When Christians cease trying to save the heathen by other methods than those ordained of God, and obey the command of Christ to go, they will be saved, and not before.

Dr. Abbey speaks of the way of salvation being legally open to the heathen. No one knows better than he that that fact alone never did and never will result in the salvation of a soul. If he had followed up this statement with an argument in favor of sending them the gospel it would have been accepted. But when he makes the assertion to show that the heathen may be saved without the gospel it becomes a mere nondum pactum, and the death of Christ ceases to be a necessity. God could have said to the moral as he did to the physical world, "Let there be light," and light would have appeared. We who are brought up in sight of the blood and the water need it all, and the knowledge of it all, to bring our sinful hearts to Christ, and for his dear sake let us cease speculating and recognize the necessities of our brethren in the flesh who are dying eternally through our guilty neglect.

## Some Experience in Bible Reading.

From my early youth I have been a Bible reader. Before ten years of age I had read the entire Scriptures through. When youth four divisions of the Scriptures was in some way suggested to my mind. The historical, the poetical, the prophetic parts of the Old Testament and the New Testament. I thought it would be pleasant to arrange my Bible reading by these divisions. I thought I knew that every one trying to be a Christian, or ever intending to be one, ought to read the Bible regularly, some portion of it once a day, and all of it once a year. I learned that five chapters daily would more than take me through the entire book during the year. I took this as a basis upon which to regulate my reading. Accordingly I fixed me a book mark at the first of Genesis, where I commenced reading two chapters a day, and continued this mark on through Esther, when that mark was returned again to Genesis. This I read as the historical part. A second mark I placed at the first of Job, and continued it through Psalms and Solomon's writings, when I was returned again to Job. This included the poetical part. A third mark I placed at the first of Isaiah. This marked my reading through all the prophets to Malachi. A fourth mark kept my place in the New Testament. In these last three places I read one chapter a day. This arrangement took me through once a year by more than five hundred and eighty-six chapters. This rule was interrupted several times in my boyhood, and once since I have been married it was suspended for several months, but in every instance I felt I had done wrong, that I had sinned against God and my own soul. I think though I may safely say that since 1840 my Bible reading would average the entire Scriptures once a year to the present time. One might suppose I had well memorized the Scriptures, but I lack a great deal of this. I am slow to memorize. I think though I have the Scriptures well classified and subjects well graded, with each other, so that I can readily detect a garbled passage or an extract quoted to prove something contrary to the teaching of associate Scriptures. I usually connect this Bible lesson as closely and as intimately with my morning devotions as I can, attending to it before any other business, I know nothing to entirely interfere with daily reading. If in any way disturbed to it for a day or two or longer I invariably read up all back lessons. Sometimes travel, sometimes sickness has disturbed the rule for days. At one time, on account of severe illness, I was four weeks behind, but before I was able to be out much about my duties I had brought forward my reading to date. At such times I have been forebly impressed that so much reading at one time was not in itself profitable, but in

keeping up my regular rule it has been of vast advantage. Trying ever to read prayerfully, as I have found the Scriptures applying to the labor of life or the business of the day, I came to carry a prayerful spirit into this business and labor, and as I found passages in my lessons applying to the business I came to apply prayer to special business until it has become a habit to associate Scripture and prayer with almost every interest, from the greatest down to the smallest matters. Thus engaging in it a prayerful spirit, and recognizing it as the expression of God's will, I have come to feel so much of the time that it is a message from heaven, it matters not what thoughts arise, what I hear or see. I have had one season of communion with God, and go out to engage in the duties of the day with my mind quieted from turbulent feelings and prepared for the trials and shock of its events. This rather large lesson, varied as my arrangement makes it, gives a variety of reading every morning. For awhile I am with the patriarchs, gathering wisdom from their sayings and doings, then those poetical utterances or deliverances in song, at one time, wrung from a heart of anguish, then pouring forth thanksgiving and praise as from a glad some soul. I then have a little lesson with the prophets—their loud calls, their foundations of the glory and goodness of God, and their awful denunciations against wickedness and sin, closing up with something precious from the blessed Saviour, or with inspired utterance from the holy apostles.

DICKWORTH.

## "I Was Glad When They Said Unto Me, Let Us Go Into the House of the Lord."

The Psalmist here expresses the source of his delight—the thing in which he took pleasure. It was his pleasure to go into the Lord's house.

Men are known by the things in which they take pleasure. These persons who find pleasure in the theater, in the circus, in the ball room, around the billiard table, or in the game of cards, are not Christians, and such persons will not claim to be religious, though they be members of the church. Men of God do not love these things, but find pleasure in other sources. They love the assemblies of the saints. A Christian is nothing more nor less than a follower of the Lord Jesus Christ, and it is well known that Christ never visited the places and games of the world. Christ never wanted to dance or engage in the amusement of the world. And I maintain that Christians never want to dance, neither do they find pleasure in the vain amusements of this life, but they find enjoyment in the services of God's house, and always feel glad when it is said, "Let us go into the house of the Lord."

I take the position that a person in the enjoyment of religion can not be kept away from the Lord's house unless providentially hindered. I have no confidence in the religious enjoyment of a member of the church who is naturally neglects the privileges of attending the services of the church. When persons are consistently in attendance upon the services of the church and take pleasure in them, there is a strong hope that such will be saved. If sinners attend steadily upon the services of the house of the Lord, and give attention to the exercises whatever kind they may be, they will eventually become religious. A person can not hear the gospel constantly without being benefited. Congregations would be large in all our churches if all our members could say: "I am glad when it is said, Let us go into the house of the Lord."

Here it is well to inquire what is meant by "the house of the Lord." What is implied in the expression? Literally, the Psalmist had reference to Jerusalem, the place where the people of God assembled for worship; but, if we give a spiritual interpretation or application of this text, it does not mean merely a house erected for purposes of worship, but to any place appointed for divine worship. It is true, the Psalmist had reference to Jerusalem, the place where the people assembled for worship, but any place appointed by the people of God for worship is the Lord's house, whether the place be in a church house or out under the broad canopy of heaven. We are in the Lord's house when we are assembled with the people of God in any place appointed for worship.

To such a place the members of the church ought to be glad to go. But, alas! many persons seem to think that it is not their duty to go to prayer and other social meetings of the church. I confess that I never could understand why it is that prayer meetings are not as largely attended by professors of religion as other services of the church. I can not understand why a Christian will not attend upon one service as well as another. I believe it is for the want of religion. Brothers, it is alarming how our prayer meetings services are attended by the members of the church. Those who attend should make it convenient and as to those who do not attend: You are members of the church; why do you not attend prayer meeting, God grant the members of the church the spirit of the Psalmist.

HICKLEY.

CHAWFORD, Mississippi.

## Obituaries.

LEITH—MRS. BERTHA LOU, LEITH, wife of Rev. William H. Leith, D. D., of the Holston Conference, died at Abingdon, Va., July 6, 1883. Her maiden name was Rynn, and she was born near Petersburg, Va., December 11, 1812. Her parents dying, she was reared by her aunt, Miss Althea Smith, at Cave Spring, Ga. In early life she was converted and joined the Methodist Episcopal Church, South, and was married to our dear brother, April 4, 1836, while he was stationed at Calhoun, Alabama Conference.

From that time, through much tribulation and suffering, but with great consolation and rejoicing, she followed the fortunes of her husband as a traveling preacher. In the old Alabama Conference till the reorganization of the lines between that State and Mississippi, then in the Mississippi Conference, when she buried her only child in Brandon some eight years ago, then in the Holston Conference till her death, she had many acquaintances and friends throughout the church—all of whom will unite with the writer in paying a tribute to her memory. Sister Leith was of small form and frail constitution, but in that little body was wrapped up soul as big as the universe and full of love for perishing humanity. She loved Bro. Leith for himself, but, I believe, more for the sake of his work, and he loved her more because she was so devoted to the cross of Christ. Borne out of their body, they seemed to have adopted the church for their heir, and to have given to it all the wealth of their united affections.

For a long time Sister Leith had suffered from ill health, the effect of Southern climate, and in 1881 Bro. Leith transferred to Holston, and was stationed at Sweetwater. Another pleasant little town his wife gained strength rapidly, and it was thought she was permanently restored to health. In 1882 Bro. Leith was stationed at Abingdon, Va., and by some unfortunate change of climate the old ailment returned, and after six months of laboring, our dear sister passed away. It was the privilege of the writer to visit her several times during her illness and to converse with her in regard to her spiritual state. At the first onset of the disease which threatened death she shrank and, as she expressed it, felt like she was about going out into the dark. But it pleased God to spare her until she entirely conquered the fear of death, and on our last visit—July 4—she was calm and tranquil, having her mind made up to take her departure shortly. She did not desire to live, and did not desire to die. Heaven had claims for her greater than any in this world.

The fond husband tried to entertain her with a description of the beautiful new parsonage which his church was building for them. "I shall never live in it," she exclaimed. "But," said her husband, "if you should not live in this house, there is another mansion—the house not made with hands, eternal in the heavens—and in that you will live forever." "That is just what I want," she replied, with an emphasis that she had never before wanted to live on other-worldly subjects. Convinced by Rev. Dr. Wiley, she told of an unutterable experience of the divine presence which she had enjoyed in private during the session of the Woman's Missionary Society, when she could not be present; and God needed himself to her as he did to Mary Magdalene alone. With rapidity she told of that interview, saying that she felt as if she had been taught to love the Lord with her body, and to love him with her heart, and to love him with her mind, and to love him with her strength. She thought then that God was preparing her for something.

At the last hour she passed away so quietly that friends scarcely knew the moment when she died. While her friends were singing, "Oh, come, angel band," she kept time with her hands, and at the last whispered, "That is so sweet, oh, so sweet, and passed away. Everlasting rest must be granted her on earth and greeted her in heaven."

WILLIAMS—REV. ROBERT TUCKER, WILLIAMS, was born in Richmond county, N. C., May 3, 1814. He died at his home near Cuba, on the Ouchitua river, July 12, 1883. In 1838 he married Miss Nancy N. Rosh, by whom he had seven children—four girls and three boys. The four daughters are still living. His second wife, who died four years ago, was Miss Sarah P. Rosh. He came to Cuba, Va., and settled in Ouchitua parish about 1840. At the fourth Quarterly Conference of the Trenton and Catoctin circuit, held November 18, 1854, at Chapel Hill, Rev. Joel Saunders being presiding officer, he was licensed as a local preacher in the Methodist Episcopal Church, South. He was ordained a deacon by Bishop H. H. Kavanaugh, in Monroe, La., January 7, 1857.

For some time, his feeble health for some time, his last sickness was only of three days' duration. A few of his last words were: "Are you feeling better, Uncle Robert?" "No," replied, "No; I am giving myself up to God." He then quoted the passage: "Him that cometh unto me I will in no wise cast out." After that he spoke very freely. "And that enters into the character of the true man, the genuine Christian, and the devoted minister, that William was full up to the mark. He was true in all the relations of life. A most tender and devoted husband, he was also a warm and loving father, a model neighbor and a thoroughly upright and reliable citizen. His complete and all his numerous relatives most fondly loved him, for they knew the sweetness and beauty of his private character, and were the constant subjects of his best affections. A man said to the writer, 'He was the best of neighbors,' and the large assembly of neighbors at Paul's Chapel, from whence he was buried, gave evidence of the high appreciation in which he was held as a friend and citizen."

He was an exemplary Christian, and had a religious experience that was both real and true. Fully convinced, he witnessed a good profession and was thoroughly consistent in all his words and conduct. Always active and energetic in his social life, he was a liberal supporter of the gospel, ever ready to give as God had prospered him. He loved the ungodly, the loved to convert them. His home was a home for men, and he was glad to share his life with them. When physically able he always made out all of his industry. He delighted in preaching the word, and sound in doctrine and fervent in spirit, God abundantly blessed his ministrations. He was especially powerful in prayer, taking full of God and humbling down the blessing. His crown was not without stars, and one of the most useful members of the Louisiana Conference clung him as his spiritual father. Loved and

mourned by all, he was fully ripe for the garner of God.

His loss to relatives, friends and church is deeply felt; but his memory is truly precious, and the influence of his kindly, loving and Christian life and deeds will long be felt in the hearts and lives of all who knew him. Early converted to God, after a long life spent in his Master's service he rested from his labors, falling "asleep in Jesus." "Faithful unto death," he has the "crown of life." May his children, other relatives, brethren and friends so live as to meet him in the "house not made with hands, eternal in the heavens!"

HICKS—MRS. MARY LAMB HICKS, daughter of Isham and Martha H. Lamb, was born in Williamson county, Tenn., November 22, 1854; united with the Methodist Episcopal Church, South, at Spring Hill, Tenn., in 1880; was happily married to Bro. C. W. Hicks, of Clinton, Miss., February 10, 1878, and died at the residence of her mother, in Beauregard, Miss., May 20, 1883.

Did space allow it, the above epitome might be filled up, and rounded out with many of the most beautiful and lovely traits and deeds, such as impress themselves upon the minds and hearts of beholders and exemplify the nobility of an early and continuous experimental and practical Christianity. The church offered to administer to the comfort of the pastor and his family and in every possible manner to aid in the cause of the Master. These times, instilled and cultivated in the young circle by pious and loving parents, were carried by "Miss Mary" into her new sphere and home, and continued to adorn and beautify her life to the last.

Her untimely death has shrouded in gloom not only the home where the stricken husband and orphaned little ones mingle their tears, but also that other home at Beauregard, where the one household far off in Tennessee and the hearts of many friends there elsewhere. It is a blessed thought, however, that death to the Christian is the "gate of heaven," and a glorious reunion awaits the faithful servant. Let us look forward to the meeting beyond!

T. C. MARSH.

HERRING—DR. A. H. HERRING, son of James and Mary Herring, was born in Newmar, Va., October 8, 1828, and died at Red Land, Bessier parish, La., June 27, 1883. He was raised in Lagrange, Ga., where he received a liberal education and studied medicine under Dr. Smith.

When the war broke out, and his State seceded, he was among the Georgia soldiers at looking for him in defense of their country. He served his country bravely, and was among the first to take up arms, to save among the last to lay them down. To war over young Herring determined to launch into the world and fight his battles alone. He went to New Orleans in the fall of '61, and attended one course of lectures, but, when he graduated in medicine, he was happily married to Miss Leonora L. Rosh, Mary's sister, at Chickasaw, Miss. And, after their married life, and after his marriage to his sister Leonora in Calcutta, La., where he practiced medicine eight years. He then moved to Hainesville, La., lived there four years, and then moved to Red Land, La., where he died.

Dr. Herring joined the Protestant Methodist Church when quite young, and joined the Methodist Episcopal Church, South, three or four years before his death. He loved the church and was a true friend to the pastors, the brethren and the people. He was kind, sympathetic and generous to a fault. He was truly devoted to his family, always ready to make any sacrifice for their comfort. To the language of his wife in a letter written to him a short time after his death—a more devoted and affectionate father and husband never lived; he loved his wife and his family. As a physician, he was kind, sympathetic and generous to a fault. He was truly devoted to his family, always ready to make any sacrifice for their comfort. To the language of his wife in a letter written to him a short time after his death—a more devoted and affectionate father and husband never lived; he loved his wife and his family. As a physician, he was kind, sympathetic and generous to a fault. 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ONE DAY NEARER HOME.

Missionary Address.

night had become most profound.  
So it is here that the light of the gospel  
day accomplishes its first and most  
marvellous transformations'. The gos-  
pel of Jesus Christ is *pre-eminently*  
the Morning Star to *man's religious nature*.  
As an illustration of this fact, I need  
simply point to our own ancestors, the  
ancient Britons, as they existed in  
their barbaric states under the influ-  
ence of the Druidic religion, the fiercest

III. But the influence of Christianity upon the social condition of the world is no less divine than upon the religious and intellectual. Especially is this true, as it relates to woman. True, this bright and Morning Star has shed a halo of glory upon the whole human race, but it seems to have shed

the first appearance of an assemblage of pilgrims at Alkhalabat, in January last year. The first historical epidemic, so far as Europe is concerned, was the bubonic plague, which broke out in the close of 1329. Cholera first appeared in Persia, and, gaining a foothold in the Caucasian provinces bordering upon the Caspian, it entered Russia in Europe. The capitals, old and new, and other parts of the great empire, and the whole of the Russian dominions, were soon spread over Europe, where the dread disease had put itself in evidence for the first time. It passed from Russia to Austria, Hungary and Germany, the victims in the latter country alone numbering more than 100,000. It was introduced into America through a ship from Germany to Sunderland; on February 6, 1832, it appeared in Edinburgh, and on February 13 in Rotherhithe and Limehouse, and on March 13 it was reported from Dublin, and during the year it prevailed extensively throughout

—According to the Baptist Year-Book their ministers baptized 94,080 persons last year, and that church had 391,742 members.

him have been exaggerated  
called singers and early writers  
and.—St. Nicholas.

— They are never alone that are so  
 accompanied with noble thoughts:—  
 Sir Phillip Sidney.



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:

REV. T. A. ADAMS.

REV. J. T. SAWYER.

REV. W. L. C. ROBINSON.

THURSDAY, AUGUST 16, 1883.

After October 1 letter postage will be two cents. We hope the next Congress will reduce the rates on newspapers.

The senior publisher of the Advocate is now in Texas. He went by the Texas and Pacific line, and states that the road has greatly improved since December. The almost insurmountable obstacles in the Atchafalaya will soon be overcome. The management is excellent, the officers exceedingly courteous, and the trip to Texarkana quite enjoyable.

The appeal in behalf of Paine Institute is urgent and most worthy. It is all important that the school should open in October. To do this, five thousand dollars will be necessary. Two thousand of this is in sight, but the balance must be raised at once. We will gladly forward all amounts sent to this office for that purpose. Let your offerings be prompt and liberal.

The Rev. Thomas McCallagh has been elected President of the English Wesleyan Conference to succeed Rev. Charles Garrett. He is an Irishman by birth, and is the sixth son of Erin who has occupied that chair. The previous ones were William Thompson, Dr. Adam Clarke, Henry Moore, Walter Griffith and William Arthur. He is sixty years of age, and has been in the Conference since 1845. As a circuit preacher and author he has long held a high position among his brethren. His strongest competitor for the presidency was Rev. Dr. Greeves, who will doubtless be his immediate successor. Months before the election the papers, secular and religious, discussed candidates, their qualifications and probabilities. Not so with us. Our episcopal officers are never the subjects of newspaper discussions.

The Texas Baptist Herald, in giving an account of a revival meeting at Elgin, says: "The ranks of other churches were considerably thinned. The Catholics lost two; the Cumberland Presbyterian Church, an elder and his wife; the Campbellites, two, and the Methodists, six." That is published as a marked and gratifying feature of the meeting. It is rebuffed with evident gusto. Those proselytes are more highly prized than the conversion of many sinners. Some of the brethren pride themselves on their success in this thinning business. They invade the ranks of other churches more eagerly than they charge upon the beleaguered hosts of sin and Satan. Admitting, as they do, that we are Christians, though unbaptized, and have a hope of heaven, we would like to know by what manual of "conscience callisthenics" they reconcile such conduct to evangelical duty. They neglect the lost in the wilderness to fatten upon the sheep in the fold. All such, of whatever church, we regard as ecclesiastical marauders rather than gospel preachers. The lesson to our own people is patent and potent.

The Visiting Committee to Wesleyan Female College, at Macon, Ga., publishes a report in the Wesleyan Christian Advocate, in which occurs this significant paragraph:

We respectfully suggest that if the Board of Trust of Wesleyan Female College is responsible to the Georgia Conference and the Florida Conference for their management of the affairs of said college that said board be requested to report annually to said Conferences concerning their official acts as a board.

That is timely and important. The trustees of our Conference colleges should make a full and accurate report to each session. Handing a catalogue to the secretary and having it referred to the Committee on Education is not discharging a trust duty. Neglect in this matter is embarrassing to college presidents and hurtful to the institutions. The impression grows that they are individual enterprises, over which the church has only a nominal control. And, in so far as such an idea finds encouragement and currency, both the institutions and their principals are made to suffer. Boards of Trust are not appointed to be mere official figure-heads—necessary legal nonentities to preserve title-feud—but intelligent guardians and representatives of the church. We therefore emphasize the respectful suggestion on the above.

## Strikes and Strikers.

For some weeks the whole country has been excited and astounded over the telegraph operators' strike. As to the merits of the question opinions widely differ. There is much public sympathy with the strikers, and bitter denunciation of the wealthy corporations. The striking Brotherhood, it must be admitted, have preserved good order, and restrained all violence against the legal rights and security of property. They are favored also by the charges, especially against the Western Union, that stocks have been wildly "watered" and yet excessive dividends declared. Then, in addition, there is a general sympathy for the tolling poor, which often, however, degenerates into a maudlin sentimentality. In any contest between labor and capital we instinctively espouse the cause of the former. Calm consideration, however, always modifies and revises the utterances of impulse.

On the general subject of strikes we have decided and well-defined convictions. It is a violent and dangerous method of redressing and adjusting grievances. They are born of a revolutionary, communistic spirit, which knows no law but mad passion, recognizes no sovereignty but self-interest, and has no aim but the humiliation of a fancied enemy. They disturb the equilibrium of commerce, render all values insecure, and make capital doubly timid. Who will venture his means in any enterprise if strikes are encouraged, and his stock thereby likely to depreciate and become valueless? It is the broadest, wisest philanthropy for capitalists to build factories, railways, etc., with their money, instead of hiding it away in United States bonds, and in so doing furnish remunerative employment for the poor. Work is a better cure for pauperism than unearned cash. But if organized strikers are to be applauded we can not chide these gentlemen for making less profit in a more secure investment. These labor revolutions imperil all social interests, and substitute the rule of the mob for the reign of law. The success of one makes them contagious, until every business feels and fears the imminent hazard. But they rarely, if ever, succeed. Even a temporary submission to their demands works a greater injury to the masses. They are never restored to the confidence of the companies, and ever after must suffer a discount, if not a permanent discharge. Then the days or weeks lost from labor accumulate debts which take months of advanced wages and extra service to pay.

But there is a moral phase of strikes, which commands first consideration. Large numbers of unemployed men, spending days in idleness, form associations and habits that lead to gross immoralities. Saloons are favorite places of rendezvous for loafers. There they discuss grievances, and inflame passions with intoxicating drink. The excitement of the contest and anxiety as to its issue, coupled with loss of wages and the associations of idleness, make every hour of suspense more painful, until many abandon themselves to recklessness. But few men come out of a strike without moral hurt. Then, again, they begot disloyalty to obligation: Men have solemnly contracted to work for certain wages, but in obedience to the dictum of a brotherhood they violate promise and become the enemies of their employers. When a sacred regard for a bond is lightly or disesteemed, moral manhood is destroyed. Strikes encourage such a tendency. They do not advise an honorable discharge from obligation, but an impetuous demand accompanied by a violent threat.

In this discussion we do not deny the laborer's cause. We doubt not that exhaustive and excessive service is often demanded at unremunerative wages. Our argument is, admitting the righteousness of their appeal, that strikes are an unwise, injurious, even perfidious means of redress. They do infinite harm for a possible, doubtful, temporary good. Other recourse must be had to accomplish the end desired. To our mind a proper adjustment is found only in judicious legislation—legislation that will at once shield labor from oppression and protect capital from organized or unorganized violence. How such a statute can be made operative and most effective we will not now endeavor to elaborate. Some have suggested, and possibly very wisely, a national tribunal of arbitration, like a board of railroad commissioners.

As to the present strike of the telegraphers we have no words of approval or feelings of sympathy. They had less occasion for this extraordinary proceeding than any laborers in the land. In the first place, their profession cost them nothing; They learned it, and became experts, while earning a living at something

else. It is picked up, and not wrought out at large cost. Most telegraphers mastered the art while acting as messenger boys or serving the office in some other capacity. Not so other callings. Engineers, machinists, carpenters, printers, etc., must serve a long apprenticeship before they can command the remuneration of skilled labor. Physicians, pharmacists, lawyers and other professional men must bear the heavy expense of months or years at a technical school before they are privileged to practice and earn a livelihood. But telegraphy is generally acquired without loss of time or outlay of money. That is an important consideration.

In the second place, they get better average wages than any other employees. Their salaries range from forty to one hundred and twenty-five dollars a month. In this city, we are told, the average is about eighty-five dollars. Possibly they should have an advance, but their oppression was not so great and appeals so urgent, as to justify a strike. Happy would be the preachers in the Southwest if they received an average of even fifty dollars a month—about the minimum amount paid a beardless boy in a telegraph office. But clergymen never strike, however meager their salaries or penurious their parishioners.

## Illustrated Bibles.

We would like to discourage, if not abate, this business. Agents are canvassing the country everywhere with something new in the way of a Bible. They are not colporteurs, busy supplying destitute sections with the word of life, but drummers, with a "single eye" on their sixty or seventy per cent. commissions. Some people have a real rage for pictures, even in a Bible. The value of the book is estimated by the number, though not the character, of the illustrations. To supply this demand enterprising publishers are vigilant and active. They vie with each other as to which shall issue the most profusely illustrated and ornamented edition. Prices are high, but the pictures are many. The agents' commissions must also have due consideration. We have objections to these books, and they are worthy of consideration.

1. The illustrations do not always illustrate. Many of them convey a very inadequate, others a positively false, impression. All tend rather to mystify and materialize, if not vulgarize, spiritual truth. A little girl at our elbow says they make "all the Bible characters look so ugly." Isaac on the mount of sacrifice and David in his contest with the giant of Philistia are represented as fads, when in fact they were strong, full-grown men. They are only the emblems of men, that gratify curiosity without illustrating and enforcing truth.

2. They make the book excessively expensive. Christian benevolence is endeavoring to cheapen the cost of publication so that every one may have a copy. The New Testament can now be had for five cents. A well bound Bible only costs twenty-five cents. But these gilded, picture editions range in price from ten to thirty dollars. The poor, attracted by the illustrations and convinced by the persuasiveness of the typical book agent, are often induced to purchase. They are burdened to meet the payments. For mere folly they sacrifice money that ought to be otherwise appropriated.

3. These expensive picture books are not read. They rest upon the table only for ornament. To handle them would injure them, and that would be a waste of money. They serve no practical use, save the pandering of pride. If there is no other cheap Bible in the house its worth can not be hid in the heart of that family, for they can not afford to handle the illustrated copy. Every member of a family should have a Bible, and an edition they are not afraid to mark and diligently search.

## Applauding Assassination.

The Morning Star, the Romanist luminary of this city, and published under the approval of the Archbishop of New Orleans, in its issue of August 5, openly and earnestly approves and applauds the assassination of Carey, the Irish informer. That his life was exacted as the penalty of witnessing against the Phoenix Park murderers was not surprising. Fiendish fanaticism will blush at no enormity. But we had reason to suppose that a professed teacher of the religion of Christ would condemn brutal crime. There is no apology for assassination under any circumstances. How one can praise about the true church, arrogate to himself the right to teach Christianity, pretend to expound the great doctrines of salvation, and then sanction murder, is an exercise in moral and spiritual callisthenics we have not as yet attained unto. How

blighting must be the effect of such teachings upon the morals of a community! An exponent of "the only true church" applauding assassination! The Star distinguishes between "American ideas" and "a European or an Asiatic point of view" on the subject, and is gracious enough to say that assassination "can not do any good in American sentiment to the man, men or countries that adopt, excuse or sanction it." He therefore prefers the European or Asiatic point of view. Heaven deliver us from such teaching, though approved by all the "Bishops and other clergy" known to the whole stupendous hierarchy of superstition and error. Read the following, and pray for the people who are fed on such irreligion:

When Nemesis overtakes a traitor, like Judas or Carey, there is naturally in the human heart a sense of satisfaction, a feeling as though justice had been, in some way, vindicated. It seems just and proper that such a scoundrel as Carey should have met a speedy and violent death, but—

## The Centennial Cotton Exposition.

The proposed great Cotton Exposition, to be held in this city in 1885, is no longer a dream, but almost an assured fact. Liberal subscriptions, amounting to over three hundred thousand dollars, have already been made to its capital stock, and in every section of our country encouraging and commendatory words have been spoken. Congress endorsed it, the President encourages it, foreign nations approve it, and will make here liberal exhibits. Already the Republic of Mexico has appointed a Commissioner General to represent the government, and arrange for her exhibit.

It is altogether proper that the Exposition should be located in New Orleans—this great cotton mart of the world. Here the finest staples and samples are handled and purchased for manufacturing the rarest fabrics. All factories and markets have their brokers in this city, and here the study of the staple has reached its highest perfection. Sagacious men are in the management of the enterprise and are sanguine of largest success. The selection of Maj. E. A. Burke as Director General is widely and enthusiastically commended. He has the public ear and confidence, and seems to have a Napoleonic genius for organization and achievement. His paper, the Times-Democrat, in journalistic enterprise is to the Southwest what the New York Herald has been to the North and East.

The time appointed for the Exposition is also fortunate. The South is on a genuine "boom." Never before has she felt the impulse and inspiration of such an upward movement. Despair has folded back her thick, heavy clouds, and the glorious sun-burst of a new era now gladdens and brightens the long prostrate land. There are but few harps idly hanging upon the willows, but all are ringing out the dainty notes of a rapid forward march. Factories of various kinds are being built. Lines of railway at a cost of many millions, are stretching out in every direction. Lands unoccupied, and bringing no revenue to the State, are being purchased by the hundred thousand acres. Crops have been diversified and industries multiplied, to the enrichment of our section. Vegetable farming has become an immense business, and is yielding a handsome revenue. Fruit culture and stock raising are developing intelligent labor, and giving value to lands that were considered a worthless burden. Hopeful is the spirit of our people, and wonderfully bright the future of this section.

The utility of the Exposition will depend almost entirely upon its management. Its aims should be clearly defined, and rigidly controlled by its entire administration. There is no need for extravagant limitation or expectation. One enthusiast said to us: "It will immediately put the South ten years ahead." That is zeal without knowledge—earnestness without discretion. Such advocates render doubtful aid to any enterprise. The Exposition will do good in attracting together peoples from all sections. The acquaintances formed, and interchange of sentiment, will of course enlarge opinions and stimulate enterprise. The exhibition of various products, inventions and industries will furnish opportunities for study and improvement. In these respects the Exposition will accomplish vast results.

## Methodism in Germany.

Bishop Foster, of the Methodist Episcopal Church, presided at the recent session of the Germany and Switzerland Conference, and makes report of the work to the New York Christian Advocate. There has been steady progress, but against stubborn opposition. Many forces are at work to oppose evangelical religion, but

nothing daunted, the Methodist banner is borne onward to victory. The following extract contains items of instructive interest:

The work in this Conference is not of rapid growth. The ratio falls below that of the Scandinavian field. Ten years ago the membership was 6,642; probationers, 1,871. The members and probationers jointly are now over 12,000. There were then 44 churches, worth \$240,000. There are now 87 churches and parsonages, worth about \$500,000. The money raised for all purposes there was about \$30,000, or about \$3.75 per member. The amount raised now is about \$50,000, or about \$5 per member. There were then 68 preachers employed. There are now over 90. These figures show a slow but encouraging advance in all respects. The fact must be kept in mind that this comparison covers a period where the influence of novelty has ceased, and therefore forms a basis of judging what the regular growth may be, or the least we may expect it to be. It should be remembered, too, that the opposition has become more rather than less, amounting to intense hostility in some districts and in high quarters. Police annoyances have mainly ceased, but much more effective methods of opposition have taken their place. The church party, in press and pulpit, denounce and misrepresent us, and the people are warned against us as a dangerous and fanatical sect. Some, indeed, in high places, compliment us as a great church, but out of place in Germany. The new method is much more obstinate than the old, but despite it our preachers are hopeful, and our cause is slowly winning. While Christlieb and Stoeker, and others of the earnest thinkers and workers, say many good things of us, and fearlessly imply von Schlumbach in their great effort, they are by no means friendly to our church work, and would scarcely acknowledge us as fellow-workers, or our presence as either needed or useful; such men as Luthardt, meantime, are exceedingly kind against us. I am told that there is scarcely a week in which he does not openly snarl and denounce us in his *Christlich* paper; von Schlumbach is vilified in person, simply because he is a Methodist, and the parties who employ him are held out to ridicule and obprobrium. The fight is by no means mild, and from uprisings is well organized and to be pushed to the bitter end. If it shall go on until it finds its legitimate issue in the arraignment and discussion of the whole question of a State church, and the type of Christianity which springs from it, it may do much good.

## Old Features Retained.

In his letter to the Southern Christian Advocate Dr. J. E. Edwards speaks a timely word in favor of the old Methodist methods in Virginia. We are glad to know that the Old Dominion follows so diligently the old paths. Our brethren in these parts are exhorted to read and consider:

The Methodists in the Virginia Conference retain many of the old features that characterized our church in what is now called the olden time. We receive members on profession of saving faith in Christ. In Methodist parlance we expect the profession of *conversion*—spiritual regeneration to go before church membership. We believe in "altar work." We call up members, and exhort the penitent to give up sin—*alt' sin*—and give a whole heart to Jesus, and to expect a powerful sense of forgiveness, and the witness of the Holy Spirit to the work. We make an occasion of receiving members, after the due forms of examination. As a consequence the church with us is not filled up with worldly, dancing Christians. We do not substitute standing up in the congregation, or coming up and giving the hand to the preacher, for our old-fashioned "altar work." We do not open the door to receive members till, by previous examination, we are satisfied of "the genuineness of their faith" by which we understand saving, *convecting* faith—and of their willingness to keep the rules of the church.

## Denver Conference.

The Denver Conference closed a five days' session on July 30, Bishop Hargrove presiding. Reports of pastors indicated an advanced movement all along the line. There had been an increase of 21 adult baptisms, 107 church members, seven Sunday-schools and five churches, valued at \$13,251. Collected for foreign missions, \$172; home missions, \$971; church extension, \$134. Two were admitted on trial and two received by transfer. James C. Morris, of Louisville, Mo., and W. S. Jackson, of Moberly, Mo. We regret to see that Rev. S. W. DeLusk felt compelled to locate. More men are needed to supply the work. The next session will be held in Denver.

## APPOINTMENTS.

DENVER DISTRICT.—D. L. Riden, P. E.; Denver (Curtis St.), Jas. C. Morris; Denver Mission, to be supplied; St. George, J. A. Allison; Colorado Springs, to be supplied; Pueblo, W. A. Jackson; Gardner, A. H. Quillion; Fort-one, J. A. Tardy; Wet. Mt. Valley, J. A. Foster; Platte River circuit, H. A. Hodges; Arkansas River circuit, to be supplied; San Luis Valley circuit, C. R. Laporte; Placita Creek circuit, to be supplied; Doylville circuit, to be supplied by Isaac Wheeler; Delta circuit, J. M. Deacon; Grand Junction, W. A. Ambury.

NEW MEXICO DISTRICT.—Geo. Needham, P. E.; Trinidad, H. S. Lee; La Vega circuit, W. A. Freeman; Durango circuit, O. F. Sanson; La Plata, to be supplied; Rico, to be supplied; San Juan circuit, Hugh Griffin;

Alamosa, to be supplied; Las Vegas, J. R. A. Vaughan, and editor Colorado Methodist; Albuquerque, W. Y. Shepard; Cerrillos, W. B. Wheeler; Socorro and San Marcel, J. D. Bush; White Oaks, to be supplied; Deming, E. L. Stanton; Purgatoire, to be supplied; T. B. White transferred to Columbia conference.

—There are over 500,000 telephones in use in the United States.

—The Kavanaugh Camp Meeting, near Louisville, is in full blast.

—The Arkansas Methodist of last week is brimful of revival news.

—Indiana has only 3,884 Episcopallians. There are a feeble folk in numbers.

—On September 20 a statue of ex-President Taylor will be unveiled near Louisville, Ky.

—We regret to report Rev. J. J. Billingsley, the faithful pastor of Moreau Street, in feeble health.

—Bishop Wilson has changed the time of holding the South Carolina Conference from December 5 to December 12.

—Bro. Gowers, of Bayou Barbery, Livingston parish, La., reports a good meeting and sixteen accessions to the church.

—Dr. W. V. Tudor, well known and much beloved in this city, seems to be in demand, in Missouri, dedicating churches.

—The trustees and alumni of Trinity College, N. C., propose to erect on the campus a monument to Dr. Braxton Craven, its founder and builder.

—Rev. I. L. Peebles reports nine accessions and seven conversions at the Lake Camp Meeting. The grounds are to be improved for another year.

—Rev. T. J. Upton, our pastor at New Iberia, La., spent two days in the city last week, the guest of Rev. J. A. Ivy. He reported favorably of his pastorate.

—Rev. Dr. C. W. Carter, pastor of Felicity Street Church, returned from Montague last week much invigorated, and with an additional seven pupils of avoirdupois.

—Rev. E. R. Harrison, one of the sterling men of the Arkansas Conference, died July 31 in the forty-fifth year of his age and the twenty-third of his itinerant ministry.

—A State Prohibition Convention for Tennessee is called to meet in Nashville August 22 and 23. R. L. Haynes, chairman of the Executive Committee, issues a stirring address.

—"Windmarkism" is the erroneous term invented by some Baptists to describe the views of their other brethren who reject "Landmarkism." So says the Christian Index.

—Rev. Z. A. Parker, of Gadsden station, North Alabama Conference, has received 130 members into the church within the past eighteen months. A good work in that growing town.

—Our excellent neighbor, Rev. Dr. J. B. A. Abrams, editor of our German publications, has gone to San Antonio, Texas, health-hunting. We wish him a speedy return and renewed vigor.

—The Texas Christian Advocate of August 11 is a revival number. It has three solid columns of joyful tidings, aggregating 630 conversions and 771 accessions. That is a grand report for one week.

—Forty-eight woman's missionary societies are now in successful operation. Of these thirty-seven are in the United States, four in Canada, four in England, two in Germany and one in Sweden.

—Rev. B. F. Phillips, of Hebron circuit, North Mississippi Conference, writes of another successful meeting. This time at Cookeville. Seventeen were converted and fifteen added to the church.

—We are glad to see that the popular works of Miss Havergal are kept in stock at our Publishing House. That saintly woman's pen had the fabled touch of Aida. Send orders for Sunday-school libraries.

—The Chicago Standard has been requested to announce the death of two little babes, giving exact weight in pounds and ounces. Not more minute and exact than some obituaries we are occasionally privileged to read and requested to publish.

—Rev. Hiram W. Cooper has been assisting Bro. Adams in a meeting at Deasonville, Yazoo county, Miss. He says: "We had a feast of fat things. The whole country seemed interested, the entire church blessed, and eighteen added to the membership."

—It having been published that Mr. Spurgeon said he "would rather be a cannibal than a close communion Baptist," the editor of the Central Baptist wrote to know if it was true. Mr. Spurgeon replied that he never thought of saying any such thing. He says: "I have not the slightest wish to the one or the other."



—Rev. Dr. A. G. Haygood was in the city last week and called at the Advocate office. He is a man of immense work. His travelling to and fro is in the interest of his secretaryship of the Slater Fund.

—Rev. G. H. Hodge, of Wallingford, North Mississippi Conference, writes: "Our first meeting has resulted graciously—fifteen accessions. There has never been such an awakening among the people."

—We are indebted to Rev. Dr. J. W. Lambuth, Shanghai, China, for a photograph of Bro. Hu Ngte, a sketch of whose conversion and ministry he is writing for the Advocate. He has the most intelligent and manly face of any Chinaman we have ever seen.

—Bro. J. A. Moore, writing from Newburn, Ala., says: "The New Orleans Christian Advocate is still popular among us." We are much gratified that so many friends in that grand old State still love and support the Advocate. Every week brings kind words and renewals.

—Mrs. J. Ellen Foster recently addressed the Missouri State Convention of the Woman's Christian Temperance Union assembled in Kansas City. She warmly advocated woman's suffrage. We warn our sisters that the temperance cause will be embarrassed if coupled with that issue.

—Rev. C. F. Mullholland, of Sparks, La., says: "Our District Conference, held at this place, closed July 29. We protracted the services until Wednesday night with glorious results. There were five accessions to the church, making sixteen for the year. Bros. Parish and Sheppard did the preaching."

—President Arthur and party are in the Yellowstone country. Their trip contemplates a ride of 200 miles on horseback, for which experience the President has been practicing for some time. Courier stations have been arranged so as to keep him in daily communication with Washington and government affairs.

—Rev. J. W. Jordan, writing from Greenville, Ala., under date of August 6 says: "I have been to three camp meetings in four weeks—Williams, Springhill and Asbury. Saw one hundred and fifty old-fashioned, well-fellows conversions. I did not see the Advocate last week, where I am sad. Please come twice next week."

The parsonage at Sacramento, Cal., Rev. H. Walter Featherston, pastor, was recently "stormed" by a congregation; but the host state of that preacher was better than the fact. Among other things they left him a purse of sixty dollars. We are glad our Mississippi brother has been among friends in the "ultimate West" as Bishop Duggett called it.

—We endorse the action of the National Colored Press Convention which resolved at its recent session that the word Negro should be spelled with a capital N. One more resolve would have been in order—that when the race is spoken of we should say Negroes and not "colored people." We had that lesson impressed upon us recently at a Negro College.

—Rev. T. W. Lewis, of Lexington, Miss., reports a glorious meeting in his church—twelve conversions and sixteen additions to membership. He adds: "Every one of the new members has reached the years of maturity, and ten of the sixteen are heads of families. We have had a good Sunday school all the year, and this meeting is but the outgrowth of that interest."

The citizens of Jackson parish, La., assembled in mass meeting in the town of Vernon, August 9, and indignantly pronounced against the lawlessness too common in that parish. They pledged faithful support to public officers and readiness to obey all legal calls made upon them. So our articles on criminal jurisprudence were well timed. We hope they may bear good fruit everywhere.

—We regret to announce the death of Mrs. Bell, the accomplished young wife of Rev. M. A. Bell, of the Mississippi Conference. But a few months ago she was a happy bride, and commenced her itinerant life with radiant hopes and a high resolve to be greatly useful. Alas! her bright career has been cut short in death. We extend sincerest sympathy to our brother in his sore bereavement.

—The Richmond Advocate says: "A number of the Virginia Conference" has nearly ready for the press a compilation intended to be a "Hand-Book of Southern Methodism;" or, A Digest of the History and Statistics of the Methodist Episcopal Church, South, from 1845 to 1882." No doubt that will be a valuable volume, and we guess "a member of the Virginia Conference" to be Rev. R. A. Peterson.

—Rev. H. D. Howell, of Brookville, North Mississippi Conference, writes: "We are in the midst of a glorious revival here in Brookville. Eleven have professed faith in Christ with twenty penitents at the altar to-day. The interest increases. I have preached thirty-one sermons in the last thirty-five days, and with the exception of a husky voice, feel strong and well. We had also a good revival at Soule Chapel."

—Rev. B. S. Rayner, presiding elder of the Seashore district, sends us the following cheering intelligence: "We have enjoyed at Cross Roads, Americus circuit, one of the best meetings ever held in this section. It resulted in fifty accessions, nine of them heads of families. The conversions were estimated at seventy-five. Thirteen children were baptized. Bros. Holland and Roberts rendered valuable assistance."

—A note from Rev. R. G. Porter informs us that Rev. R. P. Mitchell has been elected president of Aberdeen Female College. He has associated with him a full corps of teachers, and the outlook for the college is altogether hopeful. His immediate predecessor, Rev. A. D. McVoy, resigned to accept the presidency of East Mississippi Female College at Meridian, where he has met an enthusiastic welcome.

—It is said Gen. Abe Buford, the veteran Kentucky turban, left the Campbells and joined the Episcopal Church because the former "had no pedigree." If he thinks the latter are all "registered" and can be traced back through "dam" and "sire" without doubt or difficulty, he has fallen upon a record unknown to history. It has been well said that a pedigree isn't worth ten cents a yard—if the horse can't trot.

The Rev. Charles Garrett, the retiring President of the English Wesleyan Conference, has been prominently the "President of the people." His official year has marked a great advance in the revival spirit and temperance sentiment of the Connection. He has received many testimonials of high appreciation; not the least was a splendid demonstration recently in Liverpool, and the presentation to Mrs. Garrett a handsome oil painting of her distinguished husband.

Centenary College of Louisiana.

Mr. Editor: Please announce in the Advocate that the Rev. J. E. Harrison has been elected to the professorship of mathematics in Centenary College of Louisiana. Mr. Harrison comes highly recommended by the faculty of the Vanderbilt University as a scholar and teacher. I am glad to add that the prospects of Centenary are unusually good. The railroad is rapidly progressing, which places it in direct communication with New Orleans, Vicksburg, Natchez, and Memphis, Tenn. The repair of the west wing is under way, and the term will open in September with a good list of students, as I am advised by the faculty.

Yours truly,  
J. C. KEMER,  
Pres't. Board of Trustees,  
NEW ORLEANS, La., Aug. 8, 1883.

The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. This offer is good only to September 1. No reduction allowed for postoffice orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARVER & JAMESON.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If any ever appears it will be by accident.

La. ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

Young husband to young wife: "You ought not to raise the baby by letting him suck an empty bottle." Young wife: "He can get as much enjoyment out of that as you can out of his thumb." The best Spring medicine known, is that wonderful tonic, known from Mother.

The balsamite healing and soothing properties of *Samuel's Nerve* are something marvelous.

"My brother aged 10, had fits from his infancy. *Samuel's Nerve* cured him." A. W. Curtis, Oskio, Minn., 41.20 at Druggists.

"The grate mass of mankind seem to be kinks, either trying to prove something they don't understand or trying to understand something they can't prove."

VERY LOW RATES.—During the continuance of the Southern Exposition, at Louisville, Ky., (commencing August 1st, and continuing 100 days) the Louisville & Nashville Railroad will sell Excursion Tickets from any of its stations to Louisville at one fare for the round trip. These Tickets will be on sale every day, from 10 A. M. to 10 P. M., and will be good for 15 days, allowing ample time to visit the Great Exposition ever held in the South, and second only to the Centennial at Philadelphia.

Bertie went to the zoological garden with her mother. She was standing before the lion's cage, when she exclaimed, "Mamma, I should think the lion would be 'fraid of his own roar'."

The nutritive properties of *GOLDEN LAXATIVE* Tonic maintain the body without solid food. *Golden's* take no other.

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Elderly philanthropist, to small boy who is vainly striving to pull a door-bell above his reach: "Let me help you, my little man." Pulls the bell. "Small boy—Now you had better run, or we'll both get a kicking."

M. L. B. "They all say so that have tried them." Champion Monitor cooking stove—Most Even Bakers.

"With watchmen on all sides," the New York Journalists break into safes and lift themselves to the roof. So far they have gotten none of the watchmen, but much apprehension is felt.

If you need anything in the music line apply at the mammoth music house of P. Wehrle, 135 Canal and 18 Bourbon streets, New Orleans, where satisfaction is guaranteed. Mr. Wehrle will ship you a piano of organ at what place you name, on thirty days trial; he guaranteed that time, freight both ways at his expense unless you approve of his selection. Pianos, from \$100 to \$500; organs, \$50 to \$150.

"What kind of a picture would you prefer, m's?" Inquired a photographer of a young lady one day. "Well," was the reply, "take me with a expression as if I were sitting a piece of lace."

W. C. Shepard has refrigerators, ice boxes and freezers at the lowest cash price.

It sometimes takes a four horse team to drag a man into vice, but how little vice as easily as though the whole pathway of life were strewn with bits of orange peel.

TO SUBSCRIBERS.—All new subscribers sending ten dollars in full in cash—no credit to be given—will receive a copy of the American Farmer and a copy of the Southern Cultivator free for one year.

Send twenty-five cents in stamps for one copy of the Southern Cultivator.

Ask your neighbors to subscribe for the Advocate.

We have a few more copies of the Mississippi Militia left. Please send orders to the publisher.

Notice to subscribers who order their address changed. Please give full address of Post Office, otherwise change cannot be made.

To those of our subscribers, not connected with a money order office, we would say: Please inform us by postal card whether to continue the Advocate or not.

We would again call the attention of subscribers and agents that, in making remittance, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this to remembrance.

THE GREAT JACKSON ROUTE.—Is the favorite all-summer route. It has been rebuilt with steel rails; has adopted the standard gauge with well ballasted track, and increased speed. They offer the advantage of fast time, through cars, nice connections, and accommodating officers.

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## Christian Advocate.

THURSDAY, AUGUST 23, 1883.

The New Orleans Christian Advocate.  
A WEEKLY PAPER.

BY L. M. M.

Speak the word only, Lord,  
Thou knowest what I should be,  
That word, and that alone,  
Is quite enough for me.

Come thou to bid my doubts depart,  
One beam to heal the wounds that smart,  
One pillow for my aching heart,  
A word from thee.

Speak the word only, Lord,  
Because the word is thine;  
By that the world was made,  
By that the sun doth shine.

Thou art thyself the living word,  
Thou art the great and gracious Lord,  
Give me the Spirit's conquering word,  
The word divine.

Speak the word only, Lord,  
I ask no wondrous power  
Of promises from thee  
To cheer my saddest hour.

A word can quell my strongest fears,  
A word can dry my bitter tears,  
Speak, Lord, for I thy servant hear,  
Thy word of power.

## Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEEFER.

Third Quarter—Lesson IV.

SUNDAY, AUGUST 26, 1883.—JUDGES vii, 1-25.

GOLDEN TEXT: "The sword of the Lord and of Gideon."—Judges vii, 20.

## GIDEON'S ARMY.

"We are introduced to this typical hero of the church militant by an angel of the Lord. Our first acquaintance with Gideon is in his father's field threshing out a meager harvest of wheat, the shade of an oak furnishing him his threshing floor. The incident tells the tale of the public distress—a small yield secretly garnered, and now, far afield, he is noiselessly swinging his flail, beating out the precious grain. While thus engaged, there comes an angel of the Lord, who appeared in character and in equipment to be a traveler on a journey. Drawing near, he sat down in the shade of the oak as if to enjoy a little rest, in the moonlight, while engaged in friendly conversation with the sturdy thrasher, and entering at once upon the all-engrossing topic, the grievous oppression of the Midianites. The stranger was soon earnestly urging Gideon to exert his well-known prowess in behalf of his country, and at the same time assuring him of the fact that Jehovah, the Lord, might be counted on as his ally in such an enterprise. 'The Lord is with thee, thou mighty man of valor.' With evident surprise at being thus approached by a stranger, he replies with some bitterness: 'Sir, how could all this trouble and ruin fall on us if the Lord was with us?'

The wayfarer fixed his eyes upon the speaker, and, in tones of more than human authority, said: 'Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?'

The command, and the promise, the tone, all revealed to him that this wayfarer was a heavenly visitant, and yet from a sense of humility and the magnitude of the undertaking he excuses himself. Like another Moses, he would have a sign. He would be better assured of the character of his visitor and of the authority of his mission. To detain him for further acquaintance he offers him entertainment. He would test his visitor with food to find out if he was more than a man. The stranger waits under the oak for his new found host to prepare the hasty meal. Gideon soon returns with the brood he had prepared for immediate use and a basket of provisions for the future supply of the traveler in his journey. At this word of the singular guest the brood and contents of the basket were poured out on a tack, and with one touch of the thrasher's staff, lo! a fire sprang out of the rock and consumed the whole, the stranger vanishing, not by walking, but as a spirit in the flame ascending from the rock. Had the stranger only left his staff, then Gideon would have been equipped with a weapon like unto Moses' rod. What wonderful effect this wonderful sight had on Gideon! His soul was filled with awe, a consciousness of his own demerit made him exceedingly low, even to the point of death. The immediate presence of God is intolerable to a sinful man. 'No man can see God's face and live.' The acceptance of Gideon's sacrifice betokened his acceptance of his person. Why should he be so fearful and quake and expect to die? He required an express assurance of the divine favor to restore his peace of soul. Though the apparition, or rather the Theophany, was gone, yet the thought of being in his presence, then to face with the Lord, made him feel his own nothingness. The words, 'Peace unto thee, fear not, thou shalt not die,' coming from the same unseen presence, reassured him. Let the altar which Gideon built there, and the name he gave it, tell who was this angel of the Lord. He called the place, 'Jehovah-Shalom'—the Lord, send peace. But the Lord had not yet prepared his deliverer. He will bring him prominently before his people. The very light of the day of his vision he orders him to throw down the altar of Baal, and cut down the sacred groves, and on the very rock where once stood this altar build an altar to the Lord, and on it offer a burnt offering with the very wood of this grove. This exploit won for him a name, Jorrbabai, now becomes Gideon's honorable surname. The name of God's enemy is incorporated into that of this champion for

Jehovah's honor. It was under this name he rallied the tribes and gathered an army. It epitomized the cause of the former defeats as well as the ground of every future victory. But with an army of 32,000, and with the Spirit of the Lord upon him, he was not yet altogether ready to offer battle to the 135,000 Midianites entrenched in the valley. On the eve of the perilous encounter he sought to fortify his own soul with further divine assurance. He suggests a miracle for the Lord to work to strengthen his call—to confine the fall of dew to a lamb's fleece. The Lord accepts the prescribed test, and in the morning Gideon picked up the fleece from the dry ground and wrung from it a bowlful of the dew of heaven. So far from satisfying this doubter, the miracle only made him eager for another confirmatory sign, and he prays the Lord to work the miracle backward. The Lord, as if dealing with a spoiled child, reverses the wonder.

The divine patience and condescension were wonderfully manifest in this reversing of the form of the miracle. Gideon was conscious that he might incur the displeasure of God by his hesitancy and doubt, but "he bore with our infirmities; he knoweth our frame and remembereth that we are dust." This demand for a sign and a countersign was a demonstration that Gideon's faith was strangely lacking in vigor. The Lord sees that he is yet faint-hearted. He gives him another assurance by letting him hear the significant and prophetic interpretation of the soldier's dream in the Midian camp. God has already decimated his force from 32,000 to 300, and now after all these miracles and stratagems to develop the courage of his faith up to the point of certain victory, the Lord himself takes charge of the battle, and plans minutely every item of the attack. By his order the 300 elite were furnished with trumpets, pitchers and torches. This large supply of trumpets, pitchers and torches were gathered from the fearful souls that accepted permission to go back. No swords were used in this assault. Their earthen pitchers made excellent sheaths for their glowing torches. To the Midianites, when they heard the shouts and the trumpets blast of 300, and saw the glare of the torches suddenly unsheathed with the crashing sound of broken pitchers, each torch-bearer was taken for the leader of a company. An indescribable panic swept through the camp of the Midianites, sweeping like the besom of ruin among men and beast. The wildest consternation and terror seized the soul of every one. They fell on each other with sword and spear, and soon the whole host is in promiscuous retreat. Now, Gideon, struck! At last he is equal to the occasion. He follows up the victory, and wipes out the enemies of the Lord. His lesson is nearly done; the Lord has about prepared his leader. He has, by most patient and marvelous methods, established the faith of Gideon, and perfected it. He has drilled him as a general; now he will use him as a judge over his people, to deliver them out of a more awful oppression than that of the Midianites.

Gideon judged Israel forty years; the nation enjoyed peace and prosperity under his rule, and worshipped the true God. The people of Israel, in their unbounded admiration and gratitude to their deliverer, offered to put him on the throne and establish a royal dynasty in his house, but Gideon knew too well and revered too sincerely the principles of the theocracy to entertain for a moment such a proposal. Personal and family ambition were sacrificed to his sense of duty and his sense of the divine honor. Noble Gideon! famous in having refused a crown and throne offered by a sincerely grateful people. He, like Moses, came near to his ruler at the very end of his grand career. It was at his own suggestion that a contribution of a golden trinket from each of his victorious soldiers, taken from the Midianites, was levied. From these he made a breastplate of gold, and wore it as the splendid insignia of his office. It became the object of religious observance and proved a snare and an evil to his house; but his name stands in roll of honorable witnesses who have obtained a good report through faith.

## Sudden Conversions.

Mr. Editor: I presume when you printed the communication of Rev. J. J. Billingsley, in your issue of August 2, on the above-named subject, you expected somebody to reply to it. You could hardly expect to let it go so. So far as it is hortatory in a general way it may be read with profit; but so far as its statement of Christian doctrine is concerned it will not do. I consider it highly dangerous. And most sincerely do I regret the obligation that impels me to say so and to explain the declaration. Inclination says: cease and silence; but duty is imperative.

His first two luck struck me with force. "The doctrine of instantaneous regeneration, or the witness of the Spirit," he emphatically a Methodist doctrine," etc. Then "instantaneous conversion," and "the witness of the Spirit" are one and the same thing! This is strange enough, but is not quite so strong as the same thought is expressed lower down. Speaking of converted people he says: "They had the witness in themselves, as all converted people have. They could point to the very time and spot where the Holy Ghost came down upon them," etc. "This," he says, "was early Methodism. It is the doctrine of Methodism

to-day." Again, in very strong terms, he denounces the unchristian condition of "externally consistent and devout professors in our church who know nothing whatever as to when, where or how they were converted."

In order that religion may thrive among us this procrustean bed must be unscrewed and torn to pieces. Against it all I take pretty strong ground. It never was the doctrine of any church nor of any author of standing, but, if understood, is fanatical.

First. There is almost no logical relation between what is called "instantaneous conversion" and "the witness of the Spirit," and yet they are here made identical, so that the latter can exist only as the result of the former.

Second. While there are many instances where the Christian can point to the time and place of his conversion, it never ought to be so, and is always evidence of a state of life by no means the most desirable. If converted anywhere near the proper time the person can never possibly know anything about the time or place. I do not know what is meant by persons knowing "how they were converted."

The distinction between sudden and gradual regeneration or conversions is a matter about which we know nothing. It may be quite probable that all regenerations are what we might call sudden, but whether the Almighty recognizes such periodicity, and is governed in his acts by the rules of watches and almanacs, may be very doubtful. I would suppose that conversions are always produced or occur in the same way. The outward or sensible effects of such regenerations are the things with which we have to do. The act of the Holy Ghost is one thing; its sensible effect on ourselves is another. The former we may regard as invariably uniform; the latter is as variant, divine and unlike as human character, temperament and condition are unlike.

Persons converted at or near the proper time are always children of four or five years. They know nothing of conversion, technically so-called, and can never know anything about time or place. Late conversion is but a dornier resort. Better late than never, but necessarily at a bad time. It never ought to be! But it is here, and here only, that cases may be found where the time and place may be known and remembered. So if the doctrine of the church is that genuine conversions are those, and those only, where the time and place are known then the doctrine of the church is against all early conversions.

Mr. Billingsley will not consent to his own doctrine. Now, the truth is there is but a small class of converts who are likely to know anything about time and place. Hence I say the doctrine is procrustean. Young persons can not be stretched to it, nor ought older ones to be cut down to it.

What class of persons may probably be able to recall the time and place? Those, and those only, who have lived in open, known, wilful contempt of God's will for years. Such unfortunate persons, having a strong will and vivid imagination, men of strong self-assertion and enlightened conscience, when suddenly arrested by the Spirit, with the tides of damnation nearly seething in the eyeballs and remorse gnawing at the very vitals of the soul, such persons, and they only, if faithful afterward, will sometimes be able to recall the very time and place. But, leaving out all small children, whose conversion ought always to be found, what about a timid girl of ten or twelve years, or of strong-minded men of slow, deep, phlegmatic temperament, of little emotion and less imagination? Such persons, and many other classes easily named, would rarely grasp and at the first blush recognize the first movements of the Spirit. Many persons of strong intellect and powerful will are, nevertheless, timid and slow in self-assertion.

It is good Christian doctrine that all unregenerate persons, in whatever circumstances or condition, should now be converted. Conversion under any circumstances is commendable. I knew a man converted on the battlefield, amid the rattle of musketry and the roar of cannon, but because this is to be commended it does not therefore follow that battlefield conversion is a church doctrine. And so while adult conversion is commendable as a last resort, because no better, than conversion can now be looked for; it can not be said to be a church doctrine. The church would greatly prefer conversions at a more propitious period.

It must not, therefore, be taught that "no man can be thus regenerated—that is, by the Holy Ghost—and not know it." Such doctrine universally held would work most disastrously. It would, first, deny conversion wholly to all persons where all conversions ought always to be found, viz: among children. Such doctrine proposes outright, in effect, that sinful life, in every instance, should be continued ten or twenty years. What child of even six or ten years can confidently assert I was converted at that time and place? At the right time for conversion the child can not pronounce the word, and as to the doctrine he knows no more about it than a sick child knows about his liver, his secretions, pulse or a diagnosis. A sick child knows he is sick, but can tell you little or nothing about it. All a child knows about sickness is that it is something bad, but can give you no account of it. So a converted child can give you no account of his spiritual state. And so, secondly, among grown people—exclude all who

can not confidently stand up and assert the fact, time and place, and you throw deep and overwhelming discouragement over a considerable portion of the church. Young converts need encouragement rather.

YAZOO CITY, Mississippi.

## Bad Stewards or Bad Preachers.

Mr. Editor: As the time for electing stewards for the coming year is drawing near, and as so many circuits and, perhaps, stations suffer financially on account of having stewards who do not come up to the standard, as given in the Discipline, I would like to know who is to bear the blame. The preacher in charge of a work nominates, and the quarterly conference elects, I think persons are sometimes nominated by the preacher with too little regard for the Discipline of our church—the rules of which we are to "keep, and not to mend."

I know of stewards who are given to much wine, others who do not pray in public or with their families, and some who are fond of worldly amusements. As collectors they are all right; but such men, in my opinion, are unfit for stewards. While I think that we ought to have stewards who are good collectors, I think the first thing to be considered is, Are they pious? are they such men as the Discipline recommends?

## Recipe for Cholera.

Mr. Editor: I send you the following recipe for cholera, published years ago by the medical faculty of New Orleans. Having to attend my quarterly conference on Yazoo river, and learning that there were cases of cholera in the neighborhood, I had the prescription filled. Though I had no occasion to use it for cholera, I have frequently used it, in smaller doses, for sickness approaching that disease, and have always found it effectual—acting like a charm.

By publishing it, others may be benefited. It is a good compound to be kept constantly in the family. Recipe: One part laudanum, one part camphorated spirits, two parts tincture of ginger, two parts tincture of opium. Dose: One teaspoon full in a wine glass of water. If the case is obstinate, repeat the dose in three or four hours.

I advise your readers to preserve this recipe, for they will have use for it.

Fraternally, J. M. PUGH.  
ENTERPRISE, MISS., August 11, 1883.

## From the Work.

Mr. Editor: A report from Providence circuit may be interesting to some; hence I write. The minutes of our last conference report 263 members. After inquiring around for several months I found all the glass books on the circuit, and, on a careful count, I find 300 names—37 more than the minutes give it credit for. I had some trouble in finding all the class books. I have supplied most of our churches with "Our Complete Church Register," and have purchased one of the large size for the circuit to be kept at the parsonage, and by the preacher.

On account of my affliction I have not done that amount of pastoral work that ought to have been done, but hope to be more successful in that line in the future. It helps our people to visit them at their homes and talk religion to them; it also helps the preacher. Our congregations are good, and are increasing in size and interest. The spiritual state of the church is encouraging. Up to the present time fourteen have been received; eleven children baptized; thirteen removed by letter; eleven removed by death. So you see we have ten less than we began with.

Our camp meeting at Providence was a grand success. The preachers did their work well, and all seemed in good working humor. Every body, I believe, was pleased with the results. The preaching was plain, pointed and earnest. Every service was well attended. We had quite a number of bright conversions. The president of the association, Dr. J. T. Allford, had the following note read on the last night of the meeting, viz: "The thanks of this association are hereby extended to the ministers who have labored so faithfully among us during the progress of this meeting, and also to the people for their good behavior and orderly deportment."

I visited my old charge, Adams' Church, a short time ago, and baptized twenty-four babies while there. I found the people in a healthy spiritual condition. Bro. Cotton, the young preacher, is doing well. He is loved and respected by all.

Yours, H. P. LEWIS.

YAZOO CITY, MISSISSIPPI CONFERENCE.

Mr. Editor: I have been reading of raylins in various parts of the country, so I will give you a short account of the meetings of this circuit. Our first protracted meeting began Saturday before the second Sunday in July and closed the following Thursday night. I was assisted by that man of God, Rev. I. L. Peebles, of Lake, Miss. The church and neighborhood were greatly blessed; eleven accessions; all grown persons. This was at Union Chapel. Saturday before the third Sunday in July I began one at Raleigh. I was assisted by Revs. R. J. Parker, local of Taylorville, and I. L. Peebles, of Lake. The Spirit of God was with us in mighty power. The meeting far exceeded the expectations of every one.

The oldest citizens say that the revival was of greater power and extent than any that has been at Raleigh in twenty years. Eighteen were added to the church; parents and children were received during the meeting. I baptized one old man seventy-eight years old. Saturday before the fourth Sunday in July I began at Price's Chapel. I had no ministerial help. The good Spirit was with us from the beginning. Fourteen accessions and the church wonderfully blessed was the result of the meeting. It closed Friday night after the fourth Sunday in July. The next morning I began at Sylva. Bro. Parker assisted at the beginning; had no ministerial help after Sunday. We were greatly blessed. Eleven accessions and the church revived was the result of that meeting. I had received two by certificate before the meetings began, which makes the number received to date fifty-six. The Lord be praised. I will hold three or four more meetings on this circuit. Pray for us. JAMES HEALEY.  
MOOREHEAD, MISS., Aug. 9, 1883.

## TRENTON CIRCUIT.

Mr. Editor: I will send you a few dots again from Trenton circuit, Brandon district, Mississippi Conference. We have just closed our second protracted meeting. Our first was held at Bethel, which resulted in about twelve conversions and eight accessions. Our second was held at Piney Grove, with several conversions and six accessions to the church. We commence our third meeting to-morrow, and will send dots occasionally. Thanks to Bro. Long, Sibley and Evans for efficient services rendered in the above meetings.

Crop prospects are very flattering. Corn will be very cheap here another year. The cotton crop is fine also. The health has been good. So, upon the whole, we have a good work and a kind appreciative people to serve.

Our camp meeting at the Trenton Camp Ground will embrace the second Sunday in September, and a visit from you, Mr. Editor, at that time and place would be very highly appreciated by pastor and people. Can you come? We also wish to invite other brethren, traveling and local, to come to our help. Wishing you and the Advocate great success, I remain yours, A. D. MILLER, P. M.

TRENTON, July 23, 1883.

## Obituaries.

NICHOLSON—A large number of people in this county, and in the whole of our church in this section, mourn the loss of our beloved brother, Dr. George Nicholson, of Holmesville, Miss., who passed out of this world on July 1, 1883, into the inheritance of the saints in light.

Dr. Nicholson was born in Sussex county, Va., 1828. When a young man he attended three courses of lectures in Philadelphia, Pa., and returned to Virginia and graduated as an M. D. at Charlottesville. Thence he came to Mississippi and located for the practice of his profession at Lexington, Holmes county. After two or three years he left Mississippi and located at Port Hudson, La., in 1854. There he met Mrs. S. S. A. Johnson, nee Tamm, to whom he was married in 1855, who in heart-stricken won survive her beloved, though departed, husband.

In 1858 the doctor and his wife returned to Mississippi and located at Holmesville, Pike county. Here in the duties, activities and amenities of life he spent more than forty years of a long and useful career. His profession in Pike county, and did an extensive practice until the failure of his health. Then he engaged in business rather than his profession. He labored with fidelity and popularity several of the minor offices of the county. Was afterward elected judge of the probate court, which office he held eight years. After this he entered the political arena and became one of the leaders of the Democratic party of the county, and was elected and served three terms in the State Senate. He was a true and faithful mason, and served Lodge No. 68, at Holmesville, as master, twenty-five years. He was a dignified grand lecturer for Southern Mississippi five or six years. Thus by his integrity and fidelity, as a public man, he won and maintained a very high and honorable place in the public esteem.

But "the Christian is the highest style of man." Dr. Nicholson had much of nobility in his nature and was developed and improved by education and intellectual culture and the rich stores of varied intelligence acquired thereby. But these, and all else in the range of mere human attainments, can not lift him above nature. After all, it is truly said: "That which is born of the flesh is flesh." Marvel not that I said unto thee, 'You must be born again.' The Son of God must be revealed in and thrown upon our hearts, and our humble and peaceful, sceptre sway all the sublime elements of our higher nature into sweet captivity to his will. By this process learning and all intellectual attainments become energized and spiritualized and take the highest places as means and instrumentalities of the mind and heart to glorify God and bless humanity.

It was at this point that the character of our beloved Dr. Nicholson culminated. Christianity was wrought into his noble nature and wrought out by his divine power, a noble and beautiful Christian character, which he bequeathed as a precious heritage to the church, and as a beacon light along the dark shores to the fabled land of a comfort to loved ones.

Dr. Nicholson identified himself with God's people, and professed faith in God, at the Townsboro' Camp Meeting, in 1859 or 1860. His fidelity to the church and God in all his offices and as a citizen of his home is attested by all. He labored in his last illness of heaven; of going to heaven, of going straight to heaven, of his expected realization of its unspeakable happiness.

WILLIAM B. BINKS.

HILLIARD—R. C. T. S. HILLIARD was born in Nash county, N. C., March 23, 1824, and died at his home in Lawrence county, Miss., June 1, 1883. He came to Mississippi in the spring of 1847, and settled on Pearl river, nine

miles above Monticello, where he spent the rest of his life. Honest, industrious and economical, he prospered in the world, and was blessed of God with an ample fortune. In October, 1865, he was happily married to Miss Victoria E. Smith, who survived him. In 1869, after this he became a close student of the Bible and a man of prayer. In his home he erected a family altar, on which morning and evening sacrifices of prayer and praise were offered daily. No wonder God blessed that house. It was the abode of Christian hospitality, the atmosphere of which was invigorating and refreshing.

Bro. Hilliard was faithful to all the interests of the church, and was honored by his brethren with official position. His pastor had no better friend than he. His money was expended liberally for the cause of missions and education as well as for the support of the local interests of the church. I visited his home frequently, and was always met at the front gate with a smile and a word of welcome. Among the last words he spoke to me were, "If you want anything, let me know." He leaves a precious wife and maiden sister, who feel that they have sustained an irreparable loss.

He died calmly and peacefully at 10:20 o'clock, on the morning of June 1, after suffering for two weeks with congestion of the lungs.

The following preamble and resolutions were unanimously adopted by the third quarterly conference of the Providence circuit, Mississippi Conference:

Whereas, God has removed from our midst our worthy Bro. Hilliard; therefore, be it

Resolved, That we feel the great loss we have sustained in this sad event. Bro. Hilliard was so faithful to all the interests of the church, so wise in counsel, and so exemplary in life, that his death has created a vacuum that will hardly be filled by another; yet we bow in meek submission to our Father in heaven, knowing that he doeth all things well. We will miss him to the future meetings of our conference; but we will endeavor to emulate his many virtues, cherish the memory of his good name, and meet him in heaven. We tender our sincere sympathies to the bereaved family, our bereaved brother, and pray God to comfort and sustain them under this trial.

Resolved, That this memorial be spread upon the minutes of our conference, and that a copy thereof be furnished the family of our brother, and also that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

H. P. LEWIS, Pastor.

ALLEN—Bro. PATRICK HENRY ALLEN was born in Thawood county, Tenn., May 25, 1836, but moved through to Arkansas and from there to Galia, Georgia, where he died. He was a member of the Methodist Church, and was baptized and received into the Methodist Church, then and there by Bro. R. W. Thompson, on January 8, 1866. Bro. Allen was married to Miss S. A. McFarlin, the daughter of a Methodist preacher, and a very estimable and devoted lady. They had four children. From this alliance they have one son, little Henry Allen, who is the only earthly comfort of his mother, and it gives us pleasure to say that little Henry is a child of prayer and gives great promise to follow his father as he followed Christ, and to be a shield and support to his mother.

Bro. Allen had a brain and mental ability; therefore a family meeting, under the advice and counsel of their physician, pastor and best friend, decided that it was best to send him to the hospital at Jackson, Miss., where he could be treated by the most eminent physicians who came about in contact with such cases. While en route for Jackson he was lost from the steamer, so that no one knew how or where.

Bro. Allen was a Christian who proved his faith by his work. He loved to talk about religion, and he loved the brethren not in word only, but in deed. He assured that in Bro. Allen the church and pastor have lost a faithful worker, and the wife and son a devoted husband and father.

ALLEN—Our brother, J. E. ALLEN, departed this life, June 18, 1883, with an abiding faith and a well-founded hope in our Lord. Bro. Allen was born in South Carolina, March 27, 1824. He joined the church under the administration of Bro. A. Key, at Pleasant Hill Church, in Moorhead county, in 1851, and had been an acceptable member ever since. He was married to Miss Clara Conley, February 22, 1855. They had seven children; three have gone before, and four remain at home. We had the pleasure of hearing Bro. Allen's last testament, and it was full of hope and glory, breathing a spirit of "Thy will be done." He said: "I am sorry for two things in my religious life: one is that I did not begin earlier, the other that I have not been a more fervent servant of my Master, 'sinners and begin.' But it made him happy when we reminded him of the people at the laborers going out to work in the vineyard, and told him that our Lord did not measure by the number of years nor by avoidments, but the word was only, 'Believe, and thou shalt be saved.' The last thing he said in each was to lead him very spiritual prayer. All all while he saying, 'Truly, it was a good man. Then, dear mourning friends and children, let us remember that he can not be taken to us, but we may go to him, if we follow him.'"

H. CAPERS, P. M.

SCOTT—Died, at his residence in Perry county, Ala., July 1, 1883, Mr. JAMES SCOTT, in the ninety-third year of his age.

It is not often we are called upon to record the death of one so old, who carried his usefulness into such advanced age. Mr. Scott was a native of North Ireland, but came to this country in 1822. He was one of the earliest settlers in Perry county, and, by his industry and force of character, attained his position as one of the leading citizens until the day of his death. He had united with the Presbyterian Church in his youth, and he brought his letter when he came to this country; but, owing to some differences in views, he never united with the church here, which was a cause of deep regret to himself and friends in his later days.

Yet, as he approached the end of his journey, his faith turned with renewed power toward his Father's house on high, and God's word became the solace of his declining years. Reflecting upon his promises, he uttered the words, "Valley of the shadow of death," as a child going to sleep in the mother's arms, passed from the infirmities and decrepitude of age to the vigor of immortal youth—from the evening of the day and of life to the "morning of the resurrection of the just."

A FRIEND.



light is the symbol of knowledge, beauty, happy existence, the means of good to others, the reflection of divine love on our fellows, it is warmth making life into being, it is the source of growth, activity, fruitfulness. Jesus gives mental certainty; spiritual peace calls out the soul's true beauty, and directs all its noble energies for personal benefit as direct qualification for benefit to others as well as for glory to God. The Christian must live in the light as a gracious plant, if he would enjoy spiritual health and exhibit proper evidence of growth, the truth

Although the price of printed matter has materially depreciated, still there is a cry of alarm sounded by wise men to the intent that a vast amount of cheap literature—in fact an alarm proportion of it—is of the most sordid and base kind; in short that the country is flooded with novels, romances, and even biographies, and histories of the most pernicious quality calculated to undermine the morality and sap the spiritual health of the youth of our land. I do not pretend that this charge holds true of *all* the literature, but do say that it holds true of by far the greater part of the cheap literature of the present day. Now to momentous question arises: Shall we

Letters were presented from Constantinople indicating a disposition on the part of the Turkish government to withdraw its objections to the distribution of the Scriptures; from Mr. Vemon, of Rome, making report of Bible distribution by the Methodist missionaries; from Mr. Loomis, respecting the opening of Corea and Australia to the practical ability of sending Scriptures to that country for sale at an early date; from Mr. W. H. Gill, of San Sebastian, reporting the effect of Bible distribution in Spain; from London, announcing the consent of British and Foreign Bible Society measures proposed for the revision of the Turkish Bible; and from York

—The English Baptist Mission Society, while straitened for funds, is literally burdened by the application of young men who desire to be sent as missionaries. A large number of applicants have been received conditionally, to be sent out only in case of increase of contributions shall warrant that of the young men. For example, I have been preparing myself for the most blessed outpouring. It has been my one aim night and day, my longing desire. Can it be, with the world wide open, that the church at home will decline to furnish the means to send out those who are willing, longing and panting to go?"

—Our Little Ones,



## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. HADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HUNNICUTT.

THURSDAY, AUGUST 23, 1883.

Some other expedient will have to be resorted to in order to stamp out Mormon polygamy. The Edmunds bill seems to be sadly and singularly inoperative. Those people have exhibited a real genius for evasion. At every point they have outwitted and disconcerted the United States authorities. With wonderful tenacity do they cling to their shameful institutions and defy all interference. At the recent election their ticket was overwhelmingly victorious. It is now in order for Congress to cease temporizing with this question and adopt a measure that will root out the disgraceful menace to our civilization.

There is something of a movement among railroad managers, under the initiative of President Young of the Louisville, New Albany & Chicago railroad, to do away with Sunday traffic and travel except on trains carrying mail. President Young has been operating his road under this order for two months, or more, and reports: "Our June business has been larger than ever before, and the aggregate earnings the largest on record." Another high official of the Michigan Central railroad warmly commends the reform and urges all trunk lines to join in the movement. He says: "I do not believe at the end of the year the loss in traffic would be appreciable were all Sunday work stopped; and in better morals of the men, the railway companies would be abundantly paid for doing away with work on this day." Other lines have ceased to run Sunday excursion trains. There is no estimating the effect of a general reform in this matter.

Our neighbor, the Times Democrat, in an editorial article on "The Liquor Question in the West," says that the State of Iowa "has declared for prohibition at two popular elections, only to have its anti-liquor laws declared unconstitutional by the Supreme Court." That is a mistake. The Supreme Court did not pass upon the constitutionality of the law, but upon a technical irregularity in the process of its passage. A little red-tape triviality brought forth that decision, and not the provisions of the bill itself. The constitutionality of prohibitory legislation has been too often affirmed, and that not only by State courts, but by the Supreme Court of the United States—the highest tribunal in the land—to tolerate the slightest doubt on that point. The sentiment is growing stronger every day, and everywhere that legal prohibition must prevail. Advocates from Iowa are to the effect that the measure will carry by a majority of full fifty thousand. "A day of deliverance will dawn upon our Southwest, we trust, before many more years. There is progress. Politicians once ridiculed it, but they have now ceased laughing and have betaken themselves to solemn reflection."

We regret to see that the ugly and protracted controversy among the Roman Catholics up in Donaldsonville, Ascension parish, goes from bad to worse. The fight between the church wardens on one side and the Archbishop, represented by the priest, Father Cupeens, has been bitter and disgraceful to the spirit and teachings of Christianity. There have been newspaper articles, libellous insinuations and counter insinuations, criminalizations and recriminations, until, on either side, the "dictionary of damnation" has been exhausted for terms to appropriately characterize each other. The last desperate measure was for about fifty gentlemen of the congregation, a few Sundays ago, to proceed to the rectory and demand of Father Cupeens that he vacate the church property in twenty minutes. The priest asked time to consult the Bishop, but in five minutes the aforesaid fifty men took him by the arms and led him beyond the church enclosure. He came to New Orleans. It is said his return is doubtful, as it would be unsafe. Alas! for such wrangles. Outsiders have supposed that there were no interdenominational troubles in that church. That the will of Bishop and priest was law, without right of appeal. That the laity were lovingly obedient, without a temptation to become recalcitrant. This Donaldsonville muddle is a revelation.

## The Favoritisms of Justice.

Nothing is more common and lamentable than the partialities displayed in the administration of law. It seems to be the universal and irresistible infirmity of judicial officers. Consciously or unconsciously, all are chargeable to a greater or less degree. An entirely independent judiciary is a lofty ideal, almost without a single practical illustration. Whatever the influence—whether public opinion, the perquisites of office, personal preference, desire for re-election or re-appointment, unconscious prejudice or pride of consistent opinion—every case is not prosecuted and decided purely and singly on its merits and by the letter of the law. That this patent and universally acknowledged fact has an evil influence upon society, and cheapens public estimate of the law itself, is beyond question. We remember to have often noticed in a court-room a very appropriate design and emblem. On the apical ceiling above there was a circle, and around it, at exact distances, were large hands in plaster of Paris with the index finger of each pointing to a common center. It had an expression of rigid, even, exact justice that impressed us profoundly, but the proceedings in the courts were sometimes a sad and significant commentary thereon. The administration of justice is too partial to be efficient and reformatory. We will instance cases for clearer appreciation of the evil. All do not stand on an equal footing before the courts. We have an aristocracy of crime in judicial life.

There is a difference made among drunkards. The ordinances are explicit and mandatory, but there is favoritism in administration. Police officers will ruthlessly drag a poverty-stricken, friendless sot to jail, and, if he shows slight resistance, will mercilessly club him, but those same officers will give wide latitude to another who has wealth and social position, though he may be far more boisterous, offensive and obscene. The tramp is carried to jail, then to the mayor's court and thence to the chain-gang. The gentleman drunkard is joked with, drank with and then carried to bed. Why this favoritism? There was no difference in the offense, unless in favor of the tramp. The law recognizes no social distinctions nor accidents of worldly circumstance. Officers are sworn to enforce its provisions without fear or favor, but "these" distinctions are everywhere made and approved by public opinion. Now we submit that if the rigid enforcement was against the other class, the effect upon society would be far more wholesome. If respectable offenders were properly punished our laws would command more respect and general obedience.

This aristocracy of crime is seen in all classes of offenses and offenders brought before the courts. Take homicide for an instance. If a man has means and social standing his slaying a fellow-man is called his "trouble"—"an unfortunate affair." But if he be a poor negro or impetuous, friendless laborer, his act is denounced as "murder most foul." The one finds condolence and kind attention, the other denunciation and neglect. Why the color of a man's skin or the amount of his cash should affect the character of his crime has not been explained, but it is a fact known and read of all men.

And the same is true of larceny. It is a disgrace from whose depths there is no deliverance for a petty thief (steal a sheep or a few dollars, but if he purloins a hundred thousand his darling and ingenuity, his public estimation, largely atone for the moral wrong. In prison he is visited and encouraged. He is bailed without difficulty or delay. On the streets he attracts a crowd, who flatter, if they do not applaud. These things should not be. They blunt the edge of the law's protest against crime, and degrade its administration to a mere travesty of justice. The offense should be investigated and the offender punished, without regard to his surroundings.

## Methodism's Magna Charta.

So Mr. Wesley's famous Deed of Declaration has been denominated, and with good reason. It occupies a distinguished place in the history of the Methodist movement. Mr. Tyerman says: "Without this the Methodist hierarchy must have ceased, and Methodism itself have been broken up into congregational churches." It preserved the connectional bond and perpetuated the spirit of Methodism's original institution. We commend the appropriateness, therefore, of the suggestion by the Wesleyan Conference that on February 18, 1884, the centennial of that famous instrument should be celebrated. The occasion may be utilized to great advantage in giving needed historic information to those

who have little time and inclination to study the history and genius of their church. At the time the Deed of Declaration was signed there were in the United Kingdom three hundred and fifty-nine Methodist chapels and other property. These were settled according to the provisions of the old deed which vested all power in Mr. Wesley; and in case of his death, to his brother; and should he die before William Grimshaw then the same prerogatives were to belong to him. After their death the chapels were to be held for the use of those who might be appointed by the yearly Conference. This form of deed was defective in that it failed to define the term "Conference," of the people called Methodist. This led to the drafting of the famous instrument which gave to Methodism its legal status.

The Deed of Declaration provided that one hundred men should constitute the Conference, and that they and their successors should hold in trust all property. Its other provisions were that (1) the Conference should meet once a year. (2) A majority should control in any action. (3) Forty would constitute a quorum. (4) The Conference should be held not less than five days nor more than three weeks. (5) That any member failing to attend two successive years without consent or dispensation should cease to be a member. (6) That when the Conference shall have less than forty members it shall be extinguished, etc.

The Legal Hundred has all power, therefore, in Wesleyan Methodism. When a President is voted for by the entire body his choice has to be ratified by the Legal Hundred. And so all legislative and important transactions of the full session. As there was some objection to the Deed, and especially Mr. Wesley's selection of the members of the Legal Hundred, and fears of evil results after he should pass away, Mr. Wesley wrote the following letter and entrusted it to Joseph Bradford, to be read to the Conference at its first meeting after his death:

"MY DEAR BRETHREN: Some of our travelling preachers have expressed a fear that, after my decease, you would exclude them, either from preaching in connection with you or from some other privileges which they now enjoy. I know of no other way to prevent any such inconvenience than to leave these, my last words, with you."

"I beseech you, by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your brethren, but let all things go on among these itinerants who chose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit. In particular, I beseech you, if you ever loved me, and if you now love God and your brethren, to have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution and the preachers' fund, or any other of the public money; but do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end. JOHN WESLEY."

## "Studies in Matthew."

This is the title of a very excellent work, by the Rev. J. Cynddylyan Jones, of Cardiff, Wales. The author is a member of the "Bible Christians," a branch of the Methodist family in Great Britain. It is issued by our Publishing House at Nashville, bound in excellent style, and sold for only one dollar a volume.

We consider this a work of extraordinary merit. Not since we read Frederick W. Robertson's sermons have we found anything so brilliant and suggestive. He has not the classic touch and metaphysical acuteness of the great Brighton Broad Churchman, but he is more orthodox and has equal freshness, force and stimulating power. This book accomplishes that which only gives real value to any volume—it suggests and provokes thought. Who ever gleaned a suggestion from the ponderous volumes of Dr. South? He so entirely exhausts a subject that you have not a peg left on which to hang an original thought or impression. These "Studies in Matthew" charm you to study—awaken mental activity like the quick communication of an electric force, and excite eager inquiry in many lines of investigation. The passages here and there, quoted in support of a proposition, are given such a setting as to have a new and blessed meaning.

The book editor has indicated some errors of interpretation and statement, but these are few and minor compared to the richness of the volume. We heartily commend it to our readers everywhere.

## Crystal Springs Camp Meeting.

We had the pleasure of spending a part of two days—Friday and Saturday—of last week at the Crystal Springs Camp Meeting. That is a favorite resort for those who enjoy the feast of tabernacles. The hospitality of the place is most generous and homelike, and the occasion always full of pentecostal blessing. The attendance up to Saturday afternoon was not so large as in other years, nor was there its accustomed demonstration and spiritual success. The gate fee caused some friction, and possibly, in some measure, affected the congregations. We doubt not, however, but that its success will command general and generous approval. Many of the objections urged to the gate fee have not the merit of being respectably ridiculous. As we see from the dispatches, the crowds increased greatly, and on Sunday there were present not less than two thousand. Dr. J. B. Walker arrived on Friday afternoon, and preached to the multitudes with characteristic charm and eloquence. On the early morning of Saturday Dr. J. B. McFerrin made his appearance, and at once threw himself into the work with the zeal of other years. There is abiding strength in that long-used bow, and the grasp of a master in his pulpit ministrations. The doctor preached on Sunday at eleven o'clock on the "Witness of the Spirit"—reported to us as a sermon of mighty power. Rev. W. B. Lewis, pastor of the church at Crystal Springs, is the efficient chairman of the Committee on Public Worship. We heard sermons to profit from Rev. J. D. Hays, Rev. H. D. Howell, of the North Mississippi Conference, and Rev. A. B. Nielson. We notice that quite a number of distinguished gentlemen were present on Sunday, and were interested attendants upon the preaching services, including Gov. Robert Lowry, Congressman Barksdale, Auditor Gwinn and Judge Wiley P. Harris.

We shall look for a favorable report from the meeting. Dr. Walker delivered the annual address, on Methodism, Monday, at eleven A. M., a synopsis of which we will give the ADVOCATE readers at an early day. That is a special and commendable feature of the Crystal Springs Camp Meeting, an address each year on some phase of Methodist history, doctrine or polity.

## Notes from Georgia.

I have been traveling toward the rising sun, and thereby shortening my days. Not many of them, however, were shortened, nor were they shortened much, for less than two days were consumed in passing from the malarial regions of Mississippi to the bracing air of northern Georgia. From Meridian to Birmingham the crops were suffering for rain, and were generally very inferior. After passing the latter city the corn and cotton for some distance showed the effects of plenty of rain, and were a refreshing relief to the eye wearied by looking upon so many parched and dwarfed fields.

Before reaching Chattanooga we pass through a valley some eighty miles in length, and from two to four miles wide, lying between two extended mountain ridges, which rise from two hundred to two thousand feet high at different parts of their extent. This valley, with sufficient artificial improvement, might be made one of the most beautiful in the world. Sand Mountain on the left is the lesser range, while Look-out Mountain on the right rises as we approach the city, till its grand point overlooking Chattanooga is said to be twenty-six hundred feet above the level of the sea. We ascended that height on Monday night to sleep in moonlight air, and found it cool as the heat of October. As we ascended the mountain by night the thousand lights of the city on the plain below twinkled and gleamed like stars suddenly revealed in their numerous proximity and variety by a powerful telescope. There was the pure white electric light and many other shades, down to the dull red glare of the blazing stream that issues from the smoke-top of the smelting furnace chimney. The horses labored in the ascent, but the road was good, and the distance only four miles from the city. After sweet, refreshing sleep I lightened next morning to see the mountain top, and thence to take in the world at a glance. For what my eyes did not actually see imagination, starting from this vantage height, quickly brought within the range of her eloquent and divine light.

Three hotels kept on the mountain are all full, and Lookout Mountain promises in the near future to be one of the most popular summer resorts in America. Leaving the mountain top at seven A. M. we descended rapidly, and took the eight o'clock train for Atlanta, and after passing through three showers on the way,

and spending a rainy night at Newnan, we reached the quiet little village of Turin early Wednesday morning.

Turin, by the way, has a history worth telling. When the Savannah, Griffin and North Alabama railroad was located a depot was assigned to Turin, then a country store and post-office. A town was laid out, and lots were sold with the special reservation in every deed that if ever intoxicating drinks should be sold on the premises the land should revert to its original owner. This temperance idea did not please the lovers of free whisky in the vicinity. At once a rival village sprang up just one mile distant on the line of the same railway, claimed and obtained depot privileges, and sat out on a career of prosperity whose only distinguishing element was the sale and consumption of plenty of whisky. For some years it seemed to outstrip Turin altogether, and even threatened to supersede it entirely as a post-office and depot. Drunkards were made, and hard drinkers, old and young, drank themselves to death. Brandyburg flourished surprisingly, and a number of new business houses and residences were built in the place. But time, in some way, mysteriously changed the currents of life. Brandyburg began to dwindle in a manner and for reasons unaccountable to its inhabitants, while Turin showed new signs of life. Whisky impoverished both sellers and drinkers at Brandyburg, and the place now looks worse than Goldsmith's deserted village. Turin, on the contrary, is a thriving village, improving constantly, and when church and school have been established here, as they will be at no distant day, no place in Georgia can offer more inducements to one who seeks a home with all the advantages of town and country united.

My brother and I took last evening about a hundred pounds of honey from two of his hives. He took out the frames and let the honey out of them. Whether our name has or had anything to do with this I can not say. The peach crop in this section was totally cut off by late frosts. My brother has a few very fine peaches. His grapes, though injured by drought, are sufficiently abundant and delicious. But did I not write of these grapes years ago, and are they not still the same or better? I shall ever think that God's fruiting a land abounding with the fruit of the vine as the earthly home of his chosen people was almost a signal exhibition both of his wisdom and his goodness.

Everybody rejoices in the results of the abundant rain of last Tuesday night. I hope they had plenty in Mississippi, especially in those places which were suffering when we left.

TURIN, GA., AUG. 18, 1883. W. L. C. H.

## Death of Judge Black.

When Judge Jeremiah S. Black died at his home in York, Pa., on the early morning of Sunday last, America lost one of her ablest constitutional lawyers and patriotic statesmen, the world of literature a polished and trenchant pen, and our evangelized Christianity a devoted believer and able defender. His has been a remarkable career—a life full of incidents that illustrated the granite strength of his character and the brilliancy of his genius. In every position he occupied he displayed the sterling virtues of a Christian patriot. A man of his positive convictions and aggressive spirit, of course, would have strong antagonisms. His was no half-hearted advocacy of any measure or enterprise. As a Christian he was thoroughly orthodox in faith and correct in life. The article from his pen which appeared in the North American Review, several years ago, in answer to Col. Ingersoll, indicated a devout, discriminating and aggressive student of the Bible.

He was born in Gades, Somerset county, Pa., January 10, 1810. In 1832 he was made judge of the judicial district in which he resided, elected judge of the Supreme Court in 1851, and was chosen chief justice. He was re-elected in 1854. On March 5, 1857, he was made attorney general in President Buchanan's Cabinet, and held that position until December, 1860, when he was asked to take the portfolio of the secretary of State. In that position he remained to the close of Buchanan's administration.

The following notice of his last moments we find in the telegraphic columns of the Times-Democrat. His faith was firm to the last, and his heart radiant with visions of the coming glory. His last words were a prayer for his wife, and her name the very last word that trembled from his dying lips:

Shortly before Judge Black died he said to his wife: "How can I fear to cross the dark river when my Father awaits me on the other shore?" and "Would I were as comfortable as this world," and then breathed the following earnest prayer: "O, Thou

beloved and most merciful Heavenly Father, from whom I had my being, and in whom I have ever trusted, if it be Thy will, grant that my suffering end, and that I speedily be called home to Thee, and oh, bless and comfort Thy son Mary."

—The Texas Christian Advocate of last week, reports 560 accessions and 666 conversions.

—After more than an hundred years' labor in Georgia the Episcopal Church has only 4,768 members. The Methodists have about one hundred thousand.

—In the current (September) number of the North American Review Chief Justice James Jackson, of Georgia, has a ringing article, entitled "Shooting at Sight."

—The Lord Chief Justice of England is expected soon in America as the guest of the American Bar Association. He will make an extended tour of the United States.

—Rev. Cyrus Doggett, a brother of the late Bishop Doggett, died in Winchester, Va., August 5, in the eighty-third year of his age and the twenty-eighth of his itinerant ministry.

—Several cases of yellow fever are reported in the Pensacola Navy Yard and two cases outside. One death has occurred. There is, of course, danger, but as yet, no fear of an epidemic.

—Bro. J. R. Blingham, of Carrollton, Miss., sends the first response for Raine Institute. We acknowledge the receipt of ten dollars. Who will next help forward that worthy enterprise?

—Rev. J. D. Hays, of Terry circuit, Mississippi Conference, reports good meetings at his several appointments. There have been twenty-three conversions and twenty-one accessions, and the church greatly revived.

—The portraits of Bishops Wilson, Parker, Granbery and Hargrove have been painted by Mr. Washington B. Cooper, of Nashville, and presented by him to Vanderbilt University. They adorn the walls of Wesley Hall.

—Rev. George E. Thompson, of Maryville circuit, Mississippi Conference, is in high spirits over several gracious, pentecostal meetings on his work. More than one hundred have been converted, with large additions to the church.

—There was a decrease last year in the membership of the Tennessee Conference of 1883. A writer in the Nashville Advocate calls attention to that fact and is alarmed that so few revivals are occurring to mark an increase this year.

—The Episcopalians in Mississippi have 27 clergy, including three Bishops, and 2401 communicants. What is the fame of God's word that great commonwealth would suffer if cut off dependent upon the "apostles" only for the gospel!

—Mr. Samuel Cuppens and family, of St. Louis, and prominent members of our church, are traveling in Europe. Before leaving home he generously gave his check for ten thousand dollars to erect a church at a mission station in the city.

—Rev. Dr. H. F. Johnson, of Whitworth College, and Rev. J. A. B. Jones, presiding elder of the Brookhaven district, are at Asheville, N. C. We regret that Bro. Jones has been in feeble health for some time past and hope that rest and mountain air will renew his youth.

—Rev. Dr. J. W. Lambeth has very thoughtfully sent us a package of tracts for distribution among the Chinese of New Orleans. In all our large cities a few Chinese may be found. The circulation among them of such literature may turn their hearts to Christ.

—Rev. J. A. Tardy, of the Denver Conference, died of small-pox at Sorococo, New Mexico, on August 5. We have heard him spoken of as one of the most heroic and self-sacrificing men in our western field. Bishop Wilson made special and complimentary mention of him in his church extension address before the Louisiana Conference at Mansfield. His death is a great loss.

—The Rev. Dr. Crooks, of the Irish Conference, in his recent address to the British Conference, said that the Methodist was the only denomination in Ireland that really exhibited an increase, and that it had now a stronger relation to population than ever before. The churches there had to contend against the discouragement of a declining population—declining at the rate of fifteen per cent annually.

A Free-Thinkers' Convention will be held in Rochester, N. Y., from August 29 to September 2. The Rev. Thomas Mitchell, a Methodist local preacher of Brooklyn, will appear as the champion of Christianity. His address will be replied to by Mr. Wakeman, of New York City. We are of the opinion that Bro. Mitchell had best stay at home. His presence will only dignify the occasion and inflame the vanity of the blatant infidels.







Household.

MISCELLANEOUS.

**WATERMELON SWEET PICKLE.** Peel the rind of the melon, cutting it into two-inch lengths; have over the fire a kettle of boiling water, containing a little salt; and when all the melon-rind is prepared boil it until it begins to look clear, and then drain it. When the melon-rind is cold weigh it, allow for each pound of melon a pound of sugar, a pint of vinegar, a quart of an ounce of whole mace, and half an ounce of stick cinnamon; boil all these ingredients together until a little of the syrup they form thickens slightly when cooled on a saucer; put the melon-rind in an earthen bowl and pour the hot syrup on it; the next day drain off the syrup, heat it to the boiling-point, and pour it over the melon again. Do this for three days, the melon is quite cold, put it in glass or earthen jars, dividing the syrup and spices among the jars, and close them air-tight. Next week a recipe will be given for coloring watermelon-rind green, and another for preserving it like citron.

**TO PICKLE GREEN CORN.**—Use the unripe ears of corn when they are about three inches long; remove the husk and silk, and put a red or green pepper, and three or four small onions in each quart jar; pour in sufficient cold vinegar to fill the jars, and seal them air-tight. White-mouthed glass bottles may be used, and after they are cooked they can be sealed with the sealing-wax for bottles, for which a receipt is given below.

**SEALING-WAX FOR BOTTLES.**—Melt together, by a gentle heat, two-thirds of resin and one-third of bees-wax; after working the bottles dip the necks and tops of the bottles into the sealing-wax, before it boils; it can be kept liquid by placing the vessel containing it in a pan of boiling water.

**APPLETTE.**—Take one good sized apple (tart and well-flavored), a cupful of sugar, the grated rind of a lemon, two eggs, half a pint of milk, and half a cup of whipped cream. Peel, core and slice the apples, and place in a saucepan with the grated lemon peel; stew till tender; add the sugar; boil up once, and strain through a sieve. If not quite sweet enough, add a little more sugar. Put into a glass dish to cool. Both the milk and the sugar should be added before the apples are cooked, and a little sugar, and stir rapidly till thickened. After it is cooled, and strain it over the apples. Whip the cream with some sugar and a few drops of lemon juice, and heap it up high on the apples. One of the whites of the eggs can be beaten and whipped up with the cream.

**BAKED APPLES.**—Cut out the blossom end of sweet apples. Camphire or nutmegs, with a sharp penknife, wash, but do not pare them; pack them in a large pudding-dish, pour over them water to the top, cover with a cloth, and another dish or pan, set on a moderate oven, and steam until tender all through. Pour the liquor over them while hot, and repeat this as they cool. Set on the fire several hours before tea, and when you are ready transfer them to a glass dish, pouring the liquor over them again. Eat with powdered sugar and cream. Apples baked in this way are more tender and digestible, and better flavored than those baked in an open vessel. Camphire and nutmegs are particularly good.

**OLD-FASHIONED APPLE DUMPLING.**—Mix a pint of prepared flour with a cupful of finely chopped suet, a little salt and cold water, roll it out, slice the apples in a heap, and draw the four corners together as for an old-fashioned turnover, make the edges stick by wetting them; lay the dumpling in a cloth lined with boiling water and hot flour, fold it over, pin and tie firmly, and place in a bottle of boiling water, with an old kitchen plate in the bottom to keep from sticking or burning; boil an hour and a half without stopping. Serve with hot lemon sauce, or maple syrup, or sugar and cream.

**APPLES STEWED WHOLE.**—Pare, and with a small knife extract the cores of five juicy apples that are not too tart; put into a deep dish with just enough water to cover them, cover and bake or stew in a moderate oven until they are tender and clear; take out the apples, put in a bowl and cover to keep hot; put the juice into a saucepan, with a cupful of sugar for twelve apples, and boil half an hour. Season with mace, ginger or cloves, adding the spice ten minutes before you remove the syrup from the fire; pour scalding water over the apples and cover until cold. Eat with cream.

**APPLE JELLY.**—Pare, core and quarter two dozen large, spicy apple apples. Boil them in enough water to cover them, until very soft. Strain the juice through a flannel bag made into a cone. If the juice does not drop through the small end very freely strain a second time. In each pint of juice put three-fourths of a pound of white sugar. Boil the juice till quite clear before the sugar is added; turn in the sugar and boil fifteen to twenty minutes. To every pint of jelly add the juice of one lemon.

**DRIED APPLE FRUIT CAKE.**—Soak three cupfuls of dried apples over night in warm water; in the morning chop them slightly and then simmer them two hours in two cupfuls of molasses. Add two eggs, one cup of sugar, a cup of milk, three-quarters of a cup of butter, one and a half teaspoonfuls of soda, flour enough to make rather stiff batter. Spice to suit the taste, and then bake in a quick oven.

**A QUICKLY MADE DESSERT.**—Peel one dozen fresh oranges of delicate flavor, cut into a glass dish or good height alternate layers of the orange and desiccated cocoanut, sprinkling each layer slightly with sugar; finish the top with the white of an egg beaten to snow with a tablespoonful of powdered sugar. Flavor with almond or vanilla.

**FLANNELED CAKE.**—One pint of milk, a teaspoonful of salt, two teaspoonfuls of sugar, the yolks of two eggs, add flour sifted enough to make a thin batter just thick enough to bake on a griddle; when well beaten add two teaspoonfuls of baking-powder, mix thoroughly, and lastly, add the whites of eggs beaten to stiff froth; don't beat them in, but stir gently through the batter; bake at once.

**APPLE FLOAT.**—Pare and core twelve large apples, boil or bake in as little water as possible, and press through a fine hair-sieve when cold; sweeten to taste, add the whites of two eggs well beaten, and then beat the whole together until stiff. Grate nutmeg over it. To be eaten with cream.

MISCELLANEOUS.

CHAPTER II.

wonderful and mysterious curative power is developed when it is so varied in its operation that the disease or ailment can possibly exist or resist its power, and yet it is

Handsome for the most frail woman, weakest invalid or smallest child to use.

Always find it ready at hand.

For years, and given up by physicians of all kinds, and other kindred diseases, liver, rheumatism, severe coughs called consumption, have been cured.

Women gone nearly crazy.

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pains of Rheumatism.

Inflammatory and chronic, or suffering from scrofula.

Erysipelas.

Salt rheum, blood poisoning, dysentery, indigestion, and almost all diseases that nature is able to cure.

Have been cured by this medicine, which can be found in every neighborhood, in the known world.

**SAMARITAN NERVE**

**NEVER FAILS.**

**IS UNFAILING AND INFALLIBLE IN CURE.**

**Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Senile Weakness, Impotency, Scrophula, and all**

**Nervous and Blood Diseases.**

Dr. J. C. Claryman, Law, Library, Men, Merchants, Bankers, Ladies and all whose

solitary employment causes Nervousness, and all diseases of the blood, stomach, bowels of kidneys, or who require a purely vegetable stimulant, **Samaritan Nerve** is invaluable.

It is a safe and powerful medicine, and is the only one that ever sustained a sick person.

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THE GREAT JACKSON ROUTE!

Illinois Central Railroad.

The Great Through Line for Passengers and Freight to All Points

67 NORTH EAST AND WEST.

THE ONLY LINE RUNNING PULLMAN PALACE SLEEPING CARS THROUGH FROM NEW ORLEANS TO CINCINNATI, ST. LOUIS AND CHICAGO WITHOUT CHANGE OF TRAINS.

ONLY ONE CHANGE TO NEW YORK AND EASTERN CITIES.

THE ONLY DIRECT ROUTE TO ST. LOUIS, CHICAGO AND ALL POINTS NORTH AND WEST.

Many miles shorter and many hours quicker than any other line.

STANDARD GAUGE, ALL STEEL RAILS, ELEGANT COACHES, CLOSE CONNECTIONS, AND QUICK TIME.

SPEED, COMFORT, SAFETY.

RATES AS LOW AS THE LOWEST.

On and after Sunday, May 27, 1883.

DOUBLE DAILY TRAINS leave and arrive at Calhoun Street Depot as follows:

LEAVE. ARRIVE.

Exp. No. 2, 9:15 A. M. Exp. No. 1, 7:00 A. M.

Exp. No. 4, 5:30 P. M. Exp. No. 3, 10:45 A. M.

Exp. No. 1, 7:30 A. M. Exp. No. 2, 11:30 P. M.

Exp. No. 3, 1:30 P. M. Exp. No. 4, 3:30 P. M.

Exp. No. 2, 3:30 P. M. Exp. No. 1, 11:30 P. M.

Exp. No. 4, 3:30 P. M. Exp. No. 3, 11:30 P. M.

Exp. No. 1, 11:30 P. M. Exp. No. 2, 3:30 P. M.

Exp. No. 3, 11:30 P. M. Exp. No. 4, 3:30 P. M.

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**WM. H. PIERSON, SUCCESSOR TO WHEELER & PIERSON**  
**CLOTHING AND FURNISHING GOODS,**  
Nos. 13 & 15 CAMP STREET, New Orleans.  
Black Cloth Suits, \$20 to 40. Business Suits, \$12 to 1.  
6 Shirts for \$9. Collars, \$1.50 per Dozen.  
Orders from Clergymen solicited, and liberal reduction made to them.  
Rises for self-measurement sent on application, and goods sent C. O. D.

**LELAND'S WHOLESALE AND RETAIL MILLINERY.**  
ESTABLISHED 1880.  
Largest Assortment of Trimmed and Untrimmed HATS in the City.  
Ribbons, Laces, Flowers, Velvets, Plushes, Etc., Etc.  
Pattern Hats for Milliners a Specialty.  
**187 & 195 CANAL STREET 187 & 195**

**The Great New Southern Route**  
TO  
SAN FRANCISCO, EL PASO, SAN DIEGO AND OTHER CALIFORNIA AND MEXICAN PORTS.  
Through Sleeping Cars from New Orleans to San Francisco.  
Morgan's Louisiana and Texas Railroad.  
Galveston, Houston and San Antonio Railway System.  
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**BASE BALLS AND BATS.**  
CROQUET, HAMMOCKS, LUNCH AND PICTORIAL BASKETS, WATERCOOLERS, FREEZERS, BATH TUBS, FISH-HOOKS AND LINES, ETC.  
AT THE  
**WOODEN AND WILLOW WARE EMPORIUM**  
OF  
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40, 42 and 44 Tchoupitoulas Street.  
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31 Hours from New Orleans to Louisville.  
Through Pullman Sleepers without change.  
ARRIVES. LOUISVILLE TIME. LEAVES.  
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6:50 P. M. Decatur. 3:15 P. M.  
6:50 A. M. Nashville. 4:15 P. M.  
1:55 A. M. Louisville. 5:15 P. M.

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NOW OPEN FOR BUSINESS.  
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Through Express leaves New Orleans from depot 604 of Tchoupitoulas Street at 1:30 P. M. This train stops only at St. Charles, Vacherie, Daumiersville and Daumiersville between New Orleans and Baton Rouge.

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## Christian Advocate.

THURSDAY, AUGUST 30, 1883.

## OUR MOTHER.

BY MISS ANNE MERRITT.

Oh! many lips are saying this,  
"My mother's passing day,  
And many hearts are aching sore—  
My mother's passing day."  
We watched her falling year by year,  
As they went slowly by,  
But could not see the end of the fear,  
That she could ever die.

She seemed so good, so pure, so true,  
To our admiring eyes,  
We never dreamed her glorious soul  
Was sleeping for the skies;  
And when at last the death stroke came,  
No swift, no sure, no true,  
The heart that held her here so fast  
Were almost broken too.

We looked her in familiar dress,  
We smoothed her gray hair down,  
Gave one last kiss, then laid her mild  
The autumn leaves so brown;  
Then each took up the broken thread  
Of life and all its care;  
How sad the heart's mid daily task—  
We miss our mother's prayers.

We need still know that dark path  
They may have kept our feet;  
Yet holy will their influence be,  
While each fond heart shall beat;  
And as we read the thorny way,  
Which her dear feet have trod,  
Ever shall feel our mother's prayers  
Leading us up to God.

And for the one still left to us—  
Our father, old and lone,  
Who hears, perhaps, by night and day,  
The old familiar tone—  
We'll gather closer round him now  
To guard from every ill,  
As dear the darkness river side  
He waits a higher will.

And when the storm of sorrow comes  
To each bereaved heart,  
Let faith glance upward to the home  
Where we shall meet;  
Where our souls ever part,  
And each shall find the food  
And reach the heavenly home.  
—The Witness.

## The Religious State of the Heathen.

MR. EDITOR: I appreciate the criticism and inquiries of the Rev. Thomas Cameron, of Black Hawk, Miss., in the ADVOCATE of August 9, respecting my views, in a former issue, of the religious condition of the heathen. Perhaps a comparison of notes may enlighten both of us, and possibly lead to a better general understanding of the subject.

There are certainly several points of inquiry about heathen people which to us, in the light of Scripture, are not very explicable, and yet it would seem that there are general features of the subject which may be unfolded with reasonable certainty. In all such inquiries we must be careful not to violate fundamental principles. Under fair criticism Scripture will always explain and harmonize with itself.

If I understand the drift of Bro. Cameron's argument and the conclusion it reaches it is that no heathen can be saved, for the reason, first, that he has no means of judging as to what is the rightful authority to be obeyed, and, secondly, because he has no particular knowledge of God or of Christ. I can not understand Bro. Cameron as merely putting forth puzzling questions for the sake of the puzzle.

As to rightful authority to be obeyed I understand the heathen to be in the same category with everybody else. He must judge for himself as best he can. Many professing Christians would not receive a Christian sacrament at the hands of a Methodist minister, because they judge he has not the rightful authority to administer it. Another would judge that he had. I suppose no man, with or without the Bible, can do more, at this point of inquiry, than to make the best use of the best light he has within his reach.

As to the absolute necessity of a particular knowledge of God and of Christ, by name, I regard the heathen people as occupying very much the same relation to the subject as our own small children. There certainly are or ought to be among us thousands of people as good as the most religious who have no knowledge of the Bible—that is, of its literature. They hear the words God and Christ pronounced, and they try to hear similar sounds as well as they can, but they have very crude ideas of what those names represent.

I have a religious friend (I think he is very devout) who spends much of his time in playing in my office. He is between three and four years old. I learn some valuable lessons from him in religious conversation. The other evening at sunset he called my attention to a very beautiful red cloud in the western heavens, and was very sure that God lived there. Sometimes he thinks that in the moon would be a very good place for God to live. I think the theological knowledge of my young Christian friend is very crude, but his religious faith I regard as highly commendable. Whether something like this is sometimes the condition of a heathen I know not with certainty, neither do I know that it might not or could not be so.

I do not learn that men are condemned for mere non-worship, but for willful and wicked rejection of religious precepts. And how can they believe in him of whom they have not heard? Still I know of no legal reason why a heathen man might not do the best he knows how. The reason why he does not do the best he can is a moral, not a legal, reason. It is on this ground that I send money to China. While I know of no law, in the nature of a positive inhibition, that closes the channels of divine grace against any living person, I think I see abundant moral reasons why such channels are

not open in the case of individual millions. There is no condemnation for races or classes of men, call them as you may and classify them as you will. Condemnation applies solely to individual persons, each by each, and for individual reasons.

"Does Dr. Abbey mean to be understood as saying that sun-worship, idolatry answers all the purposes of the Christian religion?" No, sir. Nor do I regard "sun-worship," if I rightly understand what is meant by that expression, and idolatry as necessarily one and the same thing. "Sun-worship" might be only a pious superstition. And in case of young children and heathen people just emerging into light, worship is necessarily superstitious—that is, it would be superstitious in persons better informed. There is no straight line of demarcation separating between superstition and Christianity.

The Bible is not made solely for intelligent people, but also for the most ignorant. Its principles are equally and alike applicable to each and every human person alive, young and old, the world over. A careful study of Romans ii, 14, with perhaps some wholesome comments thereon, will throw light on this point. Nobody is condemned for defective knowledge, neither is wicked conduct unpunished in the ignorant. It is true, as my friend suggests, that the world, by wisdom knew not God, and yet it is also true that there is a light—some religious light—that lighteth every man. This light may be very dim or very effulgent. Each person will be judged by the measure of light which he has, and not by that which he has not. The difficulty with the heathen world is not so much that he worships a deity with a wrong name, but that he worships one with a bad character, thus dragging him down lower and lower into deeper and deeper wickedness.

I presume the missionaries in heathen countries use a great variety of names, in different languages, to represent the Almighty. I suppose this is a matter of mere local expedience. Salvation is not to be found in the right use of names or in what the Bible calls the "letter" of revelation, but in the faithful use of the principles set forth under this letter.

If saying faith could be represented in figures, as they represent commercial estimates, I should look for some men to fail who are set down at ninety-five per cent., while others would succeed measured at only five per cent.

I am asked to account for the non-record of the conversion of heathen people. Why ask me? I am not right sure that there are no Scripture allusions to such things. Perhaps there were none to record within the convenient reach of those writers. Perhaps such record was not deemed important, or perhaps there were none to record. I am not writing about historic facts, but about Christian principles—not about what has been, but what might be.

YAZOO CITY, Mississippi.

## Greenville District.

MR. EDITOR: We seldom read in your valued pages anything from the Yazoo delta. So far as our observation extends, and from information from Bro. Price, the presiding elder, we believe the whole work is progressing finely. He is a "master workman" wherever he stays; his presence is felt socially, intellectually, religiously. His sermons are pointed, practical, spiritual, his administration kind, aggressive, redundant. But we have better things to write. The Rev. J. H. Smith, a young unordained minister, was placed this Conference year in charge of the Belen circuit, and how wise the choice. He fills his appointments, preaches withunction and power, and is very acceptable to his people.

The third quarterly meeting was held in a beautiful grove near the head of Big Creek, east of Coahoma county, and here, on the beautiful second Sunday morning in July, we held Sabbath-school, love-feast and divine service. Bro. Price was in the mood; he had a large congregation, and preached a sermon overflowing with Scriptural facts—true Methodist doctrine, accompanied by manifestations of the Holy Spirit. The services continued for eleven days. Result: ten conversions, sixteen accessions, and the little church aglow with love. The funds are as follows: The money is subscribed, the lumber sawed, the workmen ready, and the church, the first ever here, will be built by regular preaching day, the fourth Sunday in September, so says good Sister Gibson, the treasurer. Bro. Smith moved to Mose Bayou, twelve miles northeast. He preached a week. The Holy Spirit was at work. The meeting closed last night, ten conversions, and the church, the first here, will be built by regular preaching day, the fourth Sunday in September, so says good Sister Gibson, the treasurer. Bro. Smith moved to Mose Bayou, twelve miles northeast. He preached a week. The Holy Spirit was at work. The meeting closed last night, ten conversions, and the church, the first here, will be built by regular preaching day, the fourth Sunday in September, so says good Sister Gibson, the treasurer.

So well, dear sir, is the work of the Lord progressing in these outward parts of our Conference. The new Memphis and Vicksburg railroad runs parallel with this work, and through the very vitals of the Greenville district. Trade is brisk, crops very promising, and while writing we are expecting greater things, whereof we know you will and we do greatly rejoice.

JOHN T. BATES.

## Some Experience in Bible Reading.

For the greater part of my life I have made my Bible my companion, taking it with me on all my journeys, rarely leaving home for one night without it. I have come to feel toward it more like it was a loved companion, to be consulted and advised with, rather than a mere book, to be perused at leisure or read for entertainment. I have trained myself in more ways than one to esteem it above every other book. I am nervous when I see any other book lying on my Bible, and have often arose and walked across the room to remove a book from it, placed there by some one in arranging my table. I have felt the same way at times in seeing persons handle it—they did not seem to do so tenderly and reverently. When expecting to be called on for the use of it I have taken an extra copy to lend. Persons may laugh at these habits, and pronounce them eccentric and foolish, but they have served to cultivate a deeper reverence and love for its sacred truths. I have usually read with a pen in hand, marking such passages as would strike my mind or would seem to apply to questions or duties in hand. With my own Bible in hand I have but little use for a concordance. These marks and the association of passages, with books with pages and columns, I can readily turn to almost anything I wish to see. This regular reading has led to a number of reforms in my inner life, in thoughts and feelings extending in instance to outward sins, which reforms, I am certain, could never have been achieved but by this frequent communion with God through his written word—sins of my youth growing with growth and strengthening with years, reproof coming up from this source so regular, so frequently, sometimes every day, showing up the glaring hideousness of their features, and when feeling my weakness has so surely and gently led me to the source of all help. I have learned to entertain a love for its gracious truths surpassing my love for any other object of my affection.

DICKWORTH.

## A New Departure.

MR. EDITOR: Our quarterly meeting at Oak Grove, Covington circuit, was held at the site of the old church which was burned in the spring. Some one had saved the benches, so a rude shed was put up, which offered shade and shelter. Bro. Tynor, our presiding elder, was absent, but the Lord was there, and the "people gladly received him, for they were all waiting for him."—Luke xiii, 40. But were they all waiting for Jesus to come and bless them? If not he was waiting for them.

His waiting love, is waiting still,  
They treat no other friend so ill.

Our beloved pastor, Bro. N. B. Young, was identifiable in his labors, and protracted the meeting there and at other preaching places. On Thursday night following, by request of some who could not attend the quarterly meeting, he administered the sacrament at a preaching place to a few, some of whom had not had that blessed privilege before in two years. Herein is the new departure. Why is it that this blessed rite is denied to members of the church, who by reason of some affliction or circumstance can not go to the yearly quarterly meeting? Bro. Young said that it was no trouble, and there was no law against administering this sacred privilege outside of the prescribed time and precincts of the circuits, quarterly meetings when there was a reasonable call for it. Although often before it had been requested, Bro. Young was the first pastor that ever responded to the call at this place. The favored stations have their four quarterly meetings and the help of this sacred rite every month, while the circuits have one quarterly meeting a year at each church; sometimes not that often if it so happens that the pastor is a young man who has not been ordained older, and anything prevents the attendance of the presiding elder. If this new departure was followed by all pastors who are elders, in the circuits, many hungry and burdened souls would be strengthened that now starve for the

"Sweet communion and solemn vows."  
This is not a complaint, only a notice of a good work done by a faithful pastor "out of season," who was "hunted in season" as well. I could not complain of our pastors, "all of whom I love for their work's sake," and as for our Zion—

For her my tears shall fall,  
For her my prayers ascend;  
To her my eyes and love be given,  
Till she and ours shall end.

Writing of this new departure reminds me of another new departure in a noble cause, which is the offer of Dr. H. F. Johnson, of eight scholarships for the small sum of six hundred dollars, at Whitworth Female College, Brookhaven, Miss. This would enable a man, who had as many daughters as Philip, to send each daughter one collegiate year to one of the best colleges in this sunny land of ours, and who knows but that the "Spirit might be poured out upon them," as the prophet Joel hath prophesied.

To a family with limited means and many daughters (I know one who has nine) these cheap scholarships offer great inducements. Just think of it, for one hundred and fifty dollars a year you can send your daughter to this college, which for beautiful and healthful situation is not surpassed by any, and for all facilities for acquiring a classical education is equal to the highest col-

leges. There the culture and refinement of home-life is added as much as it is possible to be at college, besides the religious influence brought to bear upon the forming minds of the young ladies will be of lasting benefit to them and their friends. These convenient scholarships enable you to send one daughter four years or four daughters one year each, which would be far more advantageous to each one than two or three years at the common, irregular schools. This one hundred and fifty dollars covers all expenses of a thorough classical course, including music. Of course the six hundred dollars must be paid in advance, and then you are entitled to all these emoluments. How Dr. Johnson can offer these scholarships at such a losing price is one of the mysteries that lies at the bottom of his great heart. His heroic devotion to his own noble Whitworth is known and read and felt by all, and, if the means were placed in his hands to carry out his grand designs, his generosity would know no bounds, and the world, through the influence of the noble army of cultured Christian young women going forth from this their cherished alma mater, would be made better and the cause of Christ advanced. "Hear this, ye old men (who have daughters to educate), and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation."

MRS. L. CRARY SABLE.

## Obituaries.

FERRILL—MRS. ANNE C. FERRILL, wife of George Ferrill, and daughter of Dr. and Mrs. E. L. Sharriman, was born February 14, 1850, and died May 2, 1883.

A Christian character is the chief desideratum of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion. It is a power and influence for good that is marvelous in its results.

It is made not of great and heroic actions, though they carry their glory with them; the truly noble character, but little acts of kindness, gentleness, thoughtfulness, a word fitly spoken here and there, a thoughtful, loving look, a soul brimming with impulses of mercy and love. Such had been the Christian life and character of Sister Ferrill. As a daughter her devotion to her parents from youth to the hour of her death was sublimely beautiful; so thoughtful and considerate, never disagreeing, though she carried her own burden, she was always ready to give to them that needed it, and to attend to them in the most delicate and unobtrusive manner of a child. As a wife she was all that a loving, devoted husband could desire; so tender and thoughtful of him, so pure and attractive at home, filling it with a love and sweetness that was charming indeed, and shedding forth a cheerfulness and fragrance that made it the most pleasant place of earth to him. As a Christian she was earnest, true and faithful. Having joined the church at a very early age, and having sought her salvation, and collaborating her heart and life to God, she always adorned the profession which she made in childhood. She loved her Savior; hence she sought to honor him with a blameless, consecrated life. She was not only an earnest, active worker, but she was careful of her words and expressions, and always thoughtful of the poor. She practiced the grace of liberality, always having special objects for which special appropriations were made. It afforded her much delight to support the institutions of the church. How readily, and with what a degree of cheerfulness, she always responded to whatever sum she might be asked for to be put in the treasury of God! In her church she always had a friend and hearty supporter.

She was a wise counselor and earnest laborer in the Wesleyan society. When made chairman of the committee to see after the poor, she did there was no work she would enter upon with greater zeal and cheerfulness. In the Sunday-school she had been an effective teacher for years, and was always at her post when health would admit; and she was not one of those teachers who sought only to instruct and entertain, but she earnestly endeavored to lead the heart of each member to seek Christ and consecrate his life to God. To direct this she would make a point during the week to speak to those in her class upon the subject of their salvation, thus day by day adding to her usefulness.

For many years her health had been delicate, and frequently she had been at death's door. Though a sufferer almost every day of her life, she was cheerful and happy and wore a bright, peaceful face. Her last illness was brief and her suffering intense. When she lay on her death-bed, her family about her, she called her father to her bedside and wished to know what he thought of her condition. When he told her that it was critical, and he entertained little hope of her recovery, she was perfectly calm and peaceful, and talked beautifully of death and heaven. She called for each member of the family, told them how they must live and consecrate themselves to God, and to be useful, and then kissed them good-by. Then, turning to me, she said: "I am exhausted; have no strength to say more. You must tell to these around." And she continued to make the request till I stood up in her presence and exhorted the present to lead godly lives and seek to lay up treasure in the haven of rest. It was a complete triumph over death and the grave and a perfect resignation to God's will, with the blessed assurance of a faithful and faithful word: "Death is, how sweet is death!"

While we shall miss her, we feel that such a character is a precious thing above rubies, crowns or kingdoms, and the work of making it the noblest work of faith. May our heavenly Father comfort the bereaved, and may they so live that they shall meet her in the heavenly beyond.

SUGART, Mississippi. W. D. DOMINICK.

MCCORMICK—Died, on July 11, 1883, at her childhood home in Lincoln parish, La., Mrs. Mary McCormick, daughter of Mrs. E. A. McCormick, aged thirteen years, two months and twenty days.

The youthful subject of this notice was a child of the covenant. Her father, Mr. Francis McCormick, whose death preceded that of his little daughter but a few years, was a patriarch in

Israel, having attained a good old age and leaving a long line of descendants scattered from Mississippi to Mexico, whose number is hardly known to his own family. Her last illness was of short duration, and, as she was wholly unconscious of the first day or two from a lack of paroxysms fever, of course, could have no dying testimony. She was very fond of reading, and her mother had recently often found her shut up in her room reading the Scriptures. She loved to attend church and took delight in singing, in which she often engaged at home—one of her favorite places being, "There is a green hill far away."

Modest and retiring in her disposition, she was most loved by those who knew her best. The sweetest index to her piety and amiable character being the choice of her associates, which was never the bad. But, though thoughtful beyond her years, Miss Bettie was not sad. Sprightly and industrious, devoted to her family and home duties, she exhibited in her almost ephemeral existence that union of qualities which constitute an amiable, unassuming and excellent character. She was a frequent visitor at the home of the writer, who takes pleasure in attesting her piety, her constant Christian activity, her unflinching disposition, and exemplary conduct. This little daughter well enjoyed the social circle at home, to whose happiness she contributed so largely. But a few days before her death, in childish glee, sporting beneath the shade trees in the yard during a summer shower, now in the swing, then taking shelter under the thick foliage to take a parting view of the beauties of nature—the luscious sunshine, shower and rainbow beautifully blended together. Again, on her last visit to some friends, she related with pleasure how she and her sisters had prepared a little Fourth of July repast under the same trees and had invited mamma to dinner.

But such is life! And though it may be, Christian mothers, sisters and brothers; yet, as one by one "the gems drop away" from life's shining circle, there is a consolation in the thought that the Father's hand is remembered in the constellation of the heavenly kingdom where they shall shine as the brightness of the firmament—that though they die they shall live again where the gathering of the righteous will be unalloyed by the presence of evil, "where the wicked cease from troubling and the weary are at rest."

J. D. B.

HENDRIX—DR. JESSE LINES HENDRIX, the subject of this notice, was born November 4, 1825; joined the Methodist Episcopal Church, 1839; converted, 1841; was married to Miss Ann A. V. Fontaine, 1851, and died at his home in Cleveland county, Ala., April 5, 1883, aged fifty-eight years.

Were it not divinely appointed unto man once to die, no process could be devised to afford consolation to those bereaved by death. But when the heart, the seat of the affections, feels the separation, the intellect, which grasps as well as admits the knowledge that God, the Father, as well as the Maker, has not only set the seal of death upon some, but upon all, serves as a counterbalance to any injustice that may be charged to God. No one has ever lost a loved one that has not been besieged by some such enemy of reason as is the bearer of such presentations to the mind as these: Why any parent? my brother? my sister? my wife? my husband? my child? are the questions asked by the bereaved. Why this minister? This steward? this Sunday-school superintendent? these those asked by the church. Why this peace-maker? this nurse of the sick? this good neighbor? says the community. Why this senator? this representative? this governor? this chief executive? this well-bled statesman? examines the commonwealth. To all of whom the answer comes up: "For dust thou art, and unto dust shalt thou return." All unto dust, and all to the dust, and again. "And as it is appointed unto man once to die," an appointment for all, the great and small, the wise and simple, the pure and impure, the righteous and the wicked, to him that serveth God and him that serveth him not it becomes our duty, hard as it may be, to bow unobsequiously to the will of him who doeth all things well.

No man is expected to fill all these places; some fill more, some less, some none. Some fill the place which exit from highest in the estimation of the world; others those which keep them nearer to God and to heaven. Dr. Hendrix to his family was a kind father, an affectionate husband. To the church he was a devoted member and an efficient officer. To society he contributed what speaking, singing and living the truth invariably yield to power by his death. If one thing more than another taxes ungenerously a man's religion, that of his bereavement is not a mistake of his life consisted in employing the means he did to change his circumstances and relieve himself of a cross bearing, the weight of which is known only to the good man with a heavy charge on his hands, and is commonly confronted by evidences of failure in every emergency he engages in. In the hope of doing this he changed his loss and waste attending a move.

He leaves a wife and six children who feel keenly their loss, which we commend to him who promises to be a husband to the widow and a father to the fatherless.

BEAL—Died, always in welcome, some especially so in the case of Mrs. MRS. BEAL, the wife of Rev. M. Anding Bell, of the Mississippi Conference, which occurred at the residence of her father-in-law, Maj. J. R. Bell, of Yazoo county, Miss., on Sunday, July 24, 1883. Young and beautiful, accomplished and intellectual, useful and pious, she seemed every reason why death should be prolonged, but God does as he pleases, and what he does is always right.

She was the daughter of Hon. H. K. Howell, of West Feliciana parish, La.; was born in New Orleans, April 6, 1857; joined the Presbyterian Church when about thirteen years old, and was married December 3, 1882, and in one attached herself to the Methodist Episcopal Church, South.

She died from a sudden attack. She was up on Sunday, and in the spirit, but before night her pure spirit had taken its flight. Her husband was once a telegraph man in the district (Comptroler) to reach him, and he learned only on the expected a warm greeting, a fond embrace, was cold and still in death. A terrible shock it must have been to the fond, affectionate husband. What a sudden and ruthless interruption of his plans and purposes! She had gracefully and patiently adopted his calling, and her bright, cheerful

demeanor and her pious purpose of striving to make his ministry successful will make his loss to be indeed irreparable. She deliberately counted the cost before entering and cheerfully accepted the penalties of the itinerancy, having respect to the recompense of the reward. This fact was evidenced by the happy manner in which she accepted all the incidents connected with her new life, helping her husband by her intelligent labor and inspiring him to duty by her own reverent piety and unfeigned enthusiasm. One who knew her well, and had observed her closely, writes: "I think she was the most lovely character I ever knew. She was truly pious, cheerfully religious, always so."

Our tenderest sympathies go out toward her father, her brothers and sisters. We mourn that her husband should so soon have been bereaved of a companion so lovely, so helpful, and that the ministry has lost so bright an ornament.

C. G. ANDREWS.

HARPER—REV. PAUL W. HARPER, Another good man gone! Bro. Harper was born of pious parents, in Colleton district, S. C., January 29, 1805, came to Mississippi with his parents in 1822, and joined the Methodist Church the same year at a camp meeting in Green county and was then and there converted. In April, 1832, he was happily married to Sarah Wilson, with whom he lived happily until separated by death. She died in the faith many years ago. In 1838 he sought and obtained the blessing of a perfect love. Here I use his own language, expressing his joy: "Oh, how happy no longer can I tell. I did love God with all my heart, mind and strength." In February, 1836, at Crystal Springs, he was licensed to exhort. Soon after he moved to Lauderdale county, Alabama, Conference, where he lived a few years, then returned to Copiah county. He was licensed to preach in 1837, and was ordained deacon, by Bishop James G. Andrew, in 1842, as a local preacher. He died on June 18, 1883, at the residence of his son-in-law, John Parker, in Copiah county, Miss.

Bro. Harper, as a local preacher, possessed many peculiar gifts. His education was limited, yet he felt like God would fill him and send him forth to preach, if he did not preach. While he had health he would work hard all the week, study his Bible at night, and ride from four to seventeen miles on Sunday to preach Jesus to sinners. Having, once, put on the harness he wore it with credit to himself and others. He gloried in the cross. He usually had large congregations, and he was instrumental in the salvation of many souls. In September, 1842, he had a dream from preaching on account of a tumor in his mouth. In December, 1845, he went to Mobile to see one J. C. Nott, M. D., who, after examining the tumor, decided that it could be taken out. The operation was performed on December 11. He was placed in Providence Infirmary, where he was well cared for, for fifteen days, by the Sisters of Charity. In January following he returned to his home, and in September, 1847, he began to preach again, and he continued faithful to his high vocation while he had strength to do so. Bro. Harper had many sore trials and severe afflictions, but was faithful until all. He died in the faith, leaving five children and many grandchildren to mourn his loss.

H. R. LEWIS.

STIMAN—We, the undersigned committee, appointed by the Sunday-school of the Methodist Episcopal Church, South, at Greensburg, La., Sunday, July 29, 1883, respectfully submit the following report:

We bow with humble submission to the will of him who doeth all things well in ruling from our Sunday-school, DEAR L. STIMAN, one of its highest scholars, purest spirits and most faithful and regular attendants; therefore, be it

Resolved, That in this sad dispensation of Providence we have sustained a loss which we deeply deplore, and one which leaves within our hearts aching void no other can fill.

Resolved, That we will cherish his memory and strive to imitate his spotless purity.

Resolved, That the family of the deceased have our tenderest sympathy in this their irreparable loss.

Resolved, That a copy of these resolutions be furnished the family, and published in the Greensburg Advocate, NEW ORLEANS CHRISTIAN ADVOCATE, and spread upon the minutes of the school.

MRS. C. W. BEANS,  
MRS. C. W. BEANS,  
Committee.

MRS. M. J. PARKER, Chairman.

PARNELL—GEORGE WASHINGTON PARNELL was born April 15, 1814, in Robinson county, N. C. At sixteen years of age he left his native state and went to Georgia, where he remained until 1840. While at Columbus, Ga., he met and, in 1844, married Emma Curtis, of that place, who survives him in sorrow, though not as those without hope. In 1846 Bro. Parnell moved to Alabama, where he remained until 1870. Thence he came into Mississippi, and settled at Summit, Pike county, and here, after a long and painful illness of three years, he died of cancer, August 2, 1883.

Bro. Parnell united with the Methodist Episcopal Church, South, and professed to find God in particular mercy in 1857. His testimony to all who witnessed, Bro. Parnell was an industrious and energetic man, a good citizen, while in health, and a patient Christian sufferer upon a sick bed. But now sickness and sorrow, and death are past, and among the glories through he has his reward, "where the wicked cease to trouble and the weary are at rest."

WILLIAM M. BINES.

FELTS—MISS ANDREW FELTS, aged thirteen years, the daughter of Le Fayette and Martha Felts, died July 31, 1883.

Her saintly mother, whose obituary appeared in this paper some time ago, passed over the river on March 1, 1883. Miss Adelle was an obedient and affectionate daughter, an unselfish and devoted sister. Reared in a religious atmosphere, she was a true Christian. Young as she was, she lived for God and eternity, and the sweet beams of prayer regularly ascended from her. The inspired psalmist said, in speaking of him, "He comforteth like a flower and is cut down." How true the subject of this sketch! But Adelle will develop sweeter fragrance and nobler beauty in that lovelier clime where she has gone to join her mother.

She has left a father, two brothers and a sister to mourn her departure. We deeply sympathize with them, and invoke for them the consolations of the gospel.

J. M. MURPHY.

MOORE—Died, August 6, 1883, at the residence of her brother-in-law, C. L. Yeager, in Rapides parish, La., near Alexandria, Miss. LILLIAN MOORE, aged twenty-one years, eight months and three days.



## Christian Advocate.

THURSDAY, AUGUST 30, 1883.

## MAXIMUS.

I told him great who, for love's sake,  
Can give with generous, earnest will;  
Yet he who takes for love's sweet sake  
I think I hold more generous still.

How before the noble mind  
That freely some great forgives;  
Yet nobler is the one forgiven  
Who hears that burden well and lives.

It may be hard to gain, and still,  
To keep a lowly, steadfast heart;  
Yet he who loses has to fill  
A harder and a truer part.

Glorious it is to wear the crown  
Of a deserved and pure success;  
He who knows how to lose has won  
A crown whose lustre is not less.

Great many be who can command  
And rule with just and tender sway;  
Yet is divine wisdom taught  
Helter by him who can obey.

Blessed are they, who die for God  
And earn the martyr's crown of light;  
Yet he who loves for God may be  
A greater conqueror in his sight.

## Monteagle.

The following was sent by the writer to the publishers and inserted by them in the ADVOCATE. They are responsible for the complimentary references to the editor.

Mr. Editor: Have you space for a few notes and reflections concerning Monteagle? Although many facile pens have described in glowing rhetoric some of the attractions of this "Athens of the South," yet more needs to be said in order that the public may comprehend the Monteagle idea. To a large class of American citizens summer migration is almost a necessity. From the malarial swamp and the over-crowded city multitudes find their way annually to the seaside, the mountain top, or the mineral spring. Now this massing of multitudes at summer resorts, while it is conducive to health, is nevertheless fraught with peril to those to whom morals and religion are something more than mere names. To the young, and to all whose religious principles are not firmly fixed, the fashionable watering place or other summer resort is in many cases an agency of demoralization. Alas, of the frivolity and laxity of morals which gives trouble to partners and deprives churches of their vitality has its origin at the summer resort. Oftentimes the influence of the home, the pulpit and the Sabbath-school, during nine months of the year is neutralized and more than neutralized by the polluted atmosphere of the summer residence. This evil has been long felt and deeply deplored. Within the narrow circle of my own acquaintance there are fathers who, when summer comes, betake themselves with their families to some quiet, secluded spot in the country, submitting to the isolation and the manifold inconveniences of rural life rather than expose their offspring to the demoralizing influences of the fashionable summer resort.

Now Monteagle, like its mother Chautauque, is a summer resort from which all sinful amusements and demoralizing agencies are rigidly excluded, while in the stead of those fashionable follies there are provided entertainments which are elevating, refining and ennobling.

Comparatively few persons have any conception of the excellence and the variety of the entertainments provided. I meet persons almost every day who suppose that the late gathering at Monteagle was only a Southern Sunday-school convention. This misconception grows out of the title, "Monteagle Sunday-School Assembly." This is an egregious error. The annual convention at Monteagle is not a mere Sunday-school convention. Sunday-school interests are looked after in its true, but the same may be said of missions, temperance, education and other departments of church work. During the late session of the assembly two days were given to temperance, two to education, two to missions, and one to the Young Men's Christian Association.

Besides all this, lectures were delivered on a great variety of subjects. There was a very entertaining lecture on "The Great Cathedral of Italy," and a most magnificent one on the "Cathacombes of Rome." This last was by Dr. Houdtshaler, a Moravian minister of Salem, N. C., a gentleman of extensive and varied culture and one of the most genial, companionable men it has ever been my fortune to meet. "The French of Modern Thought" was the title of a very profound and scholarly paper read by Prof. Barrett, of Mary Sharp College. "The Antagonism of Thought," by Prof. Dodd, of Vanderbilt, was exceedingly entertaining and edifying. Would that the broad catholicity of this man could permeate the heart of the church universal. Dr. Gilbert, a disciple from Kentucky, gave two addresses that were of a high order of merit. They were wise and practical in sentiment, ornate in style, and delivered with rare graces of elocution. Dr. Carlisle's address was worthy of the man, and that is about the highest encomium that can be passed upon it, for a nobler specimen of the race I know not where to find. From Dr. Whicker, a Baptist minister of Alabama, we had a very thoughtful, well-written essay on "The Oration and his Art."

The lectures of Drs. Maygood and Harrison it was not my privilege to hear. These, however, are highly spoken of.

Indeed, in these cases the names of the lecturers are a guarantee of merit

In the lectures, Dr. Price, of Nashville, gave a lecture entitled "One of Fifty Millions," which was one of the most marvelous pieces of word-painting I have ever heard. The meaning of the title is "I am one of fifty millions of people who inhabit this great country." The object was to glorify our country and right royally did the speaker perform his task. There was in this lecture an exuberance of classical allusions and rhetorical figures such as it would be hard to find in the same compass in all literature, while at the same time there was running all through it a vein of wit and delicate humor which ever and anon flashed and sparkled and consorted in a way that was irresistible. This was the breeziest, most exhilarating lecture of the whole lot. Dr. Thomas, of Atlanta, put in a plea for the cultivation of the imagination which evinced considerable erudition. There was an able lecture by Judge Green, chancellor of Cumberland University, on "School Government."

Mr. Shelton, of Vicksburg, gave a pointed, practical address on "The Value of the Bible Class." Dr. Roudsbush presented a very thoughtful paper on "The Art of Reading." I say nothing concerning the able lectures on the different phases of the temperance question for the reason that Dr. Galloway has already very appropriately characterized them. The lecture of Rev. J. Waters, a Baptist minister of Nashville, on "The Philosophy of Missions," was capital. Gov. Colquitt gave a very interesting talk on "Home Missions." Here is one man who knows how to mix politics and religion without detriment to either. Gov. Colquitt, United States senator though he is, is an humble, Bible-reading, prayer-loving, God-fearing man, a man whom to know is to love. Would that all our statesmen were such as he. Dr. Cunningham's lecture was excellent what there was of it, but he made it exceedingly brief in order to make room for the bishops of the Protestant Episcopal Church. There were seven of these bishops present. Four of them spoke. I have time to mention only one of their addresses, viz., that by Bishop Benwick, of Africa. He is not an African. He is a true successor of the apostles, being filled with the Pauline Spirit which finds expression in the words, "The love of Christ constraineth us." The fire and force of this speech were such as you might expect at a Methodist camp meeting. Other missionary addresses were quite meritorious as were some of the lectures concerning the work of the Young Men's Christian Association. Concerning woman's work as I saw it at Monteagle, I may write at some other time if I find sufficient leisure.

We had a collection of the art question by Col. Colyar, an able lawyer, editor of the Nashville American. "Christianity the only-Race Religion" was deservedly discussed by Dr. Bryson, a Presbyterian minister of Huntsville, Ala. I mention these as features which have not been referred to by your previous correspondents and as evidences of the variety of the themes discussed. Many of these lectures are worthy of much more extended and favorable notice than I have given them. I have intentionally reserved until now my notice of two choice lectures by two editors—Drs. Galloway and Fitzgerald.

Of Dr. Galloway's lecture I might say much. I might speak of its rhetoric which was fine, of its delivery which was good, of its reception by the audience which was enthusiastic. I wish, however, simply to call attention to its practical character. Dr. Galloway is no visionary, no mere theorist taking rare colored views of life and its responsibilities. On the contrary he is preeminently a practical man. His views on "Post Graduate Education" are just such as need to be widely disseminated among our people. Some of his teachings might not meet with universal approbation, but they are none the less true and wholesome for all that. Our delinquents need to be pointed out in order that we may correct them. It was a great compliment to Dr. Galloway that his lecture was so well received when Dr. Vincent had preceded him in much the same theme. Dr. Fitzgerald's theme was "The Press as an Educator." This also was a very practical address. Dr. Fitzgerald sees in all its magnitude and in all its responsibility the part which the press plays in the youth of this generation—a bad literature. His lecture was in a large measure a protest against the vile literature that is permeating our homes and sapping the very foundations of society. Those who are readers of the Nashville Advocate will remember his editorial some months ago entitled "The Sorcery in the House." It is a hopeful indication when the leaders of thought among a people leave the sagacity to perceive and the courage to attack the insidious foes that lie in ambush along the very highways of progress. Dr. Fitzgerald sees and emphasizes the fact that the press is becoming one of the most demoralizing agencies known to our civilization. Nothing does more to debauch the minds and corrupt the characters of our youth than the vile literature which is now industriously disseminated. Long may our Nashville editor live to lift his clarion voice and wield his graceful pen in behalf of a pure literature.

Now look over the bill of fare presented above, and to it the items men-

tioned by Drs. Galloway and Price, and say what sort of a crowd you would expect at such a place. Certainly not roughs and rowdies. Gin shops banished, and all sinful and questionable amusements prohibited; there is nothing to attract them. Those who go to Monteagle are of the very best class—those who aim at self-culture, mental and moral. So select an assemblage I have never before seen. The associations of the before are not only delightful, they are elevating and inspiring. Then, too, if any one supposes that religion is overshadowed by intellectual culture, he errs. The religious element is prominent and predominant. Some of the religious services were extremely pleasurable to a devotional spirit. Here science and theology are harmonized, and religion and culture walk hand in hand. Another feature worthy of mention is the broad catholicity of the place. Seventeen different religious denominations were represented on the grounds, and yet there was, so far as my observation went, no jarring, no want of harmony or brotherly love. I was never more impressed with the fact that denominational differences are mainly concerning non-essentials, while as regards the great essentials of our holy religion we are all one. If Christian sectaries everywhere could only imitate the Monteagle spirit of toleration and broad Christian fraternity what an impetus would be given to our common cause. Have not the Christian people of our Southern land cause for gratulation in the establishment of a summer resort where moral atmosphere is so pure and inspiring?

## Loneliness of Dying.

BY REV. DR. BELMS.

It is perhaps more easy to perceive and feel that our life is not altogether our own than it is to perceive and feel that our death is not altogether our own. To human observation it would seem that nothing so especially belonged to the self of a man, and so little to one else, as his own death.

It is the most solitary fact in each man's history. In the most privacy, in the most solitude, a man's parents have a share. In his birth the mother and the child are partners in the agony and the joy. Along all the ways of life he may have a companion; in all the sorrows and joys of life he may have sympathizers. In all the march of life he keeps step to the music of humanity. But when he comes to die he is solitary. He is alone. No one can share his death. No one can share his loneliness. He is fighting a battle single-handed, in the dark, in a vacuum in which nothing can give him aid.

Dr. to change the scene, he has said, "The cables have been loosened. The anchors have been lifted. He is slowly moving from port. The specters look on in solemnity. He slides into the stream. He steers down into 'The Unknown.' A huge gathering about him. But long before he is lost to sight he is lost to hearing. He speaks, we hear him no longer. If he fired the farewell gun, we see the flash down the bay; but there are too many intervening sounds and we are too far off to hear the report. He goes on and on, like a vessel gone to sea, until his masts like a speck on the horizon, and then he is gone. No more can we see the waving of signals, no telegraphic communication can reach the ship. It is out on the ocean, and shall behold token of him no more until it sees the last that come lying and the flowers that come drifting from the shoreward to the other side.

Such seems a man's death to us who see it from this side. Out to sea, point we can only see the last that come lying and the flowers that come drifting from the shoreward to the other side. Such seems a man's death to us who see it from this side. Out to sea, point we can only see the last that come lying and the flowers that come drifting from the shoreward to the other side. Such seems a man's death to us who see it from this side. Out to sea, point we can only see the last that come lying and the flowers that come drifting from the shoreward to the other side.

Nay, we can not have a companion or bride in death. The husband and wife on the burning deck may lash themselves together, striving to make their fates one, and clasp each other in the last embrace of fond love, and leap together into the sea; but down there in the waves, torn to heart and shank to shank, each dies as lonely as if the other were a thousand miles away. They can not die together. A moment more, and the bodily union is severed in a solitary wrestle down in the dark waters with the personal fate.

A rifle may carve in on a hundred workmen, and smash them together so closely that they become one compact mass of jellied flesh and bone; and yet each dies as solitary and alone as if he were the only one on earth. No one can die with him, and he leaves not. The earthly gatherer him and he leaves not. He is alone in the dense centre of massed troops—alone, all alone. In the heart of intense life, in the core of intense activity, death sweeps a place clear for the man to lie down and die.

hinds the human hope to the thing beyond the grave. "Whether we live or die," says the Lord's. "Thine sanctified will be done." And the Lord looked at from this light, the death is the fondest; looked at from the other side, it is surpassingly brilliant.

## Senor Barca, the Spanish Minister.

The suicide of this accomplished diplomatist has awakened a thrill of sympathy and sorrow throughout the country. He is represented as a gentleman of various intelligence, a brilliant writer, an accomplished linguist, and a companionable in disposition. A favorite in the highest circles of society; honored by his country with a responsible position, and, it is said, peculiarly happy in his domestic relations, it is naturally a subject of curious speculation as to what sufficient cause could have led to the sad and dreadful deed.

The writer, having no basis upon which to found an explanation, feels no warrant in attempting any, save such as may be traced in the peculiar workings of society—the spirit of the age. It is said, the condition of his private fortune was probably the source of his trouble—thus unfitting a man of remarkable talent and adaptation for the purpose to serve his country in a most important crisis. Our paragraph states that he had been living beyond his means, and in his efforts to extricate himself by speculations in Wall street, he had become more deeply involved. It is suggested that, deprived by national requisitions upon his time of the ability to give the necessary personal supervision to his affairs, he was threatened with bankruptcy—loss of credit, of pride, revolting from the probability of such a result, seeking death rather than to meet it. Without venturing an opinion as to how much of truth or more conjecture there may have been in this individual case, the writer feels that it is eminently suggestive, and in accord with frequent, though less prominent, instances of self-destruction. These sad cases, too, are only outward signs of a vast inner misery, which never ceases so startling a culmination, is hidden from the public. Does it not have its origin in that spirit of false living which pervades the age, a general tendency to indulge in those pleasures and elegances which involve expenditure beyond the income? Thus to begin no higher in the scale—the man with ten thousand a year finds it insufficient to meet the demands of the circle which he brings him. There are requisite the elegant home and furniture, the fine paintings, the expensive equipage, the large entertainments, to say nothing of the rich silks and velvets and diamonds necessary to the wardrobe of his family, that they may be in no danger of losing caste in that "charmed circle." He finds that he needs five or ten thousand more to fully meet the demands of his position. And so the man with five thousand is much embarrassed as he thinks for the want of two or three thousand more to meet the expectations of his friends. Thus it is by regular gradation, till we come to the salaried clerk and the teacher, which class, with happily some exceptions, are still tempted by association to a style of living and of dress for which their income is inadequate; thus subjecting themselves to a life of wearying anxiety and care. What has been the result? What could it be otherwise than a frequent resort to unwarrantable methods of adding to an income, to try and meet the imagined necessity of artificial wants? Hence that spirit of gambling which, in its various ramifications, permeates the country. Beginning with the lowest form, that of cards and billiards, in which the so-called gentleman, the street laborer and the negro, all unite; extending to speculation in futures; gambling in stocks, foreign and domestic, conducted on a gigantic scale in that centre of such dealing, Wall street.

And last, we come to that form which is perhaps most objectionable and dangerous, because most widespread and delusive—the lottery system. In this, the man of some means invests, with the hope of winning a prize of fifty or a hundred thousand dollars; another for ten thousand, and so on to the clerk, the teacher and the dress-maker, who will often risk a dollar or two which they can poorly spare from common necessities, to buy a lottery ticket. Even the household servant is largely among its patrons, not only spending from their own limited earnings, but it is said, and doubtless, with much truth, often purloining a portion of their employer's pocket money for the same purpose.

The comparatively few winners are published to the world, while the thousands of losers remain unknown, many of them tempted by the delusive hope, encouraged by the success of the few, to try again and again. These small sums may, in the course of time, aggregate to large amounts. One instance, perhaps, already known to many, will here be mentioned. A man, with moderate income, entertained the fanciful ambition of saving up a small sum of money, in the course of time to purchase a home for his family, entrusting his savings from time to time to his wife, as a safe repository. After years of care, when he supposed himself the possessor of some \$2,500, he concluded to try an investment in stocks. Think of his disappointment on learning from his wife that she had spent it all in lottery tickets! He rushed into such investments and losses, was tempted to repeat the same again, with the hope of being able to replace, and thus relieve a misery which he doubt heavily oppressed her conscience. It was just a different form of the same experience as that of the ordinary gamblers in their loss. There is scarcely a doubt that thousands of similar cases are, for very subtle, kept from public knowledge.

The terrible danger of this phase of gambling is, that its specious seeming outrips every well-meaning man and woman, who would shrink appalled from its more obvious forms. It is thus insidiously, and perhaps more slowly, but surely, steadily undermining, not only the fortunes, but what is infinitely more, the morality of thousands. Alas, for that terrible thought that the most plausible sophistry should avail to disguise the evils of such a system! Can that possibly be right which leads to so much evil? Is poison less real, or less dangerous, from being temptingly presented? And are those, who thus present it, less guilty, because they should be, much more so, when we consider the consequences so thoroughly aroused from the stupefaction induced by a love of gain, we feel that a sense of horror would thrill every fibre of their being. Can it be possible that many of them will never be aroused till arraigned before the bar of God.—S. H. Southwestern Presbyterian.

## Our Young People.

THE DEAR LITTLE HEADS IN THE PEW.

BY MISS M. E. ANSTET.

In the hush of the holy Sabbath,  
When the church is so still,  
The dear little children clustered,  
Worshipping there with me,  
I am sure that the gentle pastor,  
Whose words are like summer dew  
Is cheered as he gazes over,  
The dear little heads in the pew.

Faces earnest and thoughtful,  
Innocent, grave and sweet,  
They look in the congregation  
Like lilies among the wheat.  
And I think that the tender Master,  
Whose mercies are ever new,  
Has a special benediction  
For dear little heads in the pew.

Clean in the hymns resounding  
To the organ's swelling choir,  
Mingle the fresh young voices,  
Eager to praise the Lord.  
And I trust that the rising anthem,  
Has a meaning deep and true,  
The thought and the music blended,  
For the dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"  
Or "Suffer the babes to come,"  
They are glad that the loving Jesus  
Has given his little ones a home.  
A place of their own with his people,  
He cares for me and for you,  
But close his arms he gathers  
The dear little heads in the pew.

So I love in the great assembly,  
On the Sabbath morn to see,  
The dear little children clustered,  
And worshipping there with me.  
For I know that my precious Saviour,  
Whose mercies are ever new,  
Has a special benediction  
For the dear little heads in the pew.

## Saved by a Song.

A TRUE STORY OF THE WESTERN FLOOD.

"Mamma," said Nellie Andrews, coming in from the front gate one bright spring morning, "Mr. Brown says he will come for you in an hour to go to town."

"I don't know," said her mother, hesitatingly. "I don't like to leave you and Dot all day. I would take you to Mrs. Hill's, but they have whooping cough there."

Mrs. Andrews went to the door and looked out. The bright sun glinted on the sparkling waters of the river, and the little white house nestled among the sand-hills. It had been raining constantly for weeks, and this Spring sunshine freshened everything.

"Oh, mamma," continued Nellie, "do go; you have been wanting your things for so long. I am a big girl now, and can take care of Dot. You'll see how well I'll get along."

"Well, dear, remember I leave Dot in your charge; keep her safe till I come."

"Yes, mamma, indeed I will."

Reluctantly Mrs. Andrews stepped into Farmer Brown's old market-chaise; she had never felt such an uncomfortable misgiving on leaving home.

She looked back at her darlings until a turn in the road hid them from sight, and then it was a pretty picture, a white face and a pair of eyes, with her wind-tossed curls over her face, was holding their year-old dot up in her arms, that she might catch the last glimpse of "mamma" as she vanished from sight.

"Who knows," sighed Mrs. Andrews, "what may happen before I get back? I believe I am a little superstitious to-day."

Little did that mother know how sadly her heart would beat with pain and anxiety before she saw her loved ones again.

"Now," said Nellie, turning back into the house, "let's play I am keeping home, and you are my little girl."

And then, year-old housewife busied herself with all sorts of trifles of work. The day passed quickly, the children had their simple lunch, and the afternoon was over.

Dot grew tired, and Nellie cuddled her in her arms like a veritable mamma, and she fell asleep. Then she took her seat by the window, humming her towel and singing softly to herself.

A loud rattling sound aroused her, and looking out, she found the big drops were beginning to fall from the fast darkening sky. Faster and faster came the hail, louder and louder grew the thunder, until the frail house shook beneath the angry storm.

Then came a shock which waked Dot, and with a cry she started up.

"Where's mamma? That woe's mamma!"

Nellie flew to the child, saying, "Come to sister, darling, mamma will come soon."

And praying that her words might be true, she sat down in the low rocking-chair, with the little trembling arms clinging about her neck. Her own heart was beating with terror, but Dot was in her charge; she must be brave for Dot's sake.

"Don't you remember, dearie," she said, "when Jesus was asleep on the sea, and the disciples were afraid of him, and he came and waked them up, how he said to them, 'I am here, you needn't be afraid,' and he will take care of us just the same if we seek him."

"Will he, really, sister?"

"Yes, really. He says, 'Nellie, Dot, I am here; don't that sound good?'"

"Yes, it does," said the little one, and she lay quiet for a while, with her head on Nellie's shoulder.

The darkness deepened, but Nellie kept the child interested by lighting the fire, putting on the kettle, and making the room bright and cheery for mamma's home-coming. The kettle sang, and the candles gleamed from the window, where Nellie had placed them to light her mother home, but still she did not come.

The rain still poured, and Dot became tired and fretful. Nellie gave her her simple supper of bread and milk, and put her to bed.

Released from the strain that had been upon her for hours, faithful Nellie dropped her head upon the chair and cried piteously.

"Where was mamma? Had everything forgotten her, and would the rain never stop?"

Suddenly she seemed to hear a voice saying, "I am here, and will take care of my little Nellie."

And she remembered how she had told Dot of the dear Jesus, who came to his frightened companions when they trembled before the fury of the storm. He would hear her also if she called him. And kneeling down she prayed for him to be with her in her loneliness. Then lying down with Dot's hand clasped in hers, she fell into the trusting sleep of childhood.

Hours after, it might have been, she was awakened by a dull, heavy sound against the door, and springing up to open it, Nellie cried:

"Oh, mamma! I am so glad you have

come! It has been so long without you!"

But what was it that came rushing in at the open door, defying the child's little strength? Swirling, whirling, in came the raging yellow water, instead of the expected living mother.

Nellie's feet and ankles were covered, but with a half-given thoughtfulness, she shut the door instantly, and turned to the room again, where lay her still sleeping sister. She went to the window and looked out. The rain had ceased, the moon was full, and up and down, far as she could see, only water, yellow water everywhere, rising, steadily rising. It was almost up to the window frame now, and it was only a question how long the frail wooden door and window could bear the stream before the house would be dooded and they swept away.

"What must she do? What could she do?" she almost screamed with terror, but the thought of Dot sealed her white lips; above all, she must not frighten the child; these few hours of terrible responsibility were fast making a woman of her.

Suddenly she thought of the stairs, and gathering the sleeping child in her arms she went softly up the steps. Dot did not waken; only clinging to her, and murmured, "Mamma, mamma." She laid the baby on the bed, and kept the awfully still alone.

For one kiss from mamma before the terrible waters swallow her up! The hot tears flowed silently as she prayed as she had never prayed before.

So the long night wore away; the candle flickered and flared, and then died down in its socket. Suddenly there came a heavy sound from below, which Nellie knew must be the breaking up of the furniture.

Dot was wide awake now, and she said, plaintively:

"Will mamma come for us, sister?"

What a pang those words sent to Nellie's heart, as she asked the question to herself inwardly! But steadfastly she replied:

"If mamma don't, darling, Jesus will."

"Then," said the child dreamily, "I wish he would come quick," and she dropped asleep again.

Swift, swift, came the water up-stairs, slowly, surely, steadily upward. Nellie held Dot closely in her arms, hoping she would wake no more.

But she did, and this time it was with a loud cry:

"I want mamma, oh, where's my mamma?"

It was more than Nellie could stand; she sobbed aloud and shook with nervous terror. Dot screamed louder still with fright. Then Nellie, with a shout, prayer for help, controlled herself with a mighty effort, and said:

"Don't cry, baby, and sister will sing to you."

Tremblingly she began:

Safe in the arms of Jesus  
Safe on his gentle breast,

The words came true, and she felt as though she was indeed resting on his tender bosom, while nearer the waters rolled.

With the first gleam of morning a boat with two oarsmen might have been seen rowing up and down the river, searching for the sufferers of that awful night.

That's a deserted house, no use going there," said the elder of the two. It rocks so now, to five minutes it will be down."

"Hush! listen," cried the younger, resting on his oars, as a childish voice, clear and distinct, rang out across the waters.

Nellie sang till the end of the verse, then she said with a faint gasp:

"Father in Heaven," said the man, reverently, "there's a child in there, and in thought of his own babies asleep in their crib at home."

A few steady strokes brought the boat with its eager rowers up to the little window and he called loudly:

"Who's there?"

Nellie rushed to the window, now almost faint with despair.

"Come, my little maid," said the boatman, "no time to tarry," and he reached out his arm for her.

But she drew back.

"No, Dot first, and catching up the little one she hastened for in a puff, and relinquished her charge to the strong arms that waited without.

The sight of the two, the motherly air of the older, scarce more than a baby herself, and the tangled curls and tear-stained face of the younger, almost unmanned him; that there was not a moment to lose.

"Phase, sir, won't you take me to my mamma?" said Dot, reaching out her little arms.

"Yes, my sweet, I will," and he lifted her into the boat. Nellie followed.

"Now, then, quick, be off!"

Not twenty yards were passed before the old house shook, tottered, and fell into the waters, leaving no trace behind. Nellie trembled, and hid her face in her hands.

"Never mind, little one, you are safe. You see Jesus sent me for you."

Farther out in the stream was a steamboat where all night had been a company of good men and women, who were ministering to the sufferers whom the boatmen brought to them. They took the children, and kind hands fed and warmed them, but Dot's continued cry was:

"Will you take me to my mamma?"

Soon after this another boat's company, containing a distracted-looking woman, a weeping Italian calling for her children, came down the river.

"Where was the house?"

"It was just here," said Mrs. Andrews.

"A white house, with green blinds, red roof?"

"Yes, yes," said she, eagerly.

"Well, that was down an hour ago, answered a man from another boat.

"O God, where are my babies?" cried the unhappy woman.

"A boat went by with some rescued children, taking them to the steamboat yard," said another.

Trembling with doubt and fear, the mother clung upon the deck, asking for her little girls from every kindly man.

At last the weary search was interrupted by a cry from within of "Mamma! Oh, my mamma!"

And in a moment Dot was clasped close in the loving arms, and Nellie was clinging to her mother's neck, saying:

"Oh, mamma! I did try to keep you safe till you came, and I was so afraid of us both."—Christian at Work.

It is the part of an indolent and troublesome ambition to care too much about fame—about what the world says of us. To be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our own voices. If you look about you, you will see men who are wearing life away in feverish anxiety of fame; and the last we shall ever hear of them will be the funeral bell that tolls them to their early graves!—Longfellow.



## Christian Advocate.

ORDERS OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. L. C. HUNNICUTT.

THURSDAY, AUGUST 30, 1883.

"Wheelbarrow Religion" is an expression invented by good old Richard Baxter to describe a class who only went along when they were shoved. The descendants of that generation are sadly numerous in our time. They are a constant strain on the spiritual muscle of every congregation.

Bishop McTear has appointed Miss Jennie C. Wolfe, of Pensacola, Fla., Alabama Conference, to mission work in China under care of the Woman's Board of Missions. Bishop Keener has appointed Miss Mittie B. Jones, of Norcross, Ga., in like manner, to mission work in Central Mexico. We honor these noble women for their enterprise, liberality and success. Their work prospers at home and abroad. "Help those women" is the apostolic injunction.

A very observant and devout Episcopal Bishop, says that one reason why the world is so unwilling to come to the church is because the church is so willing to go to the world. There is food for thought and occasion for prayer in that suggestion. The way to win the world from worldliness is for Christians to live above the world. We must be transformed and not conformed. One worldly Christian in high life can scatter spiritual blight through an entire community.

The centennial, high-day of Charleston, S. C., as an organized municipality, was celebrated on the thirteenth instant with appropriate ceremonies. Bishops of the great orator, Robert Y. Hayne, and of James L. Pettigrew, were unveiled, and also portraits of Chancellor Hutson, the first mayor of the city, and of William Easton, the philanthropist. Another interesting exercise was the unveiling of an engraved tablet of the mayors of the city for the last hundred years. A poem, by Paul H. Hayne, was read, and an address delivered by Hon. W. A. Courtenay, the present mayor.

A Protestant Episcopal Bishop said to one of our pastors recently: "The Methodists have beyond question the best church government in the world. There is nothing comparable to your system. But," shaking his head ominously, "my brother, you need to hear those solemn words, 'take thou authority.' That is a significant admission from one who finds in the Scriptures an authorized and prescribed model of church government. We are satisfied, however, with our authority to preach from God and the church and rejoice in its daily reauthentication by the witnessing, accompanying power of the Holy Ghost.

The following press dispatch was published in all the daily papers of the country:

CINCINNATI, Aug. 12.—Archbishop-elect William Elder yesterday issued an edict to the clergy of his diocese to meet here on August 21 to devise some means to pay, to some extent, the creditors of the late Archbishop Purcell, as a matter of charity, but not as a discharge of legal obligation.

It is certainly not "a matter of charity" to pay an honest debt, but even from that benevolent consideration we rejoice in the prospect of partial payment. That the money was borrowed is not denied, nor that it was spent in church, convent, college and school buildings. How, therefore, the payment can be called a "charity" is beyond our moral discernment.

The cause of Christ is moving on to sure and glorious triumph. Every day and everything betoken progress and achievement. The following figures give us the thrill of a new hope: "Eighty years ago there were only seven Protestant missionary societies; now there are seventy, hailing from Europe and America. Eighty years ago there were about 170 missionaries, and now there are about 2,500 missionaries from Europe and America in heathen lands. Eighty years ago there were about 50,000 converts from heathenism; now there are about 1,820,000—370,000 in the West Indies, 250,000 in Africa, 500,000 in the East Indies, 70,000 in China and Japan, 90,000 in the Indian Archipelago, 300,000 in the South Pacific seas, 240,000 in Madagascar and 60,000 in America. Eighty years ago there were about 70 missionary schools; now there are more than 12,000, with upward of 400,000 scholars, all receiving instruction in the word of God."

## English Clergy at the Wesleyan Conference.

During the recent session of the Wesleyan Conference in the city of Hull a deputation of the English clergy, resident in that goodly borough, visited the Conference, and presented a formal, fraternal address. For more than a century no such mark of recognition has been shown by representatives of the Church of England. The occasion of their visit, therefore, had the charm of novelty. The addresses in response, by the President of the Conference and Dr. W. B. Pope, the Richard Watson of modern Methodism, were appropriate and inspiring. While expressing high regard for the Church of England—its history and traditions, and especially its theological literature, which, as Dr. Pope said, is "the richest in Christendom, in almost every department of theology—catholic, patriotic, controversial, dogmatic, mystical; practical or what you will"—they emphasized the spirit, power, growth and glory of the Methodist movement.

The address presented was most cordial and Christian. There were no words of criticism or invidious comparison, and they came without propositions or overtures. There was a mission of fraternal greeting in the name of our common Lord. As we have read the account of their visit and the addresses delivered on the occasion many reflections have been awakened.

We note a growth of the evangelical spirit. Years ago this visit was an impossibility. Even now there will be radical high churchmen to oppose and criticize, but the church at large will approve. They recognize the efficient service of laborers in another communion and honor all efforts that have in view the extension of our Redeemer's kingdom.

We note also the growing power of Methodism in the land of its birth. It no longer apologizes for its existence. The church that withdrew from it and sought to take its organic life recognizes its worth and applauds its grand achievements. Now, instead of "apostolic blows and knocks," she extends the hand of fraternal love. This is as it should be. But have a mission and work, which can best be accomplished under separate organizations. The Watchman thus beautifully refers to this suggestion:

"For some years past we have witnessed the battle of the lights, the gas light and the electric light, and both systems of lighting have had their heated partisans, who have predicted the complete victory of their pet illumination. But as the time passes on it seems more and more probable that both methods of illumination will continue to exist side by side, and that very frequently the very best results will be attained by the blending of the lights. The national church will not extinguish Methodism; Methodism has no desire to eclipse the glory of the national church; they must continue, side by side, to give light unto all who are in the house; and it may be that occasion will arise when their blended lights will best give to the people that sit in darkness the guidance and salvation for which those people cry."

That our readers may see the spirit and temper of the address, which was read by Mr. McCormick, the Vicar of Hull, we reproduce it entire:

To the President, ministers, and laymen attending the Wesleyan Conference in Hull.—We, the undersigned clergyman of the Church of England, resident in Kingston-upon-Hull, desire to welcome most cordially the ministers and laymen attending the Wesleyan Methodist Conference of 1883 to our town. Living with devoted hearts our own great Catholic Church, because we believe her to be scriptural and apostolic in constitution, and primitive in practice, we, nevertheless, regard with gratitude the noble spiritual work you have been able to accomplish both at home and abroad. England and Christendom at large owe much to the great revival with which the name of Wesley is to no small extent associated, and it is a matter of satisfaction to observe that the grand truths, which by God's grace brought about that revival, you retain with fidelity and propagate with zeal and ability. We gladly note that in missionary enterprise, both as regards the amount of money raised and the number of agents employed, you occupy a prominent and splendid position amongst Christian communities.

The fact that assails our common faith at the present time, at home and abroad, is of a very formidable character, and we readily extend to you and to all who uphold the fundamental doctrines of the kingdom of God, the right hand of fellowship. In our liturgy we daily pray for all who profess and call themselves Christians that they may hold the faith in the unity of spirit, in the bond of peace, and in righteousness of life; and we ask God to inspire continually the universal church with the spirit of truth, unity, and concord—petitions to which we are confident you can heartily say Amen. We more and more desire to cultivate a spirit of unity and brotherly love amongst all who honour the one Lord, exercise the one faith, have

received the one baptism, and cherish the one hope. While we express a fervent desire that the Holy Spirit may be present with you at your meetings, may guide you in your deliberations, and prosper you in all your work for the furtherance of Christ's cause and kingdom, we earnestly and readily say with St. Paul, "Brethren, pray for us."

## The Church and Missions.

The August number of the Advocate of Missions reproduces from the Missionary Review an elaborate and excellent statistical table with accompanying notes embracing all American missionary organizations and their operations. It is rich in instructive and suggestive information. If space allowed we would gladly transfer it entire to our columns. Some notes thereon will not be unprofitable. The ordained ministers of the various evangelical churches of America amount to 78,920—one to every 635 of all the men, women and children constituting our 50,000,000 people. These do not include the 36,516 local preachers of the Methodists. The communicants in our evangelical churches have reached 10,286,331. These churches paid the last year for foreign missions a total of \$3,080,587, an advance of \$80,153.93 over the previous year. The per capita contributions to foreign missions according to denominations vary from \$5.19 to nothing. The Moravians stand at the head of the column, paying \$5.19 per member. They have 19,027 members, and contribute to this cause \$250,000. The Reformed Presbyterians pay \$4.42 per capita; the Congregationalists, \$1.20; the Presbyterians, North, \$1; the Protestant Episcopalians, 50 cents; the Southern Presbyterians, 55 cents; the Northern Methodists, 20 cents; the Southern Methodists, 17 cents; the Southern Baptists, 5 cents.

The number of foreign missionaries sent out by these churches amounts to 968, an increase of 122 over the previous year, with an increase of 114 women workers. It is also stated, and the fact is significant, that not less than twenty-five per cent. of these missionaries are always absent on foreign visiting their native land. Of native ordained ministers the number is 1,005. The native ministers are increasing in the mission fields faster than the missionaries. The number of native communicants is 222,906, a gain in one year of 14,440. Other facts, figures and data we can not now give. As we study this growth, let faith renew its strength and our zeal be enkindled for holier service. Our Lord has given us a great work to do.

## Columbus District Conference.

This Conference was held at Salem Camp Ground, in Choctaw county, Miss., and in connection with the camp meeting. We attended and spent two enjoyable days. Our route was by rail to Kosciusko, reaching there on Wednesday morning, and thence twenty-seven miles in buggy to Salem in such agreeable company as Rev. T. A. S. Adams, Rev. G. W. Bachman, and our boyhood and school companion, Bro. M. T. Boswell. Our eyeopeloid friend, Adams, was never so full of good things, and his mental machinery seemed lubricated for the occasion. There was no "lost motion." We had a rare opportunity of developing and illustrating the grace of hearing. On Wednesday night Bro. Bachman preached an appropriate and appraised sermon. The District Conference met on Thursday morning with Dr. T. C. Wier, the presiding elder, in the chair. The doctor is as zealous as affable, and worthily discharges the duties of his high office. Rev. J. S. Oakley was elected secretary, a position for which he has both intellect and training. On account of Salem's remoteness from public highways the attendance of preachers and delegates was lamentably small. Eight pastors were absent, and several pastures were only represented by the presiding elder whose intimate acquaintance with each charge enabled him to make satisfactory report. The spirit of the Conference was excellent, and reports were not without reasons for rejoicing. Missionary collections are well up—far in advance of last year. One brother stated, however, that a congregation of three hundred gave three nickels to foreign missions. The discussion on the subject of church conferences was at once a revelation and exhortation. There had been considerable variety, if not contrariety, of administration. The law was read and uniformly urged. Family religion is neglected, not only in that district, but in all our bounds. The church generally needs keying up on that subject. One rather novel fact was developed—that Sunday-schools in some neighborhoods suffer declension and suspension on account of revivals. Officers and teachers leave their Sunday-school work to attend protracted meetings in distant neigh-

borhoods. There is an instance when the old thread-bare aphorism, "charity begins at home," has force and application.

Much and gratifying progress had been made in the work of church extension. New houses had been built, old ones repaired, and all tended with more careful hands. On this subject Rev. J. M. Leech, of the Webster circuit, an energetic and enterprising young novice in the Conference, serving his first pastorate, deservedly took the lead. His report quite thrilled the entire Conference. He has had exceptional success, as has also the Rev. E. H. Caey, on the Chester circuit. Rev. A. J. Foster, of the Winston circuit, was the Conference host, and right royally and attentively did he meet its responsibilities. The Conference sermon, by Rev. J. L. Putrell, was a clear and earnest discussion of the grace of Christian giving. A timely, if not a taking, subject. Rev. T. A. S. Adams preached on Thursday night a thoughtful, logical and eloquent discourse. The report on books and periodicals, presented by Rev. J. L. Putrell, warmly commended the Conference organ, and the report was unanimously adopted after speeches by Dr. Wier, Bro. Adams and this editor.

On Friday afternoon we started homeward behind Bro. Bachman's splendid bay with Bro. Boswell as a travelling companion. We spent the night with Bro. T. C. Wier, one of the landmarks of Attala county, and shall long remember his open-hearted hospitality, and especially his "Tar-oon cakes." The afternoon of Saturday was spent in and near Durant. Dining with our old friend, Col. R. A. Anderson, visiting with Rev. S. C. Stone the Castalian Springs, about three miles out, where we met Rev. Dr. Abbey, and Prof. Jones and family, of the University of Mississippi, and taking tea with Bro. Ramsey's charming family, most agreeably occupied the time until the South-bound train at eight o'clock bore us away with a speed all too sluggish for our homeward eagerness.

## Here and There in Texas.

BY BISHOP PARKER.

Mr. Editor: My route this trip was by the Texas Pacific, entering the State at Waskon Station, twenty miles from Marshall. There is on this line a Shreveport Junction, four miles from Shreveport, and no change until the train reaches Marshall.

The depot at Marshall was crowded with people, and it appeared to be a busy, thriving town. Only a glimpse of Jefferson, sixteen miles from Marshall; at Texarkana the train did not connect with the Trans-Continental going through north Texas to Fort Worth. Happily this gave me opportunity to look at Texarkana. The presiding elder, Bro. Lane, was on hand for quarterly meeting, and also the pastor, Bro. Moncastle. A pleasant evening drive we had. Some inventive mind compounded the name, Texas-Arkansas, Texarkana. The city is on the line, and is about equally in Texas and Arkansas, the postoffice being in Arkansas. It is in reality a dual city, two separate corporations, and two bodies of city officials. Some people live in one State and do business in the other. A rather perplexing thing in some respects. Some houses are cut in two. I was told, there is a little good natured rivalry between the citizens of the two States, but there is peace. This is a lumber center, and the city thrives chiefly on this business. The land in this part of Texas is generally poor, but it is rich in pine. Texarkana is now eight years old, and has six thousand inhabitants. Two railroads enter Texas at this point, one narrow and one standard gauge, and communication is direct with the whole country. Like all new towns there is much temporary building here, but there are also some substantial stores and residences, and many new and handsome structures are under way. We have here a very good church and parsonage, and Southern Methodism is growing.

Paris is in Lamar county, on the Trans-Continental, about four hours' run from Texarkana, and one of the oldest and most pleasant of the north Texas towns. It is situated where the timber and prairie meet, and has trees and shrubbery, and some good water. The population is about three or four thousand. Accuracy is not possible in regard to the strength of Texas cities. A rainy Sunday here and a fair congregation. Fortunately the town is in a sandy soil, and people can get to church even on a rainy day.

The Paris District Conference was at Cooper, twenty-five miles south of Paris, in Delta county, and by luck. It rained just before the start, going and coming, and the black mud mud was nearly at its worst. The wheels would become solid balls of earth,

and had to be unloaded occasionally. Only eleven hours in making the twenty-five miles! Bros. Allen and Fulton will confirm this statement if necessary. This black land is probably the richest land in the world, and the worst to get about in during a wet time. At times all travel and farm work is suspended, and the road problem in this country is yet to be solved. Cooper is a small village, in the midst of a most productive country. The congregations were very large, the meeting a pleasant and profitable one, and a number of conversions.

This north Texas country is as beautiful as a picture. It is agricultural, adapted to various products, and the soil almost uniformly of the best. It is a good grain country, abounds in orchards of peach, apple, pear and quince, and only lacks cool springs and flowing streams to be the most desirable spot in Texas or the world. From Paris to Sherman, and on to Fort Worth, the country is well improved, and everywhere seems to be prosperous.

Abilene is reached in eighteen hours from Paris, and about eight hours from Fort Worth. It is a two-year-old town, spread out on a plain, and its newness can be seen. Three thousand people are said to be here, and new houses are going up every day. The sky here is crystalline, the brightness almost overpowering; the thermometer standing daily at over one hundred degrees, and the weather dry as powder. A few wells in the depression of a dry creek in the suburbs are the only water supply. Water has not yet been reached in the midst of the city, and people buy their daily supply of water—a fair article when well-bred. The water problem is the most difficult one which these new Western towns have to solve. Possibly artesian wells may be practicable, but of this there is doubt. The nights are cool and the morning air is sweet and bracing. The temperature here, at over one hundred degrees, is not as oppressive as ninety degrees at New Orleans. The elevation above the sea level is said to be, at Abilene and Colorado, two thousand feet.

Here at Abilene, I first saw the prairie dog. Here he abounds, and the town is located in a dog city. The earth is full of their burrows, and the dogs, thus far, refuse to move. From Abilene to Colorado, about seventy miles, the earth is full of these dogs, and I am told that the tire counties are thus occupied by the animals. For the present Abilene is double town—a town of prairie dogs and a city of people. The dogs are regarded as a nuisance, and where there is tillage they are very destructive to young crops and gardens. Their holes are shaped like the crater of a volcano, truncated, a little elevated above the surface, and with a base sometimes of several feet. They feed on the grass and the mesquite bean, and seem never to purge many yards from their domiciles. In the morning and evening they are out in great force, and the din of their barking is everywhere. But enough about prairie dogs.

The Belle Plaine District Conference was held at Abilene. There was a good attendance of members, overflowing congregations, the new church, out of debt, dedicated, and a promising meeting in progress. This district is on the frontier; there are many obstacles, but the work of the church is making progress.

Having a day or two to spare, I paid a brief visit to Colorado, some times called Colorado City. This town is of the same age and size as Abilene, and about seventy miles west. It has a rough and lumpy site, and is surrounded by rocky hills. It is situated on the head waters of the Colorado river, the bed at this time nearly dry. It is the home of many wealthy stockmen, and has been founded and built up by them. Cattle and wool are about the only commodities of trade, the former being the chief item. I preached in the Baptist Church the night I spent there. This is the only church building in the place. Our Southern Methodists, however, have bought an eligible lot, and have let out the contract for a brick edifice; the work to begin at once. Colorado is destined to be a city of considerable magnitude, and the most important place between Fort Worth and El Paso. It is the center of the stock business of this vast Western dominion, and its citizens represent millions of money in cattle, sheep and lands. There is no agriculture in this region, and the stockmen desire none. They look with a jealous eye upon the plow, and regard it as an enemy. There is not here a world of mesquite grass, the most valuable and nutritious of all the wild grasses, and the cattle men wish to preserve it. These men own vast tracts, and lease still vaster tracts, and profit in their business are enormous. The soil, for the most part, is undoubtedly good, and should the

rainy seasons travel west, there will be an invasion by the plow in a few years. They say out here that rainfall follows civilization, and that as population advances the needed rain will come. Five miles out from Colorado are the seven wells—wells in the rocky gorge and channel of Champion creek, and in communication with them is a pool of water six feet deep, and hard by are buffalo tracks in the solid sand rock in a trail leading down to the bed of the creek. The tracks are there, and having every appearance of being originally moulded in the soft mud of "long ago."

This country is good for lung and throat troubles, and for malarial diseases, one would suppose. And so it is, in the main, but I find cases of lympho-malarial fever not uncommon, and some instances of bronchitis and pneumonia. People from the old State will not readily like the dust, glare and utter destitution of trees, and absence of fruit and vegetables of the country; but it is a wonderful country, nevertheless, and the crowd is pressing this way.

Cleo is a town on the Texas Pacific, about fifty miles east of Abilene, and at the crossing of the Houston and Texas Central. It is among rocky hills, and as new as Abilene. Fifteen hundred inhabitants, almost without a ship or a fence, and yet growing wonderfully. Here the Eastland District Conference opens tomorrow, the best of my round for this year, after in all possibly a run out to El Paso, the first Sunday in September in Marshall, and thence homeward. It has been a pleasant and enjoyable campaign, but not without toil and care. Best of all, the church in Texas is in a revival state. Almost every district and charge has been blessed with gracious outpourings of the Spirit. CLEO, TEXAS, AUG. 27-1883.

## Studies for Auxiliaries.

In the Woman's Missionary Advocate, just to hand—one of our most valued exchanges—there is a capital editorial on this subject. It seems that the Woman's Board of Missions in recent annual session, resolved that a monthly programme of topics, etc., should be published in the Advocate for the use of auxiliaries. It is not proposed that these programmes shall interfere with the present exercises of the work of the Library Committees, but they are desired to be supplementary aids. The subject presented in one number is for study the following month. The topic proposed for the next meeting of auxiliaries is "Missions of the Methodist Episcopal Church, South. We heartily commend the use of these studies. The programme for next month is as follows:

1. After devotional exercises, reading of the minutes, reports of corresponding secretaries, statement for the Woman's Missionary Advocate, the following questions may be asked by the President, each being open for discussion; and this the papers prepared by the Literary Committee may be brought into advantage.

1. When was the Methodist Episcopal Church, South, organized?
2. What fields were occupied as missions previous to the division? Liberia, in Africa, and South America.
3. In what year did the Methodist Episcopal Church, South, resolve to establish foreign missions? 1816.
4. What field was chosen?
5. What reasons may be given for the selection of China?
6. Who were sent? At what time? To what point?
7. Mention the fields next occupied, in proper order; also when and by whom.
8. Was the spirit of missions general at the time of the organization of the church?
9. During what decade did the cause of missions receive the greatest impulse?
10. What influence has woman's work had upon the cause of missions and the church?

Books of Reference: "Missions of the Methodist Episcopal Church, South," by A. W. Wilson; Price, 50 cents. Report of Board of Missions, for June, 1883. Free Southern Methodist Publishing House.

Mr. J. C. Clark has been elected President of the Illinois Central railroad. For some years he has been the vice-president and general manager of that line, and has demonstrated remarkable administrative ability. He has greatly improved the road in every respect until now it ranks among the best equipped and operated lines in the country. We have passed over that road at most every week for fifteen months, and altogether have not suffered three hours' detention in the entire time. What line, North or South, can make a better showing?

Mr. James Sherrard, of Marion, Ala., has been elected General Secretary of the Young Men's Christian Association, of New Orleans, and has entered actively upon his work. We have known Mr. Sherrard for some years, and take pleasure in commending him to our people as a zealous, discreet, worthy Christian gentleman.







## Household.

**CHICKEN POT-PIE.**—Line the bottom and sides of a pot with a good, rich paste, reserving enough for a top crust and for the sides of this to be scattered through the pie. Butter the pot very lavishly, or your pastry will stick to it and burn. Cut up a fine large fowl and half a pound of ham or salt pork; put in a layer of the latter, pepper it, and cover with pieces of the chicken; and this with the paste dumplings or squares. If you use potatoes, parboil them before putting them into the pie; as the first water in which they are boiled should be sliced and laid next the pastry squares; then another layer of pork, and so on, until your chicken is used up; cover with pastry rolled out quite thick, and slit in the middle; heat very slowly, and boil two hours; turn into a large dish, the lower crust on top, and the gravy about it. This is the old-fashioned pot-pie, dear to the memory of men who were school-boys thirty and forty years ago. If you are not experienced in such manufactures you had better omit the lower crust; and, having broiled the upper by putting a hot pot lid or stove cover over the top for some minutes, remove dexterously without breaking; pour out the chicken into a dish, and set the crust above it. Veal, beefsteak, lamb (no mutton), hares, etc., may be substituted for the chicken.—Advocate.

**FRIED CHICKEN.**—If possible, have the chicken freshly killed, because if it can be cooked before the flesh becomes cold it will be tender. Pluck the chicken, singe it, and wipe it all over with a wet towel; but do not wash it; cut it in joints if it is large, or in quarters if it is small, after first carefully drawing it; if the entrails are not broken it will be unnecessary to wash the chicken; and washing it destroys some of the flavor. Fry the chicken in a frying pan over the fire with enough lard to cover the bottom to the depth of half an inch, and when the fat is smoking hot, quickly dip the pieces of chicken in hot water, season them with pepper and salt, roll them in dry flour, and put them at once into the hot fat; fry the chicken until it is golden brown on both sides, and quite tender; a young chicken will cook in about half an hour, and a moderate fire if the fat is too hot may be lowered before it is cooked through. When the chicken is half done, begin to fry the hominy; and when it is done take it up on a hot dish to keep hot while a cream gravy is made as follows. This cream gravy is made as follows. This cream is not available milk may be used; and after the cream is taken from the fire the yolk of a raw egg, beaten smooth with two tablespoons of milk, may be stirred into it. On a fire just below the boiling point, add the egg, and beat it after the egg is added, just it emulsify.

**HOMINY FOR FRIED CHICKEN.**—Pick over a pint of the hominy, wash it in three waters, put it into a double kettle, or a farina boiler, or a tall set in a kettle of boiling water; add to the hominy a pint and a half of cold water, and boil it steadily for half an hour from the time the hominy actually begins to boil. The water in the outer kettle must be boiling when the hominy is put into the inner one. If the hominy is boiled in an ordinary saucepan it must be closely watched and frequently stirred to prevent burning. If when the hominy is nearly done it is not thick enough to hold the stirring spoon upright, the cover must be left off the kettle to allow the superfluous water to evaporate. Just before taking the hominy from the fire mix to a smooth paste on a tablespoonful each of butter and flour and one teaspoonful of salt; stir them into the hominy and let it boil again, and then pour it into shallow dishes wet with cold water, and let it cool. To serve it with fried chicken: When the hominy is cold turn it out on a platter or board, cut it in slices about two inches square and half an inch thick, roll the slices in flour seasoned with pepper and salt, and begin to fry the hominy when the chicken is brown on one side; fry the hominy in a frying-pan containing just enough hot fat to prevent burning. Lay the fried hominy around the fried chicken.

**PRESSED CHICKEN FOR SUPPER.**—Boil two chickens in as little water as possible until the meat falls from the bones; pick off the meat in small bits; season it with pepper and salt. Put into the bottom of a shallow dish a layer of hard-boiled eggs; next a layer of chicken, then more slices of eggs, and a layer of chicken, until the mold is nearly full; boil down the water in which the chicken was boiled until there is about a cupful left; season it well, and pour it over the chicken; it will sink through, forming a jelly around it. Let it stand over night or all day in a cold place. It is to be turned out whole and sliced at the table. Garnish the dish with celery leaves. If there is any trouble about the jelly not being stiff enough, a little gelatin may be soaked and added to the supply of stock.

**CREAM GRAVY FOR FRIED CHICKEN.**—After the chicken is fried take it up and keep it hot while the gravy is made. Pour out of the frying-pan all the fat but about a tablespoonful; stir in a tablespoonful of dry flour, and mix it thoroughly with the browned flour in the pan; then stir in a pint of cream; season the gravy plentifully with salt and pepper, let it boil for a minute, and then pour it over the fried chicken.

**MOLASSES FRUIT CAKE.**—Two and a quarter pounds of flour, one and a quarter pounds of butter, one pound of sugar, six eggs, one cup of milk, two pounds of raisins, one pound of currants, half a pound of citron, two teaspoonfuls of cinnamon, two of cloves, one of ginger, one of mace, one nutmeg, one pint of molasses, one teaspoonful of soda, two teaspoonfuls of cream. Add the cream last.—Baltimore Methodist.

**BREAKFAST RUMS.**—Two cupfuls of sweet milk, two eggs, two teaspoonfuls of cream tartar, one teaspoonful of soda, half a cupful of white sugar, about four small cupfuls of lard. Beat the eggs very light, put the cream of tartar in the flour, and add the soda the last thing. Bake in a long pan in a quick oven.

**Tobacco** is an excellent preventive of vermin in poultry houses. Dry the leaves so that they will crumble easily, and put a small quantity in the nests of setting and laying hens. It will certainly drive away the lice. If you have not the leaves, get stumps from the cigar makers.—The South.

**CANNED SAUSAGE.**—Make the sausage in small cakes and fry until done; all the can up with the cooked cakes, pour boiling lard over the top, and seal the can the same as fruit.

## MISCELLANEOUS.

(Continued)  
CHAPTER II

wonderful and mysterious narrative power is developed which is so varied in its operations that no disease or ailment can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use. Patients

Alarmed dead or nearly dying.

For years, and even up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy! From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pains of Rheumatism. Inflammatory and chronic, or suffering from scrofula!

Scrofula, Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases fall under its power.

Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

**SAMARITAN NERVINE**

**THE GREAT NERVE CONQUEROR**

**A SPECIFIC FOR**

Epilepsy, Spasms, Convulsions, Falling Sickness, St. Vitus Dance, Alcoholism, Opium Eating, Syphilis, Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Head Sore, Biliousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities.

Sample Testimonials.

"Samaritan Nerve is doing wonders."

Dr. J. O. McLenahan, Alexandria City, Ala. "I feel it my duty to recommend it."

Dr. D. F. Langhain, Clyde, Kansas. "It cured many physical ailments."

Rev. J. A. Edie, Beaver, Pa. "Correspondence freely answered."

THE DR. S. A. RICHMOND MED. CO., ST. JOSEPH, MO. Sold by all Druggists.

(Continued from last week.)

**How Watch Cases are Made.**

It is a fact not generally known that the

James Ross Gold Watch Case really contains more pure gold than many "solid" gold cases.

The demand for these watch cases has led to the manufacture of a very poor grade of solid gold watch cases, low in quality, and deficient in quantity.

These cases are made from 4, 10, 14, 18, and 20 karat cases, and often sold for 12 or 14 karats.

It is so easy to buy a James Ross Gold Watch Case in which none of the gold is ever used. This watch case is not an improvement—it has been made nearly thirty years.

I sold two James Ross Gold Watch Cases this year ago, which they had come out, and they were in good condition yet. One of them is carried by a carpenter, Mr. L. W. Drake, of Hightstown, N. J., who shows the watch in his store.

Mr. Bowman, of Philadelphia, Pa., and I have produced one or both of these cases at any time.

Send 2 cent stamp in Keystone Watch Case Labels, Philadelphia, Pa., for handsome illustrated pamphlet showing how James Ross' and his sons' Watch Cases are made.

(To be Continued.)

**"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES."**

Testimonial of a Boston lady.

**DISCOURAGING HUMORS.** Humors, including Eruptions, itching Tetter, Scrofula, Rheumatism, and Infantile Humors cured by the CUTICURA REMEDIES.

CUTICURA, the great Skin Cure, instantly cures itching and inflammation, cleanses the blood, and purifies the system, and restores the hair.

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The Great Through Line for Passengers and Freight to All Points NORTH, EAST AND WEST.

THE ONLY LINE running PULLMAN PALACE SLEEPING CARS THROUGH FROM NEW ORLEANS TO CINCINNATI, ST. LOUIS AND CHICAGO WITHOUT CHANGE OF TRUCKS.

ONLY ONE CHANGE TO NEW YORK AND EASTERN CITIES.

THE ONLY DIRECT ROUTE TO ST. LOUIS, CHICAGO AND ALL POINTS NORTH AND WEST. Many miles shorter and more hours quicker than any other line.

STANDARD GAUGE, all STEEL RAILS, ELEGANT COACHES, CLOSE CONNECTIONS, AND QUICK TIME.

**SPEED, COMFORT, SAFETY**

**RATES AS LOW AS THE LOWEST.**

On and after Sunday, May 27, 1883—DOUBLE DAILY TRAINS leave and arrive at Calhoun Street Depot as follows:

**LEAVE.** Exp. No. 2, 9:15 A. M. Exp. No. 1, 7:30 A. M. Exp. No. 4, 5:30 P. M. Exp. No. 3, 10:45 A. M. Exp. No. 12, 7:30 A. M. Exp. No. 11, 8:30 P. M. Nos. 1, 2, 3 and 4 run daily. Nos. 11 and 12 Sunday only.

**ARRIVE.** Ticket office, 22 Camp street corner Common.

A. D. SHELDON, Ticket Agent, A. H. HANSON, Gen. Passenger Agt., Chicago.

J. W. COLEMAN, Asst. Gen. Pass. Agt., New Orleans. O. M. SHEAFER, Superintendent.

**SOUTHERN CALIFORNIA ROUTE.**

The Texas and Pacific Railway.

NOW OPEN FOR BUSINESS.

Is the direct line from NEW ORLEANS to NORTHERN, EASTERN, WESTERN AND CENTRAL TEXAS, and all points in Arizona, Old and New Mexico and California.

Through Express leaves New Orleans from depot foot of Terapichore street, at 12:15 P. M. The train stops only at St. Charles, Vacherie, Donaldsonville and Plaquemine, between New Orleans and Baton Rouge Junction.

Baton Rouge Accommodation leaves New Orleans at 5:30 P. M., foot of Terapichore street. Stops at all Plaquemines.

California Express arrives at New Orleans Depot, foot of Terapichore street, at 7:00 A. M. Pullman Palace sleeping cars on this train from New Orleans to San Francisco.

Baton Rouge Accommodation arrives at New Orleans at 5:30 P. M.

For ticket or information apply at 67 St. Charles, corner Gravier street, or depot, foot of Terapichore street.

A. B. GRAHAM, Ticket Agent, B. W. MCCLOUGH, Asst. Gen. Passenger Agent, Marshall, Texas.

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**Louisville and Nashville Railroad.**

The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO Pensacola, Savannah, Montgomery, Nashville, Louisville, Lynchburg, Cincinnati, St. Louis, Atlanta and Washington, D. C.

IN PULLMAN CARS.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

**Leave.** Exp. No. 1, 7:30 A. M. Exp. No. 2, 9:15 A. M. Exp. No. 3, 10:45 A. M. Exp. No. 4, 5:30 P. M. Exp. No. 5, 7:30 P. M. Exp. No. 6, 9:15 P. M. Exp. No. 7, 11:15 P. M. Exp. No. 8, 1:15 A. M. Exp. No. 9, 3:15 A. M. Exp. No. 10, 5:15 A. M. Exp. No. 11, 7:15 A. M. Exp. No. 12, 9:15 A. M. Exp. No. 13, 11:15 A. M. Exp. No. 14, 1:15 P. M. Exp. No. 15, 3:15 P. M. Exp. No. 16, 5:15 P. M. Exp. No. 17, 7:15 P. M. Exp. No. 18, 9:15 P. M. Exp. No. 19, 11:15 P. M. Exp. No. 20, 1:15 A. M. Exp. No. 21, 3:15 A. M. Exp. No. 22, 5:15 A. M. Exp. No. 23, 7:15 A. M. Exp. No. 24, 9:15 A. M. Exp. No. 25, 11:15 A. M. Exp. No. 26, 1:15 P. M. Exp. No. 27, 3:15 P. M. Exp. No. 28, 5:15 P. M. Exp. No. 29, 7:15 P. M. Exp. No. 30, 9:15 P. M. Exp. No. 31, 11:15 P. M. Exp. No. 32, 1:15 A. M. Exp. No. 33, 3:15 A. M. Exp. No. 34, 5:15 A. M. Exp. No. 35, 7:15 A. M. Exp. No. 36, 9:15 A. M. Exp. No. 37, 11:15 A. M. Exp. No. 38, 1:15 P. M. Exp. No. 39, 3:15 P. M. Exp. No. 40, 5:15 P. M. Exp. No. 41, 7:15 P. M. Exp. 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**Absolutely Pure.**

This powder never varies. A marvel of purity, fineness and whiteness. Most perfect in its use. Cleans and softens. A boon for thousands of women.

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POWER. TORRENT'S EFFERVESCENT  
NUTRIMENTAL APERT'S RELIEVES THE  
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OF WIND, AND RESTORES THEIR NATURAL  
ENERGY, WHILE IT RELIEVES THEM FROM  
ALL OBSTRUCTIONS. SOLD BY ALL DRUG  
GISTS.

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425 Canal Street and 18 Bourbon Street  
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Two Mammoth Piano Stores in Orleans

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ponies and other ponies for sale to  
rent on easy terms \$5, \$10, \$15, \$20 and  
\$25 monthly; and at low prices for cash.  
A second-hand MATHUSHEK, used  
three years in rent, \$200.

In yesterday's send draft for amount you wish to invest. The price will be

Best organs, music and musical  
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**FOR SALE.**

One bay horse, power engine - "Reinhardt" - com-  
pletely except tank. Guaranteed in good order and

Also 16 feet of glazing with his eyes. Line 10  
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Apply  
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**LIGHTNING LINIMENT.**



**APPLICATION.**  
Rheumatism, Neuralgia, Headache, Toothache, Sprains, Burns, Cuts, Bruises, Stings, etc.

(GOOD FOR)  
**All Aches & Pains.**  
 THE BEST  
**FAMILY LINIMENT**  
 Ever Discovered.  
 William L. Lichstein, Virginia Co.

MADE IN THE U. S. A.  
MILYAN, TEXAS, U. S. A.

This is to certify to the merits of "Bullington's Lightning Linctament," I have been selling it, both at wholesale and retail, for the last three years, and take pleasure in stating that I have never had a single complaint as to its efficacy, and doing all that it is recommended to do, but to the contrary, giving

W. E. WEBB, DIRECTOR.  
BRYAN, Tex., July 7, 1900.

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**BAKING**

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**Absolutely Pure.**

This powder never varies. A barrel of pure strength and wholesomeness. More economical than the ordinary kind, and can not be sold in competition with the multitude of low test adulterated alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

ROF GAR, FLATULENCY IS PROOF POSITIVE  
THAT THIS SPONGE LACER DIGESTS  
FOOD TO EXACTLY EFFICIENTLY  
SOLUBLE. APPEALS RELIEVE THE  
STOMACH AND BOWELS FROM A PLETHORA  
OF WIND AND RESTORES THEIR NATURAL  
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ALL OBSTRUCTIONS. SOLD BY ALL DRUG  
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NEW ORLEANS.  
Two Mammoth Piano Stores in Orleans



CHICKERING pianos, WERLEIN  
pianos, MATHUSHEK pianos, ITAL  
pianos and other pianos for sale to  
rent on various terms. \$3, \$10, \$15, \$20 and  
\$25 monthly; and at low prices for cash.  
A second hand MATHUSHEK was  
three years in rent \$200.  
First and second-hand pianos repaired  
at \$30 and \$75.  
Three dollars monthly will do it  
leaves on, take them back within ten  
years at same price in exchange for new  
one.  
In ordering send draft for amount  
you wish to invest. The piano will be

get your money back.

Best organs, music and musical instruments.

**FOURNALE.**

Our six horse power engine - "Remondist" complete except back. Guaranteed in good order and condition.

Also in stock of shingles with barges - One 10 feet and one 12 inch pulley. Price \$300.

Apply


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**School Desks and Supplies**  
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J. W. Billington's  
LIGHTNING LINIMENT.  
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 —GOOD FOR—  
**All Aches & Pains.**  
**THE BEST**  
**FAMILY LINIMENT**  
 Keer Discoverer.  
 Dillingham Lighting Mfg. Co.  
 Sole Proprietors,  
 BRYAN, TEXAS.

"Lightning Linctant." I have been selling it, both at wholesale and retail, for the last three years, and take pleasure in stating that I have never had a single complaint as to its efficacy, and doing all that it is recommended to do, but to the contrary, giving universal satisfaction, both to dealer and consumer.

W. M. WELLS, Druggist.

BEAUM, Tex., July 7, 1895.

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
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W. M. WELSH, Druggist.

DEWATER, Tex., July 7, 1895.

W. E. WEBB, DIRECTOR.  
BRYAN, Tex., July 7, 1900.







**STALL**—Died, in Spraria, La. 21, 1883, **WILLIE STALL**, youngest son of **A. and Fannie Stall**, aged five years, ten months and five days.

God, in His goodness, did not permit him to suffer long before he took him to his home in heaven. Just a momenta before he died he asked his sister, Emma, would she come with him. Then, passing from earth to paradise of God, Willie awaits father, mother, brother and sisters at the gates of the holy city, the new Jerusalem of the palace of God.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

(Corresponding Editors)

REV. T. A. S. ADAMS. REV. J. T. SAWYER.

REV. W. L. C. HUMPHREY.

THURSDAY, SEPTEMBER 6, 1883.

Just as we expected, some high churchmen in England are venting a little ecclesiastical gall on the Hull clergy for attending the Wesleyan Conference. But there is a harmless hostility.

The editor of the New York Independent was not allowed at an Ocean Grove hotel to have a colored brother at dinner, the landlord assigning as a reason: "My guests would leave." Whereupon the Christian at Work observes: "The fact is there is as much caste North as South, and sometimes we think the Northern article to be the intenser of the two." True, dear brother, but you have attained into a clearness of discernment and candor of statement far beyond your partisan neighbors.

The new editor and proprietor of the Shreveport Standard resents as "intentionally false" the intimation that the Louisiana Lottery owns any interest in or exercises any control over that paper, but unfortunately says, "though we confess that we have been endeavoring, as an *indulgent* citizen, for six months to capture one of its big prizes." Just why the editor italicized the word *indulgent* in his confession we are left to conjecture, but we clearly see and appreciate its appropriateness. Alas! for public morals when journalists, who ought to be in the forefront against all social, political and moral evils, are patrons of a lottery company.

The following sentence from Dr. Kelley has gone the rounds of the press: "A man who lives twelve months in the church without paying anything to the cause of missions has no right to call himself a Christian." Rather severe, of doubtful taste and questionable theology. Its truth will depend upon the man's opportunities and environments. He might be an inmate of a poor-house, or an indigent, invalid, dependent upon friends or relatives. Extravagant statement is not strong argument or wise advocacy of any cause, however righteous. Let the Scriptural claims of missions rest heavily upon a man's conscience, and leave the Lord to pronounce upon his conduct.

The political cauldron is getting rather hot in this State. Partisan friends are urging the claims of their candidates with an aggressiveness that amounts to personal bitterness. We counsel moderation. The government will not be destroyed if either or all fail of nomination. No man is indispensable. The machinery of the universe will move on when we are all gone and forgotten. We want a good Governor, who fears God and regards the right. Let no drunkard or profane person command your suffrages. No decree of caucus or convention can compel our support of a swill-tub. Honesty, capacity, fidelity, vigilance, temperance and industry are shining virtues in a State Executive.

The following dialogue really and recently occurred in a Mississippi village. Place—near a saloon. Persons—saloon-keeper and member of the Crystal Springs Camp Meeting Association. In the presence of a crowd the saloon-keeper was commenting and animadverting upon the "gate fee" charged at the recent meeting, and finally said:

"Let me give you a problem?"

Camp meeting brother: "Say on!"

Saloon-keeper: "If it takes twenty-five cents to get a man to heaven how much will it take to send him to hell?"

Camp meeting brother (pointing to the saloon): "Only fifteen cents. I believe that is what you charge."

The subject suddenly changed.

A correspondent of the Central Christian Advocate produces some very interesting statistics on the pastoral time-limit controversy. He analyzes the history of ten Conferences for three years with the following result: Total number of appointments, 4,314; three year appointments, 499; two year appointments, 1,846; one year appointments, 2,399. Per cent. of three year appointments, 11; per cent. of two year appointments, 31; per cent. of one year appointments, 58. So only eleven ministers out of every hundred remain three years, while thirty-one out of every hundred stay two years in a charge, and fifty-eight or over one-half of that number receive new appointments every year.

## "Wooden Editorials."

This is a term and an idea we learned recently from an enterprising secular confrere. "Wooden editorials" are extracts from other papers, printed in the editorial columns, headed, and so skillfully introduced, though credited, that they seem to be original. They are the resort of indolence and hurry. Unable to stimulate mental activity to the point of original composition, at the last hour a "wooden editorial" is extracted and the space occupied. Sissors and paste, discriminatively used, indicate journalistic instinct and genius. But the editor who substitutes leaded clippings for original utterances in his own department, is too lazy for success or honest failure. To produce several columns of printed matter every week, in good English and without dealing in nonsense or ancient platitudes, requires labor and no little expenditure of nervous force. Possibly no profession is so exhausting in its demands upon physical and mental energy as conscientious journalism. But the labor must be performed if the just expectations of a constituency are to be honestly and fully met. And this expedient or make-shift of hurried indolence will not long survive merited failure. But others besides editors resort to "wooden editorials." They characterize some men in all callings and avocations. Wherever obligation and indolence conjoin, there we meet them.

We find them among farmers. All agriculturists have to consult more or less "the times and the seasons." If farm labor is not done at the right time, and according to the proper method, no amount of after flurry and worry will compensate for the neglect. On farm and plantation there is a time for everything, and only one time in a season. Now, if the fall and winter have been idly spent, and the spring comes before the ground is cleaned, ditches opened or a furrow turned, the crop will be short and easily gathered. Running two furrows and throwing in the seed, will not avail like careful bedding and "breaking out the middles." Then if the grass is allowed to grow for days, hoping to catch up with a double force at double-jump, that farmer's field will yield rubbins instead of "the full corn in the ear," and in lieu of a bale to the acre, he will pick the last lock from five acres before the commercial weight is reached, and then have to count in the bagging and ties. His crop is after the order of the "wooden editorial."

We find them in commercial life. The unsuccessful merchant is not so much the victim of paucity, "black Fridays," bad crops and hard times, as of negligence and procrastination. Sales, collections and payments, like time and tide, wait for no man, if credit is to be maintained and success assured. He who waits for business to come to him unsolicited, and tarry customers to settle bills without reminders, will make poor sales and slow collections. There will be dead capital on his shelves and worthless accounts on his ledger. If there is no activity and enterprise, no advertising, no display of goods, no effort to be accommodating and agreeable to every customer, no early rising and careful calculations—after awhile there will be an auction or a "closing out sale" to get rid of old moth-eaten and time-damaged stock. But this last resort of negligence will only arrest failure—there is no money in it. It is merchandizing on "wooden editorials."

We find them in the legal profession. An important case is neglected until near the session of court. Difficult and intricate points are involved that should have commanded long and patient investigation. But everything has been postponed to the last hour. Now there is a rush for a digest, and a list of parallel cases with authorities. With these in hand, though not in mind, the attorney argues elaborately, if not learnedly, in favor of his client. But all his periphrastical rhetoric and digest lore will not atone for lack of profound and unwearied study. He loses his case on a "wooden editorial." No doubt many a cause has failed and clients made to suffer from such professional neglect.

We find them in the pulpit. Some, busied with other parochial affairs, or from sheer mental lassitude, postpone special preparation for Sunday until Saturday morning or afternoon. Then all is commotion. A text is eagerly sought, but not easily found. The concordance is taken down, commentaries dusted and piled on the desk like theological breastworks against all intruders, and then finally the tardy parson adopts one of somebody's "five hundred sketches and skeletons." From the Sunday discussion, loud and long, you can not be deceived as to the manner and time of its preparation. It was the apology of indolence—a "wooden editorial."

## An Item With a Moral.

"Gilderoy" sends us the following pleasant postal:

I am just home from New Chapel Camp Ground, where we had a good meeting. There I met Bro. Adam Montz, aged eighty-five, and his wife, Elizabeth, aged eighty-three, both hale and hearty. They have been married sixty-four years, have had twelve children, ninety-eight grandchildren, more than one hundred great grandchildren and five or six great-great grandchildren. The family of Montz is not nearly extinct. This old couple were happy in the Lord. It was soul-stirring to look at them.

So the Hannah spirit has not died out among us. Our Northern exchanges, just now discussing divorce statistics and the variations of populations, are respectfully referred to this item. The old-fashioned large family of from six to a dozen children is an anomaly and anachronism in New England. There are few Hannah's up there yearning and praying for the honor and glory of motherhood. On the contrary, there is impatience of parental responsibility and trouble, and a low estimate of this high privilege. Two is the fashionable number of children in a family, but one is preferred. More than that exacts too much home care, increases expense and compels excessive self-denial.

Before the changes wrought in New England during the last quarter of a century or more, the population in those States doubled in twenty-five years by natural increase. But, according to late and authentic reports, their birth-rate is less than any European nation except France. It is doubted now if the birth-rate exceeds the death-rate. Some startling statistics on this subject have recently been published in the Popular Science Monthly, from the pen of Dr. Nathan Allen. He says: "The Board of Health for New Hampshire, having charge of the registry of births and deaths in the State, in their report just published, state an important fact bearing on this point. After carefully analyzing the births and deaths in 1880, to draw the line between the foreign and the American, the Board make out that the deaths among the Americans exceed the births by eight hundred." That is, New Hampshire lost population from this source. If this same test of birth and death-rate, as reported in New Hampshire, should be found to apply to all the other New England States, the record would not be very creditable for the past nor encouraging for the future."

There is a field for missionary work, and the message to be stressed is, the gospel of the marital relation. With all our sins and sorrows in the South we are happily free as yet from this New England stain and shame. There are few divorces among us, and quite apart from them Scriptural grounds. We have other numerous and happy households, like the venerable Mississippian mentioned above. That, by the way, may account for some of the so-called "ecumenical frauds" in the Southern States. The addition to our population, by natural increase, was so much larger than in the Northern States that their credulity was strained to positive skepticism. We had little immigration, and yet thirty to forty per cent. increase. The politicians who wanted "campaign thunder" couldn't and wouldn't believe it. This Mississippi orthodoxy explains away all difficulty. Our people are raising large families. Happy is the section that can boast of citizens like Bro. Montz.

## "Our Hagar in the Wilderness."

Dr. Haygood is a great man, and one of the most striking features of his greatness is in his naming things. True, these names are frequently much more taking than apt, e. g., Hagar in the present case. In the first place the Scriptural Hagar did not ask to be sent into the wilderness; "our Hagar" did. Secondly, Abraham did not even give the Scripture Hagar his weather-beaten tent; we gave "our Hagar" sundry houses and parcels of land not in the wilderness proper, even though not worth much in the market. Which remark I would remark on: 1. That we did not purposely make said property unsalable; 2. That we did not give it to "Hagar" because it was unsalable; 3. That we gave it to "Hagar" not to put on the market, but to keep. But I am not here to discuss the unfortunate name. Being named she can't help it now, and, besides, "What's in a name?" Well, sometimes nearly all the merit of a newspaper article and of its criticism; but not so in the present case. Dr. Haygood has given us some history and some deductions, some inferences and some dragging, all of which would be very good if it fitted the real case. But as they are garments out and made for "our Hagar's" so-

jour in the wilderness they do not very well fit the real case. Let the reader here refer to the doctor's article and note the paragraphs: "1. Looking back. 2. Looking around. 3. Looking forward." He will discover that the doctor has hit his mark—torn it into shreds. The demolition is immense, and where's Hagar? Echo—where? The doctor says get out of the way. Yes, say we; don't make a breastwork of Hagar—the doctor's shot are but well started as they come tearing through her frail shadowy form. But let us seriously ask: "What does he mean by get out of the way?" 1. If I remember correctly when that part of the report on education relating to Paine Institute was brought to its passage at the General Conference some member or members wanted to discuss the question as to where the means of erection were to come from, and that said member or members were asked to keep out of the way, and not prevent liberal minded men from making donations by refusing to authorize men to receive such donations. (I write from memory, not having the Daily Advocate before me. But every one who was at Nashville will agree that what was in the Daily was as often incorrect as a yearling memory.) Now, what was meant by gagging men who wanted to discuss the question then? What, except to make them get out of the way? and they got. But the liberal men *non inventi fuerunt neque adhuc sunt*. But the gagged members have stood holding their breath and saying mentally: "Lord, help the talkers to quit talking till they pay for the privilege."

2. By what means of logical inference the whole church stands committed to the furnishing of the means because others are hindered by us and our "proteorate" I can not see. When he shouts: "Get out of the way, I am going to slout Hagar in the wilderness," a instantly oblique double-quick right or left, or both, but the "proteorate" business I do not understand. When Abraham sent Hagar away the Scriptures nowhere relate that he gave her a lot of black eight dratts, signed in full, and to be filled by such amounts as the "quandam" householder might think requisite to the classical education and outfit of her son, Ishmael. There was no such cry when the Central (afterward Vanderbilt) University was projected. Nor was any opposer gagged, for it has never been considered sacrilege to tell a white man to help himself. But a more serious question lies farther back, viz.: Is the Colored Methodist Episcopal Church in America holding itself for the highest bidder in money? 2. Are liberal men at the North waiting because Hagar has not yet uttered unequivocal imprecations upon old Abraham? Is it possible that Christian liberality at the North is quite dependent upon the attitude maintained to or by the old patron of "the sum of all villainies"? If so, let me say that our church has never tried to change the votes of the members of the Colored Methodist Episcopal Church in America. We scorn the insinuation and say that we believe our colored brethren will repel it.

The truth of the whole matter is the South is poor, and unable to endow its white colleges. Vide Vanderbilt and Emory. Vide the yet unwedded and the unbuilt. The North grew rich during the war, and has ever since the war used every means of making the South a tributary financially as well as every other way. Northern capital is erecting factories and rolling mills, building railways and everything else in our land. Why don't Southern capital do it? Because the Southern capital is not. There is not a rich man in all the South if wealth be measured by Wall Street. Nobody knows these facts better than Dr. Haygood. At our last Conference in North Mississippi I proposed the establishment of a college for white boys in Mississippi. We have 60,000 Methodists in the State, but the opposition said: "We are poor; we can't do it." So they would not even allow them in favor of the proposition to try. Let me urge Northern brethren if they wish to help the Colored Church in Paine Institute we'll let them. We will say God bless you.

In conclusion I will say I disapprove the money worship of the leaders of our church at the present day. There are even yet better things than money in the world. And how to be practical I propose the following in good faith along with that "Georgia sinner." If Dr. Haygood will obtain \$100,000 for a college for Methodist white boys in the State of Mississippi I will be one of a hundred in all Southern Methodism to give Paine Institute \$100,000; and if the conditions are fulfilled I will honor the doctor's draft on the first day of October, 1883.

T. A. S. A.

## Hopeful Words.

In his letter of acceptance, Director General E. A. Burke, of the Cotton Exposition, utters sentiments that entirely accord with our own. He has confident and cheerful faith in the progress of the South. He is no pessimist. His eye rather dwells upon the silver lining than upon the dark, heavy cloud. We have had our night of weeping, and are now ready to hail the joy of morning. There is inspiration in cheerful company. We like to meet those who wear smiling faces and who give the hand a warm, firm, friendly grasp. Everything betokens a better, brighter day. Less and less are we dependent upon the North and West. A distinguished railroad official said a few days ago: "Last year, up to date, we had hauled over this road one hundred car-loads of corn; this year, not one." That statement is significant and prophetic. We extract the following from Director General Burke's letter, to echo and commend his hopeful, aggressive, enterprising spirit and purpose:

Turning from the dead past and its sad memories, and putting away recollections of the exhaustive struggle for economic government, which so long retarded her progress, the South has earnestly entered the industrial race in friendly competition with her more fortunate sisters of the North. Home rule and perfect peace prevail throughout her borders. Railroads, factories, levees, minerals, timber, immigration, the home, the farm and the schoolhouse, engross the thoughts of her people, and her cities strive in generous rivalry for the victories of commerce.

The world is watching our progress, and waiting, I believe, to set the seal of its approbation upon the earnest effort of our people for the regeneration of a section rich in agricultural, mineral and timber resources, and will gladly hail the day when the South has taken its place in line with the marvelous progress of the North and West.

The fact that we accept pedobaptist houses to preach in, no more lays us under obligations to seat their pastors in our convention, than a masonic lodge room, would bind us to seat the master, or the acceptance of a Jewish Synagogue would bind us to seat the rabbi, or the acceptance of an opium house would bind us to seat the manager, or the acceptance of railroad accommodations binds us to seat railroad men in our convention, and make them members by courtesy. A vote of thanks in all such cases, is the proper thing. Baptist Record.

Al! then, "in all such cases?" Christian pastors of "pedo-baptist" houses, stand upon the same footing with masters of masonic lodges, rabbis, opium house managers and railroad men. Only that and nothing more. No wonder, therefore, some of them take such liberties with our "houses" and our "courtesy" about "a vote of thanks" is returned. In one instance a Baptist preacher, by "courtesy," entered a Methodist pulpit with our Discipline in hand, and spent an hour in ranting over his heresies. Another case, after using our "house" for a week or more conducting a protracted meeting, they ate together the Lord's Supper with our pastor and congregation as spectators, and the officiating minister was ill-bred enough to say that there was as much religious propriety in drinking buttermilk as sacramental wine from the hands of a pedo-baptist minister. But then we are "aliens" and must not venture a word of dissent or protest, or somebody will cry "persecution!" and say we are "making war on the truth." The Record further says: "To our mind, when we seat aliens in our Baptist meetings, we stultify ourselves." An easy operation to be sure, but not very complimentary to his brethren of broader views. If the presence of "aliens" will increase the generation of—the stultified—they ought to keep away in all good conscience. But the convention didn't think so, and we respect its better, wiser and broader judgment.

Bro. Mellen sends us this inspiring note from Natchez. We rejoice in their prosperity:

Since I last wrote you the membership at Wesley Chapel and the Jefferson Street Church has increased in numbers and in zeal. Bro. Black got some new ideas at Monticello, which he is using for the good of himself and the church. His prayer meetings are of unusual interest and spiritual profit. The week of prayer was duly observed, the congregations alternating between the two churches. God's presence was felt. Our prayers are being answered. At both churches we have men and women who pray devoutly as well as in private. Faithful attendance is numerous. The attendance on class meetings is improving. The pastors have neither all the praying nor all the talking to do, and there are willing hands and hearts to work, and the work of the Lord is prospering in Natchez.

An esteemed and distinguished brother thus cheers the editor:

You are making a charming paper good sense, independence, originality and personality in it, just as all public journals should have. God bless you.

—The Shapira manuscript lurks out to be a fraud.

—Dr. Ditzler is lecturing and preaching in Texas.

—Rev. Dr. Ahrens has returned from Texas and, we are glad to hear, in improved health.

—Prof. J. P. Marshall, of Virginia, has been elected principal of the Black Hawk High School.

—Rev. G. W. Horn has been elected at Colorado Springs, Col., and reports his health as improving.

—Rev. W. E. Ballard, of Port Clinton, has been elected principal of the Lexington High School, North Mississippi Conference.

—The Texas Advocate, of last week, reports 1,493 conversions at 1,091 accessions—the most inspiring news of this revival year.

—The corner-stone of Marvin College at Clinton, Ky., was laid August 25. Dr. Fitzgerald delivered an address on the occasion.

—Dr. Walker's address at Cross Springs, on "Methodist Theology," will be published in tract form in our Publishing House at Nashville.

—Dr. Morgan Callaway, President of Paine Institute, has recently visited St. Louis and preached with much acceptability at Marvin Camp Ground.

—The First Presbyterian Church in this city, Dr. B. M. Palmer pastored, has 690 communicants, and paid \$1,000 for benevolent purposes \$5 per member.

—At this writing (Monday) we are sorry to say that Rev. A. Gouey, pastor of Louisiana Avenue Church, in this city, is quite sick. We hope for his speedy recovery.

—Rev. E. F. Edgar, of Liberty, Miss., brings cheerful tidings of his work. He said: "The Lord visiting us in great power and glory. Souls are being converted and added to the church daily."

—Rev. A. J. Foster reports sale of Camp Meeting and Columbus District Conference as resulting in conversions. At South Union Camp Meeting, on the Chester Circuit, there were 60 conversions.

—We will publish next week a beautiful tribute to Mrs. Sallie Rice, a daughter of Rev. Dr. Rice, of the pen of Bishop McTear. It will be remembered by many in Louisiana and Alabama.

—The Rev. Robert Newton Young and Rev. Dr. Moulton, of the Wesleyan Conference in England, have been appointed fraternal delegates to the General Conference of the Methodist Episcopal Church which meets next May.

—Rev. T. Y. Ramsey, Jr., at upon the preceding elder of the North Mississippi Conference, send him a list of appointments, each charge including their estimate. It will facilitate his work as conference statistical secretary.

—Bishop Asbury's Bible, owned and used by him during the years of his life, is in the possession of Mrs. F. A. Morris, of St. Louis, widow of the late Rev. Dr. F. A. Morris, a son of Bishop Morris. It is a valuable Methodist relic.

—The tide of summer travel has set to the Northwest. Prof. Dr. McAnally writing to the St. Louis Advocate says he reached St. Louis recently on Saturday and had to go to four hotels before finding a place to rest his head.

—Rev. J. T. Moody, of the North Mississippi Conference, writing from Collierville, Tenn., under date August 31, says: "We have just closed our meeting at New Salem after protracting eight days, resulting in 18 conversions and 20 accessions."

—The first Wesleyan hymn book was printed in Charleston, S. C., 1827, while Mr. Wesley was at Savannah, Ga. The Book Concern urges its reprint by our churches, as, perhaps, a pardonable pride the Wesleyan hymnology was born in Southern city.

—Bishop Bowman contributed the Central Advocate a very graphic and interesting letter on Switzerland, and in it expresses surprise that the grave of Cal. in can not with exaltity be pointed out. He says a few of the distinctive features of Calvinism remain.

—The Baltimore American, 110 years old August 20, and celebrated the day by publishing a simile of its first number dated August 20, 1773. The largest advertisement in it is signed by George Washington and dated at Mount Vernon in Virginia.

—The two Methodist Churches, North and South of the San Francisco district, under the lead of two presiding elders, Dr. H. H. and Bro. F. M. Featherston, had a union camp meeting in Agricultural Park, near San Jose, recently. There were about forty conversions, the church getting seven.















## PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.  
New Orleans, Monday, Sept. 3, 1883.  
Our rates should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

## SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Nov.
Low ordinary	12 1/2	12 1/2
Medium	13 1/2	13 1/2
Good ordinary	14 1/2	14 1/2
Low middling	15 1/2	15 1/2
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## NEWS OF THE WEEK.

## DOMESTIC.

NEW YORK, August 28.—At about 10 o'clock this afternoon, a fire broke out in the neighborhood of the foot of Fourteenth street and North River, near the foot of the Hudson river. The fire was caused by the explosion of a boiler, and the fire spread rapidly, consuming the building and the boats in the river. The fire was extinguished by the fire department, and the damage was estimated at \$100,000.

There were over 100 passengers on board the steamer when she left the foot of Harrison street for Haverstraw, and some of these were killed in the explosion. The fire spread rapidly, consuming the building and the boats in the river. The fire was extinguished by the fire department, and the damage was estimated at \$100,000.

MANFIELD, August 28.—The motion for a change of venue in the Jenkins case was overruled this morning. The case was then continued until Thursday next. Mr. and Mrs. Butler and their two sons and two daughters arrived this morning. They were summoned as witnesses by both sides. The proceedings of the court create much interest here.

WASHINGTON, August 30.—The city office was today supplied with the first installment of new postal notes. They are printed in yellow ink and bound in books of 500, with a tab that are to be filled up with brief statements of the amounts of detached notes and other particulars. Eighty thousand books have been sent to the various money-order offices of the country.

MANFIELD, August 30.—The case of the State vs. Ben Jenkins, et al., was continued this morning. The trial will take place in January next. There was quite a number of witnesses in behalf of the defendant's absence. The accused seemed cheerful, and his friends are confident of an acquittal at the next term of the court.

OCEAN GROVE, N. J., August 30.—The 14th annual camp meeting closed with 6000 present. The services consisted of the baptism of infants and the administration of communion to 2000 persons by 100 ministers. In the middle of the communion services 100 children, converted at the children's meeting, advanced up the centre aisle and received communion. The service was concluded with a march around Jerusalem, in which the great audience, led by the ministers, marched twice around the auditorium, after which general handshaking followed. The president of the association reported 45 backsliders reclaimed; 327 converted, and 202 sanctified. In addition 3000 had publicly expressed themselves as spiritually quickened by the meeting.

BUFFALO, N. Y., August 31.—Two assisted pauper Irish emigrants were sent back to Canada to-day. They stated that 700 others came over in the ship, and that all their expenses were paid by the British Government. The plan is to ship them to Canada, and from there to the States, at different points. A large number have been sent back from this country recently.

PENSAOLA, Sept. 2.—There were no new cases of fever, but one died at the navy yard to-day. The death was that of a child.

DODGE CITY, Kan., Sept. 2.—For the first time since there was a Dodge City we had a Sabbath. All business houses, saloons, dance-halls, and gambling-halls were closed to-day, showing some regard for the Sabbath. There is universal rejoicing over this, and it is felt that all the measures of reform as contemplated by the City Council will be carried out. Many gamblers and bad characters are leaving the city.

PENSAOLA, Sept. 3.—Tonight's reports give one case at the navy yard and one at the dock. Dr. Bosso, when the fever was raging at Pensacola, appeared with a specific and obtained certificates from hundreds of intelligent people of his marvelous cures. When the fever appeared at the yard, Bosso went there, and the people on the naval reservation gave him certificates of more cures. Now he is dead. He is well known in the Gulf States. Pensacola is healthy.

## FOREIGN.

LONDON, August 29.—A free library, given to the town of Dunfermline, Scotland, by Andrew Carnegie, of New York, was opened to-day by Lord Rosebery, who spoke in praise of the generosity of Carnegie.

The London Missionary Society denies the statement that Mr. Shaw, the English missionary, intends to press a claim for indemnity against France for the loss of his property in Madagascar and for false imprisonment.

SIENGOHAI, August 29.—There is great activity in the arsenals here. It is rumored Lebung Chang will return to Shanghai. Two thousand troops have been sent to Canton. Torpedoes and ammunition are being prepared for that place.

St. Johns, N. F., August 31.—From arrivals the past 24 hours from the Grand Banks intelligence of alarming disasters to the fishing fleet has been received. The most reliable and definite news comes from the Gloucester schooner Washington. She was anchored about 20 miles southeast of Virginia and narrowly escaped the fury of the storm and ran for land. While coming in she passed through a vast amount of wreckage, indicating the destructive work of the gale. For 30 miles of the schooner's course wreckage was encountered on every side. Many dories were seen bottom up, and oars, fishboards and other material in large quantities were passed from time to time. Estimates based upon the best information at present obtainable put the loss of life at from 60 to 80, while the damage to the fleet is incalculable. At the time the gale sprung up there were, it is assumed, 2000 dories away at their yaws.

PARIS, August 31.—The treaty of peace between France and Annam was signed on the part of the latter country by Huiphema, who represents the peace party, because Vietnam, who succeeded King Tu-due, fled with the army at the approach of the French. No soldiers were found at Hu when the French reached there, with the exception of the palace guards.

BATAVIA, August 31.—The captain of a steamer which was in the Strait of Sunda during the recent volcanic eruptions, reports that when he fell on the deck of his vessel to a depth of eighteen inches. He passed numbers of floating pumice stones seven feet in length. It is estimated 10,000 persons lost their lives at Tjiringur. The total number killed by the eruptions and tidal waves was 20,000.

ALEXANDRIA, Sept. 1.—The official report shows there have been 27,318 deaths from cholera in Egypt since the outbreak of the epidemic. There have been 140 deaths among the British troops stationed in Egypt. There were 12 deaths from cholera here yesterday. The death rate among the British troops in Egypt has fallen to 6 per cent.

PESTH, Austria, Sept. 1.—The military suppressed several attempts at rioting against the Jews in Zala and many rioters were arrested. There has been a renewal of the riots in the Zagarin district. Bands of peasants are parading, singing the songs of 1848 and proclaiming communal sentiments.

BERLIN, Sept. 2.—As the train from Berlin was passing Sieglitz to-day it ran into a crowd of people who intended to take the return train to Berlin and were passing forward to enter the carriages on the wrong side. A number of people were killed, and the wounded is estimated at 40.

PARIS, Sept. 3.—The remains of Chambord were conveyed from Frohador to Wolkersdorf Sunday morning, and sent from there to Goritz the same evening. All the inhabitants of Frohador accompanied the procession from the chateau to the depot.

GORITZ, Sept. 3.—The refusal of the Orleans princes to attend the obsequies of Chambord created considerable sensation. Over 5000 Frenchmen are here, and groups are forming to prepare resolutions upon the death of the count. Several royalist notables declare they will return to Paris forthwith, and some have already started. It is thought probable the legislation may lead to some onward demonstration. It is stated that a large Legation meeting will be held to examine the political situation and prepare a manifesto in favor of Count De Paris.

## Books and Periodicals.

CAMBRIDGE SERMONS. By Alexander McKenney, D. D. Boston: D. Lothrop & Co. Price, \$1.50.

This is a volume of unusual excellence. It is quite suggestive. Many of the sermons are really gems of fresh thought and true eloquence. The author is thoroughly evangelical and his book will be found a strength and help to Christians. We do most highly commend the sermons to our readers. We may at times make extracts for our columns.

The Magazine of Art, for September, has been received—indeed warmly welcomed. It is the queen of all art publications. The illustrations are not only superb, but the contributions are from the polished pens of skillful specialists. These numbers bound will make a most attractive volume. We preserve them all with care, and they are greatly enjoyed in our household. The frontispiece in this number, "At the Golden Gate," is from a picture by Val Prinsep. Dorchester House, with six engravings. Later Gothic Glass in England. Raphael at Urbino. Irish Lace, and The Ferry on the Ford, are among the popular articles in this number. Yearly subscription, \$3.50; single numbers, thirty-five cents. Cassell & Co., 739 and 741 Broadway, New York.

The Homiletic Magazine, for August, is a superb number. We always carefully read and file this excellent monthly. None excels it in ability and variety. The sermon in this number is by Dr. Horatio Bushman "The Church's Present and Future." The department of Practical Homiletics contains some papers of rare excellence. We notice the name of the great Wesleyan theologian, Dr. W. B. Pope, as a regular contributor. His article on "The Church and its Hope" is scholarly, orthodox and suggestive. Send for complimentary copies to the publisher, A. D. F. Randolph & Co., 900 Broadway, New York.

## MISCELLANEOUS.

## New Life

is given by using BROWN'S IRON BITTERS. In the Winter it strengthens and warms the system; in the Spring it enriches the blood and conquers disease; in the Summer it gives tone to the nerves and digestive organs; in the Fall it enables the system to stand the shock of sudden changes.

In no way can disease be so surely prevented as by keeping the system in perfect condition. BROWN'S IRON BITTERS ensures perfect health through the changing seasons, it disarms the danger from impure water and miasmatic air, and it prevents Consumption, Kidney and Liver Disease, &c.

H. S. Berlin, Esq., of the well-known firm of H. S. Berlin & Co., Attorneys, Le Droit Building, Washington, D. C., writes, Dec. 5th, 1881:

Gentlemen: I take pleasure in stating that I have used BROWN'S IRON BITTERS for malaria and nervous troubles, caused by overwork, with excellent results.

Beware of imitations. Ask for BROWN'S IRON BITTERS, and insist on having it. Don't be imposed on with something recommended as "just as good." The genuine is made only by the Brown Chemical Co. Baltimore, Md.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

GREENSBORO DIST.—FOURTH ROUND.  
Greensboro station, Sept. 1, 9  
Newbern circuit, at Newbern, 6, 9  
Greene circuit, at Sardis, 10, 13  
Carroll circuit, at Carroll, 10, 13  
Cuba circuit, at York, 10, 13  
Belmont circuit, at Belmont, 13, 14  
Gadsden circuit, at Gadsden, 13, 14  
Gainesville circuit, at Gainesville, 13, 14  
Choctaw circuit, at Choctaw, 13, 14  
Forsyth circuit, at Forsyth, 13, 14  
Greensboro circuit, at Greensboro, 13, 14  
I earnestly request the stewards of these several churches to bear themselves for a full attendance with their pastors. Let the preachers labor to collect their several assessments in full.  
J. H. HANCOCK, P. M.

## PENSACOLA DIST.—FOURTH ROUND.

Pensacola, at Byrnesville, Sept. 16, 10  
Socorro, at Socorro, 16, 10  
Evergreen, at Evergreen, 16, 10  
Perdido, at Perdido, 16, 10  
Cotton circuit, at Cotton, 16, 10  
Morrisonville, at Morrisonville, 16, 10  
Brewton, at Brewton, 16, 10  
Milton station, 16, 10  
Sopchewitchee, at Sopchewitchee, 16, 10  
Spartanburg, at Spartanburg, 16, 10  
Wrightsville, at Wrightsville, 16, 10  
Pensacola station, 16, 10  
Nottoway, at Nottoway, 16, 10  
Georgetown, at Georgetown, 16, 10  
J. S. FRANK, P. M.

## MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.  
DeSoto, at Andrew Chapel, Sept. 6, 9  
Lauderdale, at Lauderdale, 6, 9  
Meridian circuit, at Meridian, 6, 9  
Enterprise, at Enterprise, 6, 9  
DeKalb, at New Hope, Sept. 13, 14  
J. A. OGDREY, P. M.

## JACKSON DIST.—FOURTH ROUND.



—The Golden Rule says: "The needle of the compass will not settle until it points toward the pole star; so the soul can find no lasting peace until it turns with full purpose of faith to Christ."



## Christian Advocate.

THURSDAY, SEPTEMBER 13, 1883.

"AS THY DAY SO SHALL THY STRENGTH BE."

BY THOMAS DRIFFIELD.

O God, I leave my prayer,  
That thou wouldst give me strength to bear  
The evil of my lot, its grief and care.

I do not ask for light  
More than thou givest to my sight;  
Be it as thou dost will, or dark or bright.

For light enough to me  
Is given by thy prescient eye,  
And strength enough each day  
Is given to walk upon that way.

And bear the burden thou dost lay,  
Thou Lord, hast done thy part,  
Most bounteous Giver that thou art,  
I will do mine henceforth with stout heart.

—Church Union.

## Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEEFER.

Third Quarter—Lesson XII.

SUNDAY, SEPTEMBER 16, 1883.—1 SAMUEL 1, 21-28.

GOLDEN TEXT.—"I have lent him to the Lord; as long as he liveth shall he be lent to the Lord."—1 Samuel 1, 28.

## A PRAYING MOTHER.

The life-history of Samuel begins much like that of other great leaders of Israel. No uninspired historian would have begun the history of this man, so famous in the annals of his country, at a point before his birth, the darkest in the family history. The history begins with the very circumstances which gave rise to his being born—a child of promise, like Isaac. The home in which he first opened his eyes was a scene of most unbecoming domestic desecration. It was at a time when every one did what seemed right in his own eyes. His father was a Levite, and, though of this order, and a good man for those times, practiced polygamy. The account of the family broils between the two wives and the vain attempts of Elkanah to pacify them is brought out with singular exactness. We would draw a veil over this part of the picture, but the mind that guided the pen of the historian left nothing untold. We have depicted the agony of the childless wife as she writhed and fretted under the taunts and cruel insinuations of the more fortunate Peninah. We have a graphic picture of the head of this household endeavoring to maintain the family piety in spite of home troubles and unceasing domestic eruptions.

We see him going up from Ramah to Shiloh, that one place of earth's sanctuary, to offer yearly sacrifice. Like another, his family was divided into two bands. Considering the difficulty of making this pilgrimage with a disinclined family and the notoriously bad character of the two priests who administered unto them in the sanctuary, his regular attendance upon the Divine ordinances was more worthy of notice. He seemed to believe and to have acted on the belief that these ordinances were the means of salvation, not from any virtue in them or in those who administered them, but through the grace of God communicated through them. Now, it was during attendance upon one of these yearly religious festivals that Hannah poured out her grief before the Lord. She prayed and vowed a vow. Here we have an illustration of the intense desire that reigned in the bosom of every Hebrew woman for children, and the burden of their preference was that the child should be a son. That ancient promise fixed the hopes of every Hebrew mother: "The seed of the woman, it shall bruise thy head." Her prayer was more than the cry of one who would be delivered from the shame of barrenness and to be avenged upon her adversary who "sore provoked her." Her moving lips and swollen eyes, as she sat in the sacred place, the picture of disheveled grief, excited the suspicion of the aged priest that she had been drinking too much wine, a hint at the prevalence of vice in those disorderly times. What an awful interruption to her prayer was this misinterpretation of her misery and despair. The mistaken impression was immediately removed by her ingenious answer: "No, my Lord, I am a woman of sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord; thy handmaid is no daughter of Belial; how this must have gone home to this father of two sons whose profligate life entitled them to this very name, for out the abundance of my complaint and grief have I spoken hitherto." Relief already seemed to be dawning on her troubled spirit. The words of Eli, "Go in peace, the Lord will grant thy petition," she regarded as prophecy, and they at once dispelled her sadness and filled her soul with confident hope. The character and services of this expected child made his birth a fit subject of prophecy. Who can fail to be impressed with this record, so minute, of the early influences thrown around a soul in the circumstances of its genesis, for with this answer to Hannah's prayer we start this life. "Thine eyes did see my substance being yet imperfect, and on thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." We are continually reminded by the prenatal providences of this child's life of another's, the son of Mary.

But our lesson, according to the text before us, starts nearly a year after, when the child was in the mother's arms. The father is just about to start again to Shiloh, but this time not

merely to make his customary offerings, but to make good the vow which he has assumed with Hannah. His mother remained at home to wean the child from whom, by the terms of her vow, she must too soon wean her own heart, for he must be loaned to the Lord as long as he liveth. How long did she take to wean him? The mother named him Samuel—heard of God. His whole history illustrates the power of prayer, himself the child of prayer, the triumphs of his whole career as judge and prophet and founder of a monarchy were through prayer.

When the child was weaned, true to her word, she brought him to the temple for the Lord's use. Then awoke her song of thankfulness to God for his goodness to her, as beautiful a tribute of praise as we can find in all the record of worship. Its height of reach has never been surpassed in life of inspired praise; it resembles the song of Mary in a remarkable degree, and there is in it an allusion to the Lord's anointed, showing the far reach of the faith of her rapturous hymn of praise. The scene in the holy place, when the child was presented to the aged Eli, was in its effect upon the old man something wonderful. He worshiped the Lord there. We are prepared to expect great things from one who begins life under such impulses as those which made up the surrounding of his early life. We leave this child in the temple with the aged priest, engaged in some service suited to his tender age, playing upon the cymbals or lighting the lamps, waiting on the Lord, growing on in favor with the Lord and with men. The thought which God expands upon the creation of one soul as brought out in these marvelous descriptions of child-life seems to be more than that expended in the erection of the material universe. In the record, at least, more space is given to raising up of souls than to creation of spheres, as if it were a mightier work.

## Belle Cheney Springs Camp Meeting.

MR. EDITOR: Suitable preparations for a long trip through the country must be made before the time of departure comes. An eye must be had to every supposed want of the journey. The exact things needed, and nothing more, are to be supplied, and to do this time and care must be faithfully employed. In differing preparations to a late hour something is neglected which cannot well be dispensed with, a fact not discovered until it is too late to supply the immediate demand, and, perhaps, when extreme necessity forces itself home to a troubled mind least prepared to bear it. When everything is in readiness anxiety is dismissed, and we sink down into an enjoyable state of self-satisfaction. No such preparations are necessary for the pastor living on a line of railroad. With satchel in hand, he seats himself in a comfortable car, drawn by an engine, which neither grows tired nor pants, as the weary horse, beneath the heat of an August sun.

From Abbeville to Vermillionville was the first stage of my trip to Belle Cheney Springs Camp Meeting. The road has many a winding through a broad expanse of as beautiful a prairie as can be found in the State. Nothing the prairie in every direction are emerald groves; in these dwellings houses are embowered; the natural beauties combined with these form a scene which the artist might well covet to put on canvas. As the plainest roads through this prairie lead to private dwellings or to stores, the traveler is compelled to inquire the route of almost every man he meets. If a Frenchman he will tell you to follow the road most "generally practiced." A knowledge of the direction helps to find the road, however dim and tortuous. The inhabitants are French, and the descendants of the early settlers of the country. They are Catholics, and, from the influence of the priest, can not now be reached with the pure gospel. While a Frenchman may be converted as well as an American, the difficulty lies in getting him to hear the word of truth.

At Vermillionville Bro. Thomas Randle, the pastor of the church there, after a hasty adjustment of his wardrobe, took a seat with me; from five o'clock until night we must travel to Bro. Louis Phillips, distant twelve miles; unexpected delays impeded our progress, so that we were late in reaching there. This brother and wife once lived at Mansfield, in this State, and are known to many of our preachers. Their house has always been a home for the weary itinerant, and, though now in reduced circumstances, we met with a cordial welcome. Next day we pressed on through heat and dust. We took dinner with Capt. Jones Smith, in Bellevue. We spent three-quarters of an hour in Opelousas, a town founded before the beginning of this century, and having a length which must surprise even the oldest inhabitant should he undertake to walk from one end to the other. At this point Eliza Bowman, in 1806, first introduced Methodism into southwest Louisiana. In 1809 James Axtley was preacher in charge, of whom many interesting anecdotes are related. In 1814 Richmond Nolly, who was subsequently frozen to death in Catahoula parish, also opened his mission here. Judge Seth Lewis and his wife were some of the early fruits of the labors of these holy men. Around this center the sacred memories of early Methodism gather more than any other in this whole region of country. That night found us at Dr. David Foster's residence. The third day we passed Chicot,

a little village from which the first circuit I ever traveled in the State derived its name. In this vicinity some of the early camp meetings were held, and here multitudes of souls were converted under the preaching of the giants of those times. Near this place Ezekiel Mixer, one of Nolly's hearers, and whose house was often visited by this devoted minister of Christ, a man full of faith and the Holy Ghost, died, leaving a good testimony behind. We reached the camp ground at sundown, where battle was to be made for the Lord and his kingdom.

This camp ground is located forty miles north of Opelousas, eighteen miles west, or nearly so, from Eola, on the Morgan line of railroad leading to Alexandria. The grounds are owned by Mr. Tishu, who has a hotel of moderate pretensions, with a goodly number of cabins to accommodate those who visit the springs for their health. On one side runs a small stream, with a low bottom, densely shaded with magnolia, beech, oak and other growth. On the other, and the north side, irregular bluffs rise up thirty feet or more in height. On the brow of these bluffs the preacher's hut stands, back from it some sixty feet stands the tabernacle, which will accommodate six hundred or seven hundred hearers, nearly east of this, on a ridge, five large frame tents have been erected, two on one side and three on the other of the road leading to the springs. The camp ground is located between the hotel and the springs, and has all the advantages which the locality and the springs can afford. During the camp meeting the committee have entire control of the grounds, in accordance with a written agreement previously entered into with the owner of the premises. This is a new enterprise of the church, having been inaugurated but three years since. The tenters are enthusiastic over it, and hopeful as to its success. One thing must be well pondered with regard to this locality. As the country around is sparsely settled it will be difficult to keep up a congregation for the length of time the tenters may wish to hold it. This quiet retreat is delightful to a preacher from the prairie country. The cool water, the sylvan shades and pure atmosphere are both healthful and refreshing. These noble men and women deserve the praise and the encouragement of our people everywhere.

Bro. Cooper, preacher in charge, of Opelousas, from Spring Creek, Porter, from Calcasieu, Randle, from Vermillionville, and the writer, from Abbeville, did the preaching and exhorting. The writer opened the meeting with a sermon on Thursday night. I heard good and earnest sermons, which made the people think and pray and seek religion. Thirteen professed religion, ten joined the church, and the church received a fresh baptism. It was not a failure, yet there ought to have been scores of souls brought into the kingdom of God, who went away without hope and without salvation. The writer met many of his friends from Bayou Beuf, Spring Creek and other places, with whom he once held sweet intercourse. After five days' labor we bade our brethren adieu, and turned our faces toward the prairies again, feeling that our faith had been strengthened, that grace had taken deeper root in our hearts, and that our prospects had grown brighter. While our labors blessed the people, we received a blessing ourselves, in the strength of which we may go many days. We found less dust and more mud on our way. We reached Vermillionville Thursday night, at half-past eight o'clock. Next day, at three o'clock, I entered the town which gives name to my circuit.

Ninety miles is a long distance to go to a camp meeting in a private conveyance, yet a pressing invitation and a deep consciousness that I ought to go prompted me to take this trip. Bro. Randle is a delightful traveling companion, and with him the distance seemed to grow shorter, and progress was made more rapidly and with greater satisfaction. Our companionship on the way and labors together at the camp meeting bound us much more closely together than had ever existed before. I parted with him, hoping we shall have another such trip there next year.

J. F. SICKLOCK.

## Sunday-School Conference, Meridian District.

This meeting was held in connection with the District Conference, on the thirtieth ultimo, as directed by the General Conference. It was well attended, and in its exercises, unto edification. Reports showed a widespread and deepening interest in the bounds of the district upon this sacred and important arm of the church. There has been a large increase recently in the number of teachers and students composing our schools. Many persons are devoting themselves to the work in a full consecration to the holy word. There are sixty-eight schools in the district, all of which are our own literature alone, with one single exception; this school has a mix ure. In the classes there are many adult persons, heads of families, diligently studying the Scriptures. There are twenty-two hundred students in these Methodist schools in the district.

I am glad to note that there are a goodly number of Baptist and Presbyterian schools in successful operation, and I suppose it is safe to say that the Presbyterian, Baptist and Methodist Churches are teaching at least three thousand persons in such institutions, each denomination using its own liter-

ature, and all the pure word of God. This estimate is for the counties of Natchitoches, Lauderdale, Clark, Wayne, Green and Jasper, which are in the bounds of the Meridian district. What an interesting field this is for Christian work—a field well worthy the attention of every good citizen, and surely of every professor of religion.

A large number of the students in our schools have been converted and added to the church by their assumption of their obligations through faith in Christ. I am happy to state that at this date there are extensive revivals in progress on the different charges, which will result in hundreds of accessions to the church in the bounds of this district this year. Material interests are generally fair, and in some charges finances are well up.

Our dear brother, J. C. Williams, is a great sufferer from a broken leg. Bro. T. Y. Armstrong takes his place on the Meridian circuit for the present. The brethren of the district are cheerful, earnest and well at their work, and generally successful in advancing all church affairs.

I never had a more cordial and efficient support by ministers and people in my efforts to magnify my office as presiding elder than I am having on this district. There are, however, some few in our bounds who oppose the office and work of presiding elders, and yet strangely and inconsistently, as I think, remain in our church; and this course seems to be allowed. For the time being I am yet feeble, as compared to my usual strength; am able to attend my quarterly meetings and preach three sermons per week. I have wished to rest a week or two, but have seen no chance for that. This is my first letter to the ADVOCATE this year, and I find it running to greater length than I expected. We are doing well for the paper, and hope to secure a large list of subscribers this fall.

Respectfully, JAS. A. GODFREY.

MERIDIAN, MISS., AUG. 28, 1883.

## "The Religious State of the Heathen."

MR. EDITOR: I have read with the profoundest interest the articles of Dr. R. Abbey on the above subject, and the criticisms and questions of Rev. Thomas Cameron, in the beloved ADVOCATE, because of its popular interest in the public mind at this time. The great missionary activity at present has brought the "Religious State of the Heathen" before every thoughtful mind. The first question we ask when appealed to for help in this great enterprise of the church—missions—is: Can the heathen be saved without the gospel? Bro. Cameron seems to take the ground that he can not. Dr. Abbey takes the ground that he can. I would like to take the view of Dr. Abbey; but I am met with many difficulties in this position, and the first in the declaration found in Acts 17, 18: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And Paul says: "For we have before proved both Jews and Gentiles that they are all under sin."—Romans 3, 9. Hence if all are under sin all need the atonement, and there is no other atonement sufficient but that of Jesus Christ, and the efficacy of that atonement is only obtained by or through faith, and "how can they believe in whom they have not heard, and how can they hear without a preacher," this line of thought would certainly exclude all adult heathen. But Paul says for the Gentiles which have not the law do by nature the things contained in the law these having not the law are a law unto themselves. Here is a possibility of salvation. If we rightly apprehend the teaching of the Scriptures it is that the atonement of Christ reaches as far as the fall of Adam, that all children are born in such a condition that they must sin before they can be lost. Thus far I agree with Dr. Abbey, that children and heathen are equal, i. e., heathen children. The death of Christ has purchased life for all, and that life, given to all a conscience—or consciousness of right and wrong—and upon this the Holy Spirit operates, "convincing the world of sin, of righteousness and of a judgment to come." And now, if the heathen were to follow the impressions of the Spirit they would be saved certainly, but human nature in them is the same as in us, and has in it the same spirit of rebellion in all: if in our land so many are sinners, where the gospel is preached and taught and interwoven into all our literature, what must be the chance for the heathen when all his education is in opposition to the teachings of the Spirit. Therefore we conclude that though it is possible for the heathen to be saved in heaven at last, yet it is barely possible and but few that can or will attain to salvation after all. The great question that ought to concern us is not whether the heathen can be saved without the gospel, but whether we can be saved if we fail to send it to them. "Freely ye have received, freely give," says the word; I hope other able pens like Dr. Abbey's and Bro. Cameron's will be used on this great subject; the public mind needs education at this point.

J. HITCHNEY.

BARPER—COL. WILLIAM WILKINS HARPER was born in Sumner county, Va., September 16, 1802. Early in life he emigrated to Tennessee, and settled near Franklin, Williamson county, where he remained some time, and then removed to North Alabama, near Courtland, where young Wilkins was engaged in business with Rev. Turner Sanders, who was a half brother of his father and of fine business capacity, from whose training and example young Harper derived great benefit in the outset of life.

As a business man he was successful. The war injured him much, but still ample means were left to provide for his dependents. He was married, February 7, 1827, to Miss Minerva T. Hirsong, of Virginia. He settled first in Lawrence county, Ala., where he lived until 1838. He then removed to North Louisiana and settled in Caddo parish. He adorned and beautified his home, so, if any attention is paid to the shrubbery, the planting of his own hands—it will find fragrance to another generation. His wife was above all things a model: her price was above rubies. She passed away in 1856, leaving in only daughter—the widow of Col. W. C. Wilkins, the only son of Rev. Dr. William Wilkins, of Mississippi—and four granddaughters. Col. Wilkins fell at Mississippi Ridge while defending the lost cause.

Col. and Mrs. Harper embraced religion at the great camp meeting, Mountain Spring, Lawrence county, Ala., in 1828, where three hundred souls were converted. He was a steward most of his life, and was regarded by itinerants as the place of laymen. I do not claim for my old friend freedom from the weaknesses of poor human nature, but I do say that few equaled him in true balance of character. His religious life was not noisy or spasmodic, but uniform. At all times he acted from principle, doing his duty whether he felt like it or not.

He was one of five brothers—Robert, Herryman, Thomas, Dr. Richard and what Solomon says, "Fruit up children in the way they should go, and from thence." His widowed daughter, Mrs. Wilkins, having married Dr. G. W. Wilkins, a Missourian, the colored wife of the whole family, moved with him to Lawrence county, Mo., in 1874. Twelve months ago, or less, he wrote first, to write to the ADVOCATE and let his friends know that a sinner saved by grace had gone to his reward.

## Obituaries.

MOPIATTE—REV. ARCHIBALD MOPIATTE was born in Bladen county, N. C., November 16, 1821, and died at his residence, six miles from Chicot, in St. Landry parish, La., January 13, 1883, aged sixty-two years.

His disease was cataplexy with somnambulism. For many years his experience with it was bitter—the attacks, as he grew older, becoming more frequent and violent until he was brought down to the valley and shadow of death. Not infrequently, in social conversation, he would suddenly fall asleep while being addressed. These sudden interruptions of friendly intercourse, and the apparent indifference to the thoughts expressed by his friends, mortified him very deeply. His exit from earth has placed him beyond these mortifications and afflictions. Death, while it is regarded as a great evil, is an angel of mercy.

He was granted authority to exhort about 1851—perhaps earlier—and, under this sanction of the church, he exercised his gifts and graces until March 19, 1855, when he was licensed to preach by the Jacksonville Quarterly Conference, in the State of Florida, the Rev. William M. Kennedy, being presiding elder at that time, signing the license. He was elected to deacon's orders by the Mississippi Conference, and was ordained by Bishop Paine, December 1, 1857. In 1857 he was recommended by the Spring Creek circuit Quarterly Conference to the Louisiana Conference as a suitable person to be ordained elder; but, as he was not examined before that body on the course of study prescribed by the Bishops, it was deemed best, inasmuch as the requirements of the law had not been complied with in this particular, to withhold the recommendation from the Conference. At one time he was employed as a supply, in part or in whole, on a circuit near Opelousas, and Chicot at another time. Whether he was ever employed in this capacity elsewhere, the writer is not informed. He had a strong mind, a clear judgment and a knowledge of theology much above the ordinary requirements of local preachers. While his language in the delivery of a discourse wanted the polish of a thorough education, yet it was clear and easily comprehended by those who heard him. When deeply interested in his theme he sometimes preached too long, as most preachers do when in a spiritual state of mind. He was zealous for the church, her theology and discipline, and, when ordained, they were committed to faithful hands.

He was converted about the time he joined the church. It was a genuine, not a spurious work. To this change the Spirit of God bore positive testimony. In his own consciousness he enjoyed the strongest assurance that God had not given him the spirit of fear, but of power, and of love, and of a sound mind. His religion was not one of dreams, or visions, or of mental hallucinations, but one of both heart and head. It was deeply laid in principle, in enlightened convictions of duty, and in human accountability. His faith, as might be expected, was of that type which stood the test of disappointment, of losses, of entanglements to evil, and of sore afflictions. It is not a smooth, but a stormy sea which proves the skill and strength of the mariner. No doubt the trial of his faith assuaged himself and his friends of his malady, and of its durability. His exhortation, "Be ye steadfast, unmovable," was not lost sight of or misapplying.

Death came at last to the weary sufferer. It was sudden and not wholly unexpected. In preparing to go hunting he had occasion to walk from the gate to the house. As he was going he began to sing, "Gathering Home," and entered the door with some of the words still ringing on his lips. Being suddenly overcome by his old malady, and in a more serious form than formerly, he asked his wife to help him to the bed, saying, "It will be the last attack." He shouted, "Glory! glory! glory!" and was not, for God took him. His warfare was ended, and the victory won. True piety is rewarded, even in this life; but in heaven greater honor awaits the victor. He has crossed the river and entered the land of promise. He is no longer a sufferer, but a conqueror. He took a view of his life from his high place, and his wife and two daughters were all around him because they shall see his face no more. We complain not at God's providence; but glory in his grace in bringing his saints home to die no more.

J. F. SICKLOCK.

HARPER—COL. WILLIAM WILKINS HARPER was born in Sumner county, Va., September 16, 1802. Early in life he emigrated to Tennessee, and settled near Franklin, Williamson county, where he remained some time, and then removed to North Alabama, near Courtland, where young Wilkins was engaged in business with Rev. Turner Sanders, who was a half brother of his father and of fine business capacity, from whose training and example young Harper derived great benefit in the outset of life.

As a business man he was successful. The war injured him much, but still ample means were left to provide for his dependents. He was married, February 7, 1827, to Miss Minerva T. Hirsong, of Virginia. He settled first in Lawrence county, Ala., where he lived until 1838. He then removed to North Louisiana and settled in Caddo parish. He adorned and beautified his home, so, if any attention is paid to the shrubbery, the planting of his own hands—it will find fragrance to another generation. His wife was above all things a model: her price was above rubies. She passed away in 1856, leaving in only daughter—the widow of Col. W. C. Wilkins, the only son of Rev. Dr. William Wilkins, of Mississippi—and four granddaughters. Col. Wilkins fell at Mississippi Ridge while defending the lost cause.

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Some six months since a plump made his appearance on the back of his right hand, grew and became cancerous, poisoned his blood and carried him to his reward on August 16, 1883. Had he lived one month longer, he would have been eighty-one years of age. He leaves a daughter and five grandchildren to mourn his loss. The writer was closely associated with him for forty years, loved him much and will miss him greatly.

W. R. DOTY.

Nashville Advocate please copy.

KEYES—A beautiful chapter of living and of suffering closed a few days ago when Mrs. SALLIE KEYES died at the parsonage, in Greenville, Ala. She was born October 29, 1837. In her tenth year she assumed the vows of the church; and if all had kept them as she did, then would the church be without spot or blemish, the salt of the earth and the light of the world. Those who used to be students or visitors at Centenary College, La., and subsequently at Lagrange College, Ala., and at Florence, remember, as a lovely vision, the fine-eyed, open-browed brunette child, and then maiden—Sallie, oldest daughter of President Rivers. The flowers that adorned commencement were not more bright and joyous. No music was pleasanter to her ears than the song of these delightful occasions. In July, 1855, she was married to Albert Meniffee. The pride of the college was willingly given away to one of its best and bravest alumni. What a cloudless prospect of long and happy life was before them! In 1862 Capt. Meniffee was killed in the Army of Virginia, under Stonewall Jackson. By the fortunes of war a fine estate was swept away. For sixteen years Sallie remained a widow, comforting her parents, and assisting them in the work of Christian education, and serving the church as only a cultivated and consecrated woman can. As is sometimes seen, the charm of youthfulness was hallowed and heightened by the chastening touch of sorrow. In 1879 she was married again to George L. Keyes, of Montgomery, whose culture and gentle nature enabled him fully to appreciate her own. But the shadow upon her fair life had come to stay; they were only shifted from widowhood to disease. A chronic ailment was developed, with which physicians and surgeons wrestled in vain, and death alone, after four lingering years, brought relief. All the traces were tried; patience was perfected; endurance wrought hope; and hope triumphed over the grave. The sharp ministry of sanctified suffering finished, "she died like an infant going to sleep." With a sadness that makes the heart better we meditate on this mystery of beauty and pain; of selfishness and suffering; of love and sorrow; of promise and disappointment; of suffering and resignation. Providence conspired with death to lift our heavenly Father's own strange and woe, to it a soul of rare natural excellence for the inheritance of the salute in light.

MARTIN—MRS. P. A. E. MARTIN, daughter of Edmund and Edith Hester, was born in Harrison county, Miss., August 24, 1826, and died at her home in Lowndes county, Miss., June 23, 1883, aged fifty-six years, ten months and twenty-six days. She has left her only two children—a daughter and son—and son-in-law, with four brothers older than herself, with many relatives and friends to mourn, but not as those who have no hope.

Sister Martin, having early religious training, grew up in the Methodist Church, of which her parents had long been members, and in which she lived a faithful member till transferred to the church triumphant above. In 1848 or 1849 she was married to Mr. S. N. Martin, in Harrison county, Miss., and located in Biloxi. Her husband being an official member of the church, they sided materially in building up the church in that parish. Her home was the home of the itinerant preachers, they made their monthly visits to that then, benighted village. In 1862 they moved to Jackson county, Miss., and located near Moss Point, where they lived until separated by the death of her husband who, in his last prayer at the family altar, prayed emphatically that they might make an unbroken family in heaven. Long left a widow, she, with her little family—sons, daughter and son-in-law—moved to Lowndes county, Miss., where she lived until removed by death from all earthly ties, to meet her father and sister and husband in the spirit land.

Sister Martin was a plain, modest, unassuming Christian lady, always ready to make any sacrifice for the comfort of others, especially for her own dear children. In her early life she delighted in attending religious meetings, especially camp meetings—often traveling fifty miles on horseback to attend them; but she never attended dances, parties, theaters, or any like places of amusement. In her last hours, though delirious from effect of disease, she would often sing her favorite song, "Work for the night is coming," also the chorals, "Hallelujah! God is love." To the bereaved one I would say: Let us emulate her example that, after the sleep of death, we may all meet in the first resurrection.

J. W. HESTER.

HEDRICK—Died, of congestion, in Floyd, La., August 23, 1883, JOHN CHARLES, second son of William A. and Mollie E. Hedrick, aged six years, nine months and seven days.

As beautiful and fresh as the delicate little sprouting glory his lovely soul sprang into existence, and shedding its fragrance and brightness upon the earth, mourned the sun and best of life had risen to mar its purity and beauty, he took itself again, and upon the wings and to the music of the morning, flew away and now rests in the arms of him who gave, and now rules as a bright star in yonder world to point and direct, and as a link to bind and lead us home and heavenward. The little "flower" will bloom again on resurrection morn.

In sympathy with the above in Sabbath school assembled at the Methodist Church, in Floyd, La., on August 27, 1883, the following preamble and resolutions were adopted:

Resolved, That we praise Almighty God, in his divine and infinite wisdom, to claim from our midst the pure soul of our dear and lovely little comrade and scholar, Johnnie Hedrick; therefore, be it

Resolved, That we bow in humble submission to the will of our heavenly Father, and pray for grace to sustain us in this bereavement.

Resolved, That in death this child has lost a punctual attendant, and one who delighted in his duties and services.

Resolved, That, as teachers and pupils, we should endeavor to imitate his worthy and beautiful example.

Resolved, That we extend our Christian love and sympathies to his bereaved and sorrowing family.

Resolved, That a copy of these resolutions be sent to the parents of the deceased, and a copy to our new ORLEANS CHRISTIAN ADVOCATE, and to the West Carroll Academy for publication.

S. T. JACKSON, Supl.

W. F. HORNBERGER, Sec.



## Christian Advocate.

THURSDAY, SEPTEMBER 13, 1883.

## SCULPTORS OF LIFE.

Chisel in hand stood a sculptor-boy  
With his marble block before him—  
And his face lit up with a smile of joy  
As an angel's dream passed o'er him.

He carved the dream on the shapeless stone  
With many a sharp incision,  
With heaven's own light the sculptor-shone  
He had caught the angel-vision.

Sculptors of life are we as we stand  
With our lives uncarved before us,  
Waiting the hour when at God's command  
Our life-dream passes o'er us,  
If we carved it then on the yielding stone  
With many a sharp incision,  
To heavenly beauty shall be our own  
Our lives that angel-vision.

## Conversion.

BY REV. J. J. BILLINGSLEY.

Can a sinner be converted and not know it? A physician of high standing and a prominent layman in the Methodist Church has this to say about my position that a sinner can not be converted and not know it. In a letter he writes: "I have been reading approvingly your articles on 'Sudden Conversions,' except that it seemed too much like laboring in the full blaze of noon-day sun to demonstrate the obvious fact that the sun does really shine; but some criticisms that have appeared in print evidence that you have not been a work of supererogation." And this is the view of a multitude whose name is legion. To teach that a sinner can really undergo the great change of regeneration by the Holy Ghost and not know it is to teach a doctrine that has no foundation in Scripture, and which is consequently not believed by the masses. A minister said to me the other day: "If you search every man to the very bottom of his heart and get out of him his secret and honest convictions on this subject you will find that almost everybody, without exception, believes that whenever a sinner is actually born of God he knows it." I do not see how a man can believe otherwise. The opposite theory carries absurdity on its face, and the position clearly stated is its own refutation. I am certain it is not Scriptural, and I have never seen a rational defense of the strange notion. Will any one attempt such a defense of this theory in the columns of the Advocate? But what practical use is such religion to a man? What benefit is conversion to me if I may undergo the great change and not know it? And how can the troubled penitent be relieved by any such absurd doctrine as this preached to him? Will it do him any good? Will it relieve his distressed state of mind? Certainly not; he knows it. You can not make a man believe, who is under conviction, that God could ever regenerate his soul without his becoming conscious of it, then and there, and for the simple reason that it is untrue. It is the doctrine of Methodism that conviction must, and always does, precede conversion—that a sinner must repent before he can be regenerated. But what is implied in conviction and repentance? Mr. Watson says, in answer to Dr. Southey, that the "doctrine of human corruption, guilt and danger" are those in which assurance has its root; that is, a man must be conscious of his corruption, guilt and danger before he will be induced to turn from sin and seek a knowledge of God's pardoning love, and no one will deny this. A soul under conviction is more conscious of these three things: 1. Of its corruption; 2. Of its guilt; 3. Of its danger, and to a degree to produce anxiety and fear, greater or less intensified. Well, if this be so, and no one will deny it, how can a man be converted and not know it? And if he can, I repeat the question, of what use will such a conversion be to him? Mr. Wesley taught that a convicted sinner was, from the very nature of the case, in a distressed and unhappy state of mind—to the extent, at least, of making the doctrine of assurance a necessity in order to his relief and comfort of mind. Dr. Southey denied this view of the matter, and denounced it very bitterly. But why? Mr. Watson says because he had "very inadequate views of the guilt and danger of men in their unregenerate state and of the degree of self-condemnation implied in the Scriptural doctrine of repentance." Page 40, reply to Dr. Southey. But what is implied in repentance? On the same page he says: "Repentance implies consideration of our ways, a sense of the displeasure of Almighty God, contrition of heart, and consequently trouble and grief of mind, mixed, however, with a hope inspired by the promise of forgiveness, and which leads to earnest application for the actual pardon of sin." Now, if a man is in this state of mind, and Mr. Watson describes this state as pertaining common to all sinners under conviction, of what use will be his conversion if he knows nothing of it? If he can be converted and not know it, his own conversion will be of no more benefit to him in giving peace and comfort than will the conversion of a sinner across the Atlantic ocean. Not a bit, that is, the conversion of a sinner thousands of miles away, and of whom he knows absolutely nothing, gives him as much relief as does his own conversion, which is positively absurd and ridiculous. Such a notion as this is too crude for even a child to entertain, and, as a matter of fact, children do not believe it. But, if a sinner can

be converted and not know it, it is true beyond all doubt.

New let me say that this is not Methodist doctrine no more than it is that of the Bible. Our standard authors never involved themselves in such illogical absurdities and theological crudities as such an unprovable notion necessarily begets. Nor did they ever endanger and help on the destruction of souls as does the teaching that a sinner may be converted and not know it. An assertion that can be easily proven, and would be, were it not so potent, to even the most ordinary reader.

In Mr. Watson's time there was a theory to the effect that sin was never forgiven until after death, and "that, therefore, this trouble and apprehension of mind can only be assuaged by the hope we may have of a favorable final decision on our case." Another view was sin was often forgiven in this life, "but that this forgiveness of our sins is not in any way made known unto us, so that we are left as to our feelings (precisely the same state as if sin were not forgiven till after death, viz: In grief and trouble of mind, relieved only by hope." Reply to Dr. Southey, page 40. Now, how much does this theory differ from the one that I am combating? They both teach that a man can be pardoned and regenerated, for these are concomitant works and not know anything about it, both theories leaving him. In precisely the same state as to his feelings as if sin were not pardoned till after death, and, I may add, as if he were not pardoned at all. To my mind there is no difference at all in these views. They amount to the same thing, so far as the anxious penitent is concerned, and that is—to nothing at all. He is just as well off without being converted as he is after the work has been wrought within. Of course Mr. Watson was too great a theologian to entertain such an absurdity for a moment even; hence he repudiates these wild notions and says: "The Scriptural view is that when sin is forgiven by the mercy of God through Christ we are by some means assured of it, and peace and satisfaction of mind take the place of anxiety and fear." This was the view of the greatest theologian in the Methodist or any other church. Mr. Watson did not believe in "still born" conversions. He taught that when a man was pardoned he was assured of the fact and rejected the view that a sinner could be regenerated and not know it. The reason of this, his Scriptural view, he thus states himself: "Forgiveness implies a previous danger; and if we have no means of knowing when that danger is escaped, we may ask for peace and comfort, but assuredly we do not perform a reasonable service." Page 50. If, indeed, self-condemnation and the apprehension of danger, as Dr. Southey seems to think, have no foundation, but in the imagination the case is totally altered. Where there is no danger, deliverance is visionary, and the joy it inspires is raving, and not reason; but if a real danger exists, if by various means men are brought under a serious concern to escape it, if it can not be avoided but by an act of grace on the part of Almighty God, we must have some assurance of the performance of that act in our own case, or the guilty gloom will abide upon us." Page 49. Which assurance is given us by the Holy Spirit in the moment of justification. But if it is given to me and dispels my gloom and trouble, am I not conscious of it? And if this be so, how can a man be converted and not know it? The notion is absurd, for if conversion must be preceded by conviction, and conviction involves a sense of guilt and danger, and if conversion relieves the troubled soul, as all our standard authors teach, then how can a sinner be converted and not know it? Mr. Watson's definition of conversion, or regeneration, is as follows, viz: "It is a new birth; that work of the Holy Spirit by which we experience a change of heart."—Watson's Dictionary. Now how in the name of common sense can a sinner experience a change of heart and not know it? That is a peculiar kind of conversion that a troubled sinner experiences and yet knows nothing of it. He experiences it and yet does not experience it. He knows it and yet does not know it. If this is Methodist doctrine, I can but exclaim "from such theological nonsense," good Lord, deliver us.

With respect to Mr. Wesley, I have shown (1.) That he believed conversion to be almost an instantaneous act. (2.) That the witness of the Spirit was given to the sinner in the same moment of his justification, assuring him of his forgiveness and adoption. From these two points of belief we easily infer that he believed the sinner must be conscious of his regeneration whenever that great work took place. Especially when taken in connection with his comments on certain Scripture texts bearing on this subject. Commenting on: "If any man be in Christ Jesus, he is a new creature." He says: "He has new life, new senses, new faculties, new affections, new ideas and conceptions: His whole tenor of action and conversation is new, and he lives as it were in a new world. God, men, the whole creation, heaven and earth, and all therein, appear in a new light, and stand related to him in a new manner, since he was created anew in Christ Jesus."—Notes. And on the text, "Except a man be born again," he says: "Except he experience that great inward change by the Spirit,"—described in the first extract. But I

ask again: Can a man be regenerated according to Mr. Wesley's description of that great work? Can "he experience that great inward change by the Spirit," and yet not know it? Can he experience it, and be placed as it were in a new world, having old things to pass away, and all things becoming new to him, and yet not know it? Does the reader honestly believe that such a great work can take place in the sinner's heart, and yet know nothing of it? And, if so, why do you believe it? A few weeks after Mr. Wesley's conversion he heard a man preach on this very subject: Can a man be regenerated and not know it? Who answered it in the affirmative? Peter Bohler, who had before convinced Mr. Wesley that conversion was almost an instantaneous work and in whose piety and theological soundness Mr. Wesley had most implicit confidence, held that a man could not be converted and yet not know it. Now, after leaving the preacher, try to establish the contrary of this, Mr. Wesley quotes Peter Bohler's position as opposed to it, and in all fairness of interpretation as embodying his own sentiments. He says: "I then recollected what Peter Bohler had often said upon this head, which was to this effect: (1.) When a man has living faith in Christ he is justified; (2.) This is always given in a moment; (3.) And in that moment he has peace with God; (4.) Which he can not have without knowing that he has it; (5.) And, being born of God, he sinneth not; (6.) Which deliverance from sin he can not have without knowing that he has it."—Wesley's Journal. This, taken in connection with the preceding part of this paragraph, establishes, beyond a reasonable doubt, the proposition that Mr. Wesley believed that a sinner could not be converted and yet not know it.

This was certainly the view of Adam Clarke. He says: "He who is thus born of God knows that he is thus born. The Spirit itself, the grand agent in this new birth, beareth witness with his Spirit that he is born of God, for he that believeth hath the witness in himself."—Clarke on John 1:12. And this is the teaching of the whole tenor of Scripture as well as the view of these celebrated divines. Every passage of Scripture that relates to the conversion of sinners, in all the Bible, speaks of the great work as a matter of consciousness, and I here challenge any one to show where the New Testament even intimates that a soul can be regenerated and not know it. If the doctrine is true, there should be found some support for it in the Bible, and doubtless is. But where is such a notion taught? If the reader believes in any such absurd theory, I call on him or anybody else, to point to chapter and verse where such an idea is expressed, if he can not do it, let him abandon the strange theory at once and thus show himself willing to be convinced; and sincere in his search after truth. Bishop Keener, in his ever-renewing sermon on the new birth at the Seneca Camp Meeting, stated and reiterated the fact that there must be a first moment in the conversion of every sinner when he realizes his sins forgiven; and among other startling illustrations used to show the greatness of the change involved in regeneration, said that the difference between the unregenerate and the regenerate state of the sinner, was as great as that between the cold, clammy hand of a dead man, and the warm, dimpled, downy hand of an infant, nor did he overstate the matter either, for Paul himself declared that the difference was as great as that between a dead man and a man resurrected.—Ephesians iii: 1. Now the question is, could a man be resurrected and not know it? If so, then a soul, dead in trespasses and sins, can be raised to a new life in Christ Jesus by the power of the Holy Ghost and not know it? Otherwise the thing is impossible and absurd beyond description.

I think the foregoing sufficient to convince any but the captious reader that a sinner can not be converted and remain in ignorance of it; but on the contrary must both be conscious of it at the time, and remember it all his life afterwards. But, if this be so, then there is very little reason to raise the cry of fanaticism, heresy, danger as Dr. Abney has done. For want of space and capacity to discuss two separate questions at the same time, I have not tried to discuss this last issue, and for an additional reason also. The readers of this Advocate have not even a homeopathic interest in the question as to this writer's fanaticism; but they are interested in the subject and will be to all eternity as to whether a sinner can be converted and not know it, for if this be so, then many of them are yet in their sins, and are without God and without hope in the world. And could we but see the anxiety that this matter gives them at times, we would not be surprised that they should truly exclaim:

"I have a fear of sin, that when I've sinned  
My last farewell, I shall perish on the shore."

I close this article in the language of the noted Paly, who, speaking of conversion, says: "A change so entire, so deep and important as this, I do allow to be conversion, and no one who is in the situation above described can be saved without undergoing it, and he must necessarily both be sensible of it at the time and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man might as easily forget his escape from

shipwreck, whether it was sudden or gradual, if it was effected (and the fruits will prove that) it was a true conversion; and every such person may justly both believe and say to himself that he was converted at a particular assignable time. It may not be necessary to speak of his conversion; but he will always think of it with unbounded thankfulness to the Giver of all grace, the Author of all mercies, spiritual as well as temporal."—Paley's Sermons.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

December 11, 1837: I have had a great variety of religious experience since I last wrote in my diary. I have been much blessed in our meetings generally and have witnessed some few conversions. I hardly know what to say about my present state further than I feel my mind stayed upon God and that I feel fully given up to his service; although I am conscious of much unfaithfulness, yet still I can say that my trust is in the Lord, I look to him alone for my happiness and feel determined by his assisting grace to serve him while I live. There is no other object in my estimation worth living for, let others pursue the vain and empty toys of this delusive world, I look not to them for happiness, I am perfectly aware of their insufficiency to satisfy the desires of our immortal spirit. I hunger and thirst after joys and blessings which the world can neither give nor take away. I would "build my house upon the rock" that when the rains descend and the floods come, and the winds blow and beat upon it it may stand" while the baseless fabric of those who lay up their treasures on earth shall crumble to dust and crush them and their hopes together. Give me religion the love of God in my soul, a lively hope of immortality and eternal life, and I ask nothing else to constitute my happiness; and I thank God I have this in some degree, though not to that extent that I could desire. O Lord, fill my soul with thy love, perfect love to God and all mankind. This is religion, "God is love, and he that dwelleth in love dwelleth in God and God in him." "Perfect love casteth out fear." Here, Lord, "take my heart and seal it for thy courts above." Lord, sanctify me and fill me with all thy fullness. O for the brightness and depths of redeeming love. O Lord, give me all the religion that falls to the lot of man while inhabiting these tabernacles of mortality.

About this time I wrote the following remarks upon revivals of religion, which I think to be correct and scriptural. "Notwithstanding it is in the power of God to revive religion and convert sinners, independent of means and measures; yet we know that this is not according to the economy of grace, and God does not, nor ever did, carry on his work without the direct or indirect co-operation of the church. This is taught us by Jesus, 'Ye are the light of the world, a city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.' And 'ye are the salt of the earth, but if the salt have lost his savor, whither shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men.' Again in his prayer for his disciples, John xvii: 20, 'Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'"

The first great revival of religion, under the gospel dispensation, which was on the day of Pentecost, commenced in a prayer meeting, and at the great revivals recorded in the Old Testament were conducted by human instruments. Gideon arose in the night and overthrew the altar of Baal, and cut down the grove that was by it, which was a direct attack upon the idolatries of the country, and by his hand the Lord delivered Israel out of the hand of the Midianites. Hezekiah removed the high places and brake the images, and cut down the groves, and brake the brazen serpent, that Moses had made, to which the children of Israel did burn incense, and the Lord was with him and prospered him. Josiah, when he came to the throne, found the land covered with idolatry and wickedness, which had been fostered by the example and influence of his wicked predecessors. He immediately commenced repairing the temple, he destroyed the vessels that were made for Baal, burnt the groves and brake down the house of the Sodomites, burnt the chariots of the sun, and of the altars which had been erected in the courts of the Lord's house, he brake in pieces the images, restored the service of the temple and the observance of the law, reading the law to the assembled people himself, and entering into a covenant to walk after the Lord and to keep his commandments and his testimonies with all their heart and soul, and the Lord blessed him, and the Lord blessed his reign. In short there is nothing clearer than that if we would see the pleasure of the Lord prospering among us we must, after the noble example of the pious kings of Judah, put away the idols from among us, we must come out from the world and be separate, we must, as a church, confess our sins, profess love of the world, desire of honor of men, desire to be rich, etc. We must re-erect our secret and family altars, we must return to the simplicity and faithfulness of primitive Christianity, or God will not be our God, consistently bless us. In this way almost everything depends upon those who hold the reins of the church, their example and influence is almost irresistible; if they, like King Josiah, throw their whole influence in opposition to the spirit of the world, make a direct attack upon the idolatries of the church, and prove by their own deeds, that they believe the word of God, then shall we see a flourishing church, and the Lord will again come among us, and we shall no longer lie before our enemies. But if the ministry are disposed to wink at the sins and idolatries of the church, and hold the reins of discipline with unskillful or inefficient hands, we must not be surprised if spiritual desolation and ruin be the consequence.

(To be continued.)

## Our Young People.

"MOTHER'S DEAR COMFORT."

BY MARY D. BRYNE.

The kitchen is clean and cozy,  
And bright with the sunshine gay,  
And "Mother's dear Comfort" for mother's sake  
Is busily working away.  
Paring potatoes, and thinking  
"It's humdrum work to do,"  
But little Miss Comfort is willing and quick,  
And the sunbeams are helping her through.

For mother is sick and is sleeping,  
And baby is quiet at last;  
And father is waiting his dinner noon,  
The minutes are flying so fast.  
Oh, she knows he will kiss her, and love her,  
And call her his "Busy Bee,"  
But mother's pet name is the truest of all,  
For "Mother's dear Comfort" is his.

Central Advocate.

MR. EDITOR: I live twelve miles from any church (except Catholic), consequently do not go often like the other cousins who write in the ADVOCATE. I would like very much for you to print some sermons sometimes. I send you the answers to cousins Emma Burton's and C. P. McCraney's questions. Answer to the former: Joshua was a hundred and ten years old when he died. (Joshua xxiv, 29.) Answer to the latter: Lamentations does not contain the word "God." Where in the Bible is the following verse found? "My skin is black upon me, and my bones are burned with heat."

Please write often, I enclose John. I like your "Jottings," best of all; but the whole paper is excellent. If you print this, I will write again.

Your little friend, LUCIA MOSK.

YOUNGSTOWN, O., Aug. 13, 1883.

P. S.—Inclosed find twenty-four cents in stamps for Miss Halloran's school.

L. M.

MR. EDITOR: I live with my parents on the bank of the Mississippi river, and to watch it in its course reminds me of the life led by a true Christian, who goes on in the duty given him by God, heedless of things around him. I will try to answer the question asked by William Stafford: "Who fell asleep when Paul was preaching and was taken up dead?" The answer is, a young man named Eutychus, and it is found in Acts xx, 9. There is a great deal of small-pox in this neighborhood among the negro people. As this is my first letter, I will close after asking this question: Who was Moses' father-in-law? Your friend,

RICHY YEAGER.

YOUNGSTOWN, O., Miss. Aug. 17, 1883.

## Be Courteous.

BY MARY D. BRYNE.

As Annie Hale sat by her open window, she heard a boyish voice exclaim in petulant tones:

"You! Hat! Why isn't dinner ready? Hurry up, and don't keep a fellow waiting a week."

The voice belonged to the individual of whom she had been thinking with loving pride. She knew how clearly the brown eyes shone; what a bright smile could light up the happy, boyish face; she felt glad to know her favorite cousin was so strong and healthy, and possessed such a quick, fine intellect; she was sure that if God spared his life he would make a true, good man, for Will had given his heart to God, and only the day before she had seen him stand in the little country church, with earnest face, promise before God and men to live a Christian life.

But one serious fault marred the otherwise noble character. Like too many other boys of his own age Will seemed to think politeness at home was a very unnecessary observance. He ordered his mother and sisters to give him this or do that; when dressing he would stand at the top of the stairs and rudely call for any article of dress he might want, and failed to find in his room; at the table he helped himself first, quite forgetful of the wants of others. He threw his hat or gloves anywhere on entering the house, and found great fault if they were not in their appointed place when he wanted them again.

When away from home, Will was very polite, so Annie knew it was not ignorance, but thoughtlessness, and the mistake of a boy, that "sweet small courtesies" had nothing to do with home life.

Cousin Annie knew so well the terrible power of habit, and feared that if Will's eyes were not opened it would be too late; so with a silent, but very earnest prayer for help and wisdom, she resolved to have a talk with him.

An opportunity came that very evening, as Will asked his cousin to ride with him to town after the weekly papers, and Annie gladly accepted.

"What a beautiful night it is," exclaimed Will, as they rode slowly along in the moonlight. "Everything seems brighter to me since yesterday."

"Yesterday was a most precious day to me, dear Will. I can not begin to tell you of all the solemn joy that filled my heart when I saw you publicly professing Christ, and promising to keep his commandments."

"I do hope I shall be strong enough to keep that promise."

"God will give you strength if you ask him. I know you will try, but Will, there is one command you forgot, almost altogether. You must let me speak plainly, dear cousin, for I only do it because I love you, and want to see your Christian character without a flaw."

"I can not imagine what you mean, Annie, for I have so carefully studied my Bible, with Mr. Milton's help, the last few months, to find out and understand Christ's commandments, before I solemnly promised to keep them in that solemn way."

"You will find this one in the third chapter of First Peter, and eighth verse; and it is given in two words—"

"Be courteous."

Will was silent for a moment, and then said:

"Please tell me how I break it."

"You fail to keep it when you order your mother or sisters, or servants, to wait upon you, without a quiet spoken 'please,' when you tease the younger children, and make unnecessary trouble by your own carelessness. It seems to me that Christians should be particularly careful about these little things, for they have so great an influence. I know you want to set a good example to your younger brothers, who all look

up to you, and watch you so closely; and if your example teaches them to be gentlemanly, thoughtful, and kind at home, you will accomplish much good. The truest politeness is a forgetting one's self, and thinking of others' comfort. No matter how gracefully a boy lifts his hat on the street, or proffers to his lady friends polite attention, if he constantly disregards the feelings of mother, sisters, and brothers, he is not a gentleman; he has not learned the meaning of the Bible command, 'Be courteous.' Not one of your young lady friends can appreciate your considerate kindness, as will your mother and sisters. We have Christ's own example to read of his loving thoughtfulness toward his mother, and all these acts of courtesy will help your Christian influence."

"Thank you, Cousin Annie, for your plain speaking. I know I have not been courteous, but I will watch more closely, and pray for help to conquer what I know is wrong."

"So Annie knew that her silent prayer had been answered, and that her words had fallen on good ground.—Southern Advocate.

FIGURE.—Senator Henry Wilson was a self-controlled as well as a self-made man. He left his New Hampshire home early in life, and changed his name, in order to get out from under the baneful shadow of intemperance. He began on the lowest runnel of the social ladder, and climbed up, rung by rung, until he became a political power in the nation.

The first step he took in the ascent placed him on the pledge never to drink intoxicating liquors. The second step made him an industrious laborer, the third a diligent reader.

He was sent to Washington to carry a petition against the admission of Texas into the Union. John Quincy Adams asked him to a dinner party, where he met with some of the great men of the nation. He was asked to drink wine. The temptation to lay aside his temperance principle for a moment, in order not to seem singular, was a strong one. But he resisted it and declined the glass of wine. Mr. Adams commended him for his adherence to his convictions.

After Mr. Wilson was elected to the United States Senate, he gave his friends a dinner at a noted Boston hotel. The table was set with not a wine-glass on it.

"Where are the wine-glasses?" asked several, loud enough to remind their host that some of his guests did not like sitting down to a wineless dinner.

"Gentlemen," said Mr. Wilson, rising and speaking with a great deal of feeling, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit from which I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape, I fled from my early surroundings and changed my name. For what I am, I am indebted, under God, to my temperance vow and to my adherence to it."

"Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming. But wines and liquors can not come on to this table with my consent, because I will not spread in the paths of another the snare from which I have escaped."

Three rounds of cheers showed the brave Senator that men would read the man who has the courage of his convictions.—The Youth's Companion.

WHAT LITTLE ARTIE DID.—Little Artie and his brother, Theo, of them, and dear little fellows they were, all brave and self-reliant, and brought up by their parents in the right way.

As these children lived some distance from town, it was often found necessary to leave them at home when father and mother attended meeting; especially was this the case in cold weather. Through the summer months the children were often taken along, to their great delight. And as their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing—at such times—the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath-day these children were left at home, with many cautions to be careful; yet hardly had the parents left ere the wood-work near the stove pipe was discovered to be on fire, and out of the children's reach; but, with wonderful activity and energy, the eldest climbed up on the table and put out the flames.

When the father and mother returned, they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall, and got upon that."

"And did you help brother, Jimmy?" to the next.

"Yes, sir; I brought him a pail of water and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well, papa," said Artie, "you see I was too small to help put out the fire, and so I just stood by and holler'd 'Amen.' Kind Words.

Children, you are household sinners; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or "Will this please papa?" There is something inside of you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they will talk about it and thank God for their little household sinners.

A small boy in South Carolina raises canary birds, and gives the proceeds of their sale to the Board of Foreign Missions. In three years this enterprising and benevolent young person has thus gathered and given about a hundred dollars.

—Christ stooped for all, but averted for none.



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HUNNICUTT.

THURSDAY, SEPTEMBER 13, 1883.

An English divine, in describing the characteristics of Dr. Phillips Brooks as a preacher, says his is "the Nathan-into-David style." That is a shining virtue in the pulpit. It indicates truly and aptly the power of early Methodist preaching. These early heroes had neither time nor inclination for vague generalities and metaphysical foggyisms, but dealt chiefly in direct appeal and irresistible exhortation. In every sermon they gave the powers of darkness "a broadside of sinatic thunder."

At the session of the Petersburg District Conference, so Dr. Edwards reports, measures were adopted for projecting a system of colportage for the circulation of our Methodist literature. That is a good movement, and is worthy of all emulation. Our people only need to know more thoroughly the theology, polity and history of Methodism to keep ever fresh the pentecostal spirit in which it was born. In the line of the above inquiry made on this subject in the church conference, as the book of Discipline indicates.

On District Conference and other occasions it is not uncommon for pastors to boast of the size of their congregations. They tell with evident, eminent satisfaction of the large attendance upon the preaching and prayer meeting services. It is well to have the people frequent the sanctuary in large numbers, but we never appreciate pastoral boast. A preacher's drawing power is not the true measurement of strength and efficiency. He may get the crowd, but win few souls. We must have results, spiritual and ecclesiastical.

## Criticizing the Clergy.

The following, from the Texas Advocate, is terse and timely. We need often to be reminded of that wise rule in our Discipline against speaking evil of ministers. Our itinerant system, which necessitates frequent pastoral changes, furnishes opportunity for comparisons that are apt to be odious and evil. The manner, methods, appearance, ability, character, etc., of the present pastor are compared with his predecessors, and to the inevitable disparagement of one or the other. All this, in the presence of children, is poisonous to true Christian culture. Prayer for a pastor, is better than criticism.

But ministers themselves are not guiltless in this matter. They are not infrequently justly chargeable with discounting a co-laborer. Each measures every other preacher by those virtues in which he excels. Sermons are appreciated as they approach his own homiletical methods. Pastoral efficiency is exalted as it conforms to his own plans and zeal. No doubt many a true man has been shorn of influence and handicapped in his work by the discouragements and disparagements of a comrade he thought his sympathizing and appreciative friend. Therefore while we recall our good disciplinary rule, and exhort the people on this subject, let each physician take a heroic, alaphatic dose of his own medicine.

We knew a man years ago who was an active member of the church, but had formed the habit of criticizing the preacher in the presence of his household. No doubt many of his criticisms were just, for preachers are not infallible; but our brother, by long practice, had acquired the art of including out all the preacher's foibles, and portraying them in the most unfavorable lights. Any defect in manner, style or matter, or any infirmity of temper or indiscretion in conduct, was promptly observed and then brought out on exhibition in the family circle. The Sunday dinner was very often the scene for these displays of the preacher's shortcomings. The brother, no doubt, thought that he was demonstrating his high estimate of ministerial character by pointing out the deficiencies of those he encountered. His influence on his family was disastrous. It destroyed in his sons their respect for the ministerial calling. Failing to distinguish between Christianity and the earthly vessels in which it was contained, they learned to deride the faith of their father because of the foibles of its representatives; and became skeptical and irreligious, to the surprise and sorrow of their parents. How many are driven from the church by this cause?

According to the American Newspaper Catalogue of Edwin Allen & Bro., Cincinnati, Ohio, just published, containing over 800 pages, the total number of newspapers and magazines published in the United States and Canada is 13,186; (showing an increase over last year of 1,024). Total in the United States, 12,179; Canada, 1,007. Published as follows: Dailies, 1,237; tri-weeklies, 71; semi-weeklies, 161; weeklies, 935; bi-weeklies, 24; semi-monthlies, 237; monthlies, 1,324; bi-monthlies, 12.

## Editorial Correspondence.

This writing is from the goodly city of Louisville, just now the great center of attraction for the South. In response to generous and urgent invitation, we accompanied hither the editorial excursionists from Mississippi, leaving Jackson on the night of the fifth instant, and arriving in this city yesterday morning, the seventh. Every arrangement had been made by the Illinois Central and Louisville and Nashville railroads for the comfort and accommodation of the large party, numbering something over an hundred. The excursion was carefully planned by Col. J. L. Power, of the Jackson Clarion, who had not failed to arrange the minutest details of the trip. At a meeting held this morning, in the parlors of the Galt House, we acknowledged our indebtedness to him in appropriate resolutions. We had a happy company, about half of whom were ladies. Nothing inured the pleasure of the journey, and so far as our expenses were concerned we might have almost come as the seventy were sent forth by our Lord "without scrip or purse." The railroads furnished free transportation, and the eating houses kindly tendered reduced rates. Editors and accompanying ladies all seemed to have good appetites, which may or may not have been sharpened by the consideration of hotel generosity.

On our arrival in Louisville we were met at the depot by Col. C. P. Aimore, the General Passenger Agent of the Louisville and Nashville, and tendered the further use of his road to any point the party might designate. He is a very prince of railroad magnates, and, withal, an humble, experimental Christian and loyal Methodist. He is a member of the church of which Bro. J. C. Morris was pastor before his recent transfer to Denver. He wanted to lay an embargo on this editor for pulpit service to-morrow, but we insisted on the privilege of rest and cultivating the grace of hearing. The regular preaching of three sermons on Sunday and writing from five to eight columns a week for the Advocate ought to be sufficient apology for one day's rest.

We are stopping at the Galt House, one of the most magnificent of American hotels, where special accommodations are tendered the wandering Mississippians of "the art preservative." At one o'clock yesterday, in the Exposition Music Hall, a welcome was extended the visiting press associations. They are here in large numbers from five States—Alabama, Illinois, Indiana, Michigan and Mississippi. The address was delivered by the distinguished journalist, the Hon. Henry Waterson. He is a man of striking appearance, though by no means handsome, and is indubious one eye. There is an intense expression in his eye and brow, that indicate great decision and power of concentration. He deservedly ranks among the ablest men in American political journalism. His address was responded to on behalf of the visiting editors by Mr. Jones, of the Chicago Inter-Ocean. Immediately thereafter we repaired to a large pavilion, where an elaborate and elegant lunch was spread by the management of the Exposition. Several hundred sat at meat and drink—specialty the drink. This teetotaler and prohibitionist, and some others of kindred mind, thought it no breach of Kentucky hospitality to refuse the sparkling glass. After lunch there was speech-making—some witty and wise, and some quite otherwise. A sentiment was proposed to each State, and a representative from that State responded. At the call of our party through Col. Morehead, the president of the association, this editor responded for his native Mississippi. The rest of the afternoon was spent in visiting the art gallery—said to be the finest collection of pictures on the continent—and the various departments of the great Exposition. It is certainly a wonderful success, and an honor to the enterprise and liberality of Louisville. One can walk for miles through the immense building and ever see something new. Some of the displays are most brilliant. An hundred things might be mentioned, but space will not allow. So we forbear any recital of details.

Last night there was a grand concert, with choruses by five hundred voices, in the Exposition building. It attracted eager thousands, and those who were so fortunate as to get seats or good standing room had rare entertainment. Some pieces were magnificently rendered, and provoked rounds of appreciative applause. (There is an applause not of that sort.) On our return from the Exposition we visited, by invitation, the Courier-Journal office, examined its many and spacious apartments and departments, and especially watched the running of its immense press. It is a marvelous triumph of

genius. It takes the white paper from a large roll, prints it on both sides at one impression, cuts it, folds it, and throws it in a box at the rate of several thousand an hour. We failed to get the exact number. The composing-room is very large and airy, and admirably arranged. Every man sat at his case and so nimbly handled the type as to command the eager curiosity of our ladies. Altogether we had a most enjoyable day. One pleasure of the Exposition visit was meeting Dr. J. B. Cottrell, one of our pastors in this city. We shall never forget his kind letter of greeting when we were called to preside over the Advocate columns. Our purpose is to hear him preach to-morrow. Dr. Morrison, we learn, is absent from the city. A German Conference of the Northern Methodists is in session here, with Bishop Bowman as president. We will spend Monday in Cincinnati, make a flying trip to Niagara Falls, and return by the Erlanger line the last of next week.

## The Century on "the Temperance Outlook."

The current number of the Century Magazine has an editorial article on this subject, which, it occurs to us, rather lowers the key of that popular periodical on the temperance question. Its former distinguished editor, Dr. J. G. Holland, was a zealous advocate of temperance, and wrote some startling letters from abroad on the drunkenness of wine-drinking countries. We have quoted his words often, and to purpose. The present editor, however, trains with the moderationists, and, while opposing intemperance, reads the advocates of reform a homily of doubtful counsel. He states accurately and alarmingly the direful evils of drunkenness, and candidly admits that no question is of greater importance than its proper treatment. Fearing that his utterances would sound unorthodox, he says: "It is easy and natural to count such a fault-finder as an enemy to the truth, as an ally of the special foe, as seeking adroitly to weaken the progress of reform." We do not question the Century's motive, nor would we charge him with "seeking adroitly" to arrest reform, but we do say that his doctrines will have that effect wherever accepted and practiced.

The Century's objections to the present methods of temperance advocates are two—first, legislation as opposed to constitutional prohibition, and, second, moderation instead of total abstinence. These objections we will consider in their order.

Our author does not deny or oppose the principle of prohibition. That is admitted and approved. He only objects to its becoming a part of the constitution, and for the following reasons: 1. It is unnecessary. 2. It is not proper to burden the constitution with specific applications of principles. 3. A reaction will come and degrade the principle of prohibition. On each and all of those points we take issue, and make positive denial. He says: "A law enacted by the Legislature would be just as efficacious." The efficacy of a constitutional provision over an ordinary statute is that it guards against the third objection—reactionary legislation. All statutes, only so far as they are protected by the fundamental law, are at the mercy of legislative caprice. Nothing is more common than for one Legislature to revise and repeal the acts of a former. Strange and contradictory measures mark the legislative history of a very few years in every State. Indeed, it is difficult for the ordinary citizen to keep up with statutory changes, and know what really is the law. To arrest this excessive and often immature legislation many States have wisely resorted to biennial sessions of the law-making bodies. Therefore, what the Century objects to, and fears, in a constitutional amendment, is the very thing most surely and securely guarded against. Reactions against statutes are common—against constitutions, very rare. The Legislature has no power over it. The people only can alter or repeal, and that by a two-thirds registered vote at the ballot-box. In face of such well-known facts, the Century's pretensions statesmanship degenerates into the merest puerility.

The other objection, that it is improper to burden constitutions with specific applications of principles, is a very ancient and respectable platitude. But until all State constitutions are amended and remade, that line of argument is the idliest pastime. Where is instrument, ever framed, that is not obnoxious to that objection?

The other criticism of the temperance movement is that it "makes no discrimination between things that differ." On this point the editor waxes eloquent. He contends for wine, like a man pleading for the imperiled life of his dearest friend. He kindles into a warmth not unlike

that which comes from the sparkling glass or "foaming mug." Hear him:

Men will not believe that a glass of wine at the dinner table and a glass of whisky at the bar are the same thing any more than they will believe that a cup of coffee at the dinner table and a whiff of opium at Ab-Ching's are the same thing. Men will not believe that a glass of wine is the beginning of drunkenness, although they have heard it asserted ad nauseam all their lives.

He is here vigorously assailing a man of straw. No one ever contended that they were the same or alike poisonous and destructive. But it is asserted, and the sad facts of history sustain the assertion, that wine-drinking produces whisky-drinking, and that moderate drinking leads to drunkenness. This is the fatal mistake that such "sensible people" and "splendid soldiers for temperance" as the Century have always made. Their doubtful advocacy is a real hindrance to thorough reform. But that old battle has been so often fought, we wonder that in this latter half of the nineteenth century a supposed wide-awake editor of an enterprising, popular magazine should prove to be a social and moral Rip Van Winkle. The warning of the sacred Scriptures is: "Look, not upon the wine when it is red. At the last it biteh like a serpent, and stingeth like an adder." By these words we will stand, and will "cry aloud" against the snare of moderation and the delusive sparkle of the wine-glass. We can not toy with a serpent without peril. Instead of encouraging the young to make the Century's discrimination, we ought to encourage them to flee every practice that may lead to possible ruin. Far more than open enemies, the great reform has to fear the half-hearted friends who persistently take a place in our ranks and aspire to championship.

## Luther's Four Hundredth Anniversary.

On the tenth of November next the four hundredth anniversary of Martin Luther's birth will be celebrated. In Germany the ceremonies will be imposing and impressive, as Emperor William has given the occasion national prominence by royal proclamation. The great Reformer's life-history is being studied with fresh interest. Biographies of him are teeming from enterprising publishing houses, and editions of his works, in attractive style, are being reproduced. So conspicuous has interest already become that a Berlin correspondent of the London Times says: "The first fortnight in November promises to see Martin Luther substituted for Prince Bismarck as the idol of all true patriots." This is well, for to no one man, be he Emperor, premier or general, is Germany so much indebted for greatness and glory as to the humble monk of Wittenberg, who became the brave champion of religious liberty.

We well remember how our young heart was stirred on first reading a biography of Luther. Every chapter was a charm, and every incident seemed the special ordering of a gracious Providence. He was rarely endowed with all the qualities of great religious leadership—profound piety, self-possession, strong will, tireless industry, varied scholarship, intense sympathy, and a courage that never quailed in the presence of danger or duty. Thus equipped, he made full proof of a robe ministry. He inherited from his parents much of his opposition to priestcraft. His father, a stern, honest, sincere, independent man, led a quiet, modest life, and had no fondness for high priestly pretension. Once during a very severe illness the parish priest wished him to leave a legacy to the church, but he replied: "I have many children: I will give what I have to them; they need it more."

Luther entered the ministry not as a trade or vocation, but as a call from God. He had pungent convictions, and many bitter experiences before the light of truth broke in upon his earnest, eager soul. He spiritualized everything. One day, while washing his hands, he said: "Alas! the more I wash them the fouler they grow." It is said that his narrow escape from death by lightning finally determined him to enter the service of the church. He was thrown violently from his horse, and in the moment of supreme danger cried to the mother of the Virgin: "Holy Anne, help me; I will become a monk." That deliverance was interpreted as the call of duty.

The details of his life can not here be reproduced, but they should be carefully studied. On this side the sea the memorials to Luther should be as large and free as in his native Germany. America is much indebted to his courageous Protestantism for her free institutions and marvelous growth. We close this mere reference to the anniversary occasion by quoting the recent words of Mr. James Anthony Froude, the great

English historian, on Luther before the Diet of Worms:

The appearance of Luther before the Diet on this occasion is one of the finest, perhaps it is the very finest, scene in human history. Many a man has encountered death bravely for a cause which he knows to be just, when he is sustained by the sympathy of thousands, of whom he is at the moment the champion and representative. But it is one thing to suffer and another to entangle to suffer and another to single-counter face to face and single-handed, the array of spiritual and temporal authorities which are ruling supreme. Luther's very cause was yet unshaped and undetermined, and the minds of those who had admired and followed him were hanging in suspense for the issue of his trial. High-placed men of noble birth are sustained by pride of blood and ancestry, and the sense that they are equals of those whom they defy. At Worms there was on one side a solitary, low-born peasant monk, and on the other the legate of the dreaded power which had broken the spirit of Kings and Emperors—sustained and personally supported by the Imperial Majesty itself and the assembled princes of Germany, before whom the poor peasant had been taught to tremble as beings of another nature from themselves. Well might George, of Frundsberg, say that no knight among them all had ever faced a peril which could equal this.

## Dr. Haygood and the Negro.

Dr. Haygood's late deliverances at Monticello and Chautauque, and in his "Hagar in the Wilderness" letter, have not pleased the people generally, nor even the Methodists, as far as I can learn. Neither his speech-making nor his dag-waving is after the Southern heart, though they seem to please the Northern well. Many of the secular papers in Georgia are very severe in their criticisms of his utterances; and denounce his sentiments as subversive of the peace and welfare of the country. Dr. Haygood's philanthropy seems to have taken very largely the form of negrophobia. This is but natural, as he is the distributor of a large fund for the education of the negro, and is, I suppose, well paid for his services in that line. He urges the education of the negro that he may be a better qualified voter. Purely secular education, which is the only kind the State has any right to impart, has no tendency to make a man better for any purpose. Ignorance is not the parent of vice, neither is education the parent of virtue. The crimes of the ignorant are apt to be of the grosser and more despicable kind, of which it is easy to convict the unskillful and ill-defended perpetrator, while society condones and justifies, by a thousand technicalities of law, the excuse for the heinous deeds of shrewd criminals of the higher sort. It is a slander of the ignorant poor to say that they are the chief criminals of the land. The crimes of the educated are, to a large extent, undiscovered or unreported or, at any rate, unpunished; but the great day will reveal them.

That education does not make men patriotic voters, we need not go far to prove. Instances are not wanting in the great State of Georgia in which Congressmen, lured for their faithfulness and high qualifications, have been succeeded by men in every way inferior and unworthy, and that, too, not by the ballots of ignorant or negro voters, but by those of the best educated voters in the State. The ignorant may sell their votes, but the educated vote at the dictation of party and for spoils, so that it may be doubted whether one man in a hundred ever votes upon his own judgment. The fact is that if the negro is dangerous as a voter at all it is not because he is ignorant, but because he is of an alien race. The negroes are, for many reasons, less dangerous as citizens than an equal number of any other race not homogeneous with us would be. So long as a large part, and in a few States the majority, of voters are negroes they will constitute a dangerous temptation to politicians to array them against the whites at the polls, and thus provoke strife and bloodshed, to neither of which the negro inclined if left to act for himself. If politicians and pragmatic philanthropists would let the negro alone, there would not be a more inoffensive race of people on earth than they, nor any taking their life in more easily. Where have the strikes, the agrarian riots and communistic mobs of this country arisen? Among the numbers of which Dr. Haygood does not fail to display in his eager appeal for national aid to education are among the still more enlightened blacks? Have they not all originated in the Northern and Eastern States, where the common school has wrought its wonders for a hundred years? The sooner our whole people recognize the truth that education is a personal possession capable of being used for pecuniary or other advantage, and no more to be bestowed as a charity by the government than money or land or other property, the better it will be for all. Let it be known and remembered by all the

world that the Southern States have bestowed millions of money upon the education of the negroes since the late war, giving them an equal share with the whites in all common school privileges in every Southern State. Still, in the estimation of some, we have done almost nothing for the education of the negro.

When Dr. Haygood addresses the Southern Methodist Church on this his favorite theme he finds in the colored Methodists, set off into a separate church by them, an afflicted "Hagar in the Wilderness," to whom, he says, the Southern Methodist Church gave not only words of encouragement, but certain "promises," which he more than intimates they have falsified. It is unfortunate for such a charge and its maker that it is not more specific. What did the Southern Church, through its General Conference, "promise?" Anything but kind words and wishes, and help in general? Did they "promise" money? If so, how much? Does not every Methodist know that our Southern Church wants money to build a University in China, to complete the Wesleyan Female College buildings at Macon, Ga., to repair and endow Centenary College of Louisiana, and to assist more than a score of other institutions, all dear to our hearts? The money for all these purposes has been wanting and asked for, I will not say promised, though many resolutions of Conferences have not been wanting, for years past, yet nobody has accused us of not having an earnest desire to raise this money, nor has anybody invited us to get out of the way and let others build the colleges. Yet when Faine Institute, at Augusta, Ga., is about to be inaugurated for the benefit of the Colored Methodist Church, if every man of our church does not speedily run his hand into his pocket and draw out one of his last dollars for that institution he is to be regarded as niggardly, and the whole communion of Southern Methodists are accused and hectored, and, in no soft words, urged to "get out of the way" that others more ready may help the negro. I can not but fear that there are a very few among us who would be willing to see the entire Southern Methodist Church "get out" of her inheritance, estate and godly undertaking, that others, thought to be more competent, might do all her work better than she can do it.

It has been argued by some that we owe the negro special help, because they were once our slaves, an argument more sentimental than sound. Was there ever a race on earth under a more improving tutelage than was slavery to the Africans who were subjected to it in these Southern States? When or where was any race ever so much advanced in the same length of time as were the negroes during their enslavement? If slavery was profitable to the whites it was perhaps more so to the blacks. They were fed and clothed, and taught the things most necessary for them to know. They were subjected to such government and discipline as is perhaps best suited to all people in their condition. If they have made any progress since their emancipation it is no doubt due almost solely to the discipline of slavery. Does any one doubt that the negroes, at the time they were freed, were vastly superior to what they would have been had their ancestors and they remained in Africa? Did not the emancipation of the slaves injure the South peculiarly as much as their labor had profited us? This argument of debt had better not be pressed. Injudicious friends are likely to do the negro more harm than all his imagined foes. Nobody is an enemy to the negro, so far as I know. The opportunities of life and liberty are open before him. Let him make the best of them.

W. L. C. H.

From Trenton, La.

Col. Standifer and I went to the Woodley Camp Meeting. Having wheeled over about twenty-seven miles of the way, a squirrel ran briskly across the road a few yards in front of us. Bro. Standifer said that it was considered lucky for a squirrel to cross one's road in traveling, and had the creature been a rabbit instead of a squirrel it would have been a sign of ill luck. We had ridden a short piece further when the iron spring on my side of the buggy broke, and we stopped for investigation and repairs. That particular squirrel must have been an exception to the rule, or else the rule does not hold good during the hot and dusty month of August. "All signs fall in dry weather," it is said, and so did the squirrel sign. Whirling for an axle with which to cut a strong pole out of the woods, we welcomed an old negro on his mule coming up the road. He was persuaded to ride off a quarter of a mile to get us the axle. On the man's return Bro. Standifer soon had a young flickory down and



thinned and long enough to run  
and apt the length of the buggy  
body. Having no rope along I hard-  
ly knew how the strong hickory was  
to be held in position. My brother,  
however, had lived in the country  
many years, and was perfectly  
familiar with the tying and staying  
qualities of hickory withes. He cut  
enough of them for his purpose and  
soon had the young hickory held  
securely by the withes in its proper  
position for supporting the buggy.  
That hickory solution of our trouble  
worked like a charm—lured, the  
farther we traveled and the rougher  
the roads, the greater seemed its  
ability to hold things together. I  
am the firm friend of hickory and  
hickory withes.

Mr. Editor, there is great need for  
hickory in many directions. Dr.  
Mathews, when in New Orleans,  
used to thunder out the crying need  
of hickory backbones for men and  
women. In public and private  
life, among those in positions of  
power and influence, and in the  
homes of the people, in the pulpits  
and pews, in colleges and schools,  
and in all the trades and professions,  
in every State and community,  
everywhere and in everything, there  
is need for more hickory, for in all  
that touches man in his duty to God,  
to other men and to himself there  
seems to be a criminal lack of re-  
straint and wholesome discipline.  
Many a worldly church and many a  
worldly pastor would cease to be a  
church where they live, if they could  
be enlightened with hickory timber  
and lashed into solidity with hickory  
withes after the fashion of Col-  
umbus's buggy. Multitudes of  
church members used to experience  
thorough conversion; not the wil-  
dest sort which is of men, but the  
regeneration of the Holy Ghost, that  
will enable them, hickory like, to be  
uncompromising in their intercourse  
with the world and unyielding  
against all solicitations to sin. Alas,  
that so many weak, compromising,  
unjustified Christians are to be  
found in all our churches. The Holy  
Spirit can change all this and give  
us a strong, uncompromising, hickory-  
like Christianity. Let the prayer  
be made in the stubbornness of  
sinful faith and there will come  
as all a change for the better.  
I feel that Southern Methodism  
is a mighty increase of hickory  
in her pulpits and of hickory  
men and of hickory women in her  
congregations.

The Woodville Camp Ground is  
well situated, and has an ample sup-  
ply of water from the spring. There  
is a fair attendance of people from  
the surrounding country, and the  
camp was owned of God in the  
selection and conversion of souls  
in the reclamation of back-  
sliders. By the way, more hickory  
could lessen the annual crops of  
backsliders to be looked after at all  
camp and protracted meetings.  
The services were under the direc-  
tion of Rev. J. H. Stone, P. G. He  
was assisted by Revs. R. T. Parish,  
M. Johnston, R. S. Collier, a  
Presbyterian brother, and the writer.  
He made many most agreeable  
heals, and were treated in the  
most manner. The Woodville  
Camp Ground has been for years a  
great blessing to the dwellers in Lin-  
coln and the neighboring parishes.  
The Delhi District Conference was  
held in Bastrop last week, beginning  
on Wednesday. The attendance of  
ministers was small. Rev. Robert  
Andie, presiding elder, filled the  
chair. Thorough in his attention to  
business, searching in his questions,  
bold and forcible in his state-  
ments, he presided with easy dignity  
and to the satisfaction of all. The  
Delhi District is certainly on rising  
ground, spiritually and financially,  
and it could scarcely be otherwise  
under the charge of a man who  
teaches with power from on high  
and travels and labors continually  
in the unquenching of himself to the  
glory of God. There was much re-  
ligious interest manifested during  
the meeting, many were brought  
under conviction, some were con-  
firmed and there were seven addi-  
tions to the church. The Sunday  
morning love feast, led by Rev.  
John E. Wynn, was a very precious  
season. Saturday night was set  
aside for church extension. After  
prayer and prayer by Rev. R. S.  
Smith, Rev. William Hart, of Athens,  
Ga., district, made a strong church  
extension address. He was followed  
by the writer and Rev. Robert Run-  
nell, the latter taking the collection  
which amounted in cash and pledges  
to \$125.70. The Advocate, South-  
western Bible Society and the  
Woman's Christian Temperance  
Union received the unanimous en-  
couragement of the Conference. I sup-  
pose that Bro. Guthrie, of the Island,  
who was secretary, has sent, or will  
send, a full account of the proceed-  
ings. Our home was with Cal-  
vin William Boncker and wife, and we  
will never forget their elegant hospi-  
tality.

—The Rev. G. W. Horn, of Mis-  
souri writes a racy letter to the St.  
Louis Advocate from Denver. He  
spent a few days in the home of the  
venerable Rev. Dr. A. A. Morrison.  
Looking over Sister Morrison's  
serap book, which she has carefully  
kept for many years, he found a cer-  
tified letter from Bishop Bascom  
written in 1814, when finishing up a  
year's work on a hard circuit. He  
made this extract: "I have this year  
traveled 3,000 miles and preached to  
400 congregations. From the public  
I have received the sum of \$12 10."

—For thirty years, without show  
or display, Prof. Magruder has been  
training and preparing for college  
and business many of the boys who  
in later years have won honors and  
distinction in life. Although ad-  
vanced in years, his ability as an  
educator and trainer of youth has  
not abated, and the Collegiate Insti-  
tute, of Baton Rouge, under his able  
management, still retains its well-  
earned reputation. Parents and  
guardians need have no fears in  
placing their boys in the hands of  
such an able administrator as Prof.  
Magruder has proven himself to be.  
The twenty-ninth session will begin  
October 3.

—The English Wesleyans have just  
issued their long-looked-for revised  
prayer-book. It is entitled "The  
Book of Public Prayers and Services  
for the Use of the People Called  
Methodists." It contains an order  
of morning prayer, with litany, col-  
lects, epistles and gospels, the psalter,  
the order for the communion, minis-  
tration of baptism to infants and  
adults, the marriage, burial and or-  
dination services, together with a  
form for the use of the covenant ser-  
vice. The London Watchman com-  
mends it, and hopes it will soon dis-  
place the Church of England prayer-  
book, of which it says: "We hope  
that ere long that volume will dis-  
appear from our pulpits and pews. It  
keeps up the delusion in some minds  
that there is an organic connection  
between Methodism and the Estab-  
lishment." That impression was  
made on some Episcopalian delegates,  
and our good friend, Dr. C. K. Mar-  
shall, of Vicksburg, had the courage  
to speak his mind on the subject.

**Publisher's Department.**

No fraudulent advertisements will  
be knowingly allowed in the ADVOCATE.  
If one ever appears it will be by ac-  
cident.

In ordering from those whose ad-  
vertisements appear in our columns please  
state that you have seen the same in the  
ADVOCATE.

P. ARVEN & JAMISON,  
Publishers.

Send such given according to their  
means, and some according to their needs.

It is better to remove than to high  
complexion. (See GERM'S SKIN  
CURE.)

Notice in a Huber's ferry boat: "The  
boats in this column are reserved for ladies. Gentles  
may be required not to open, or touch, the  
ladies' seats."

Physicians prescribe Brown's Iron  
Pill for indigestion, weakness, loss of appetite,  
etc.

Why is coal the most extraordinary  
article known to commerce? Because, when pur-  
chased, instead of going to the buyer, it goes to the  
seller.

KALAMAZOO, MICH., Feb. 2, 1880.

I know Rev. Bitters will bear recom-  
mendation. All who use them can testify to  
the highest commendation and give them credit  
for making every one who prophesies claim for  
them. I have kept them since they were first  
offered to the public. They took high rank from the  
first, and maintained it, and are more called for  
than all others combined. So long as they keep up  
the high quality for purity and usefulness, I  
shall continue to recommend them—something I  
have never before done with any other pre-  
paration.

J. J. BAROCK, M.D.

A certain merchant, in want of a boy,  
lately displayed the following suggestive notice:  
"Who wanted who has fully tested himself and got  
no intellectual."

All poisonous matter is carried off  
from the system by Sarsaparilla. \$1.00.

"For 9 years my daughter had epileptic fits,"  
writes J. N. Marshall, of Grand, Mo. "Sarsaparilla  
cured her." At Burlington.

Gen. Lee asked a stranger one day,  
whom he found resting green persimmons, if he did  
not know they were unfit for food. "Yes, and eating  
them for food, instead of food," replied the man. "I  
could eat them to draw my stomach up to its nat-  
ural position."

Enterprising local Agents wanted in  
this town for an article that is sure to sell. Free  
samples and grocers preferred. Address Hamilton  
Food Preservative Co., 72 E. 11th Street, Boston.

A debtor being asked why he went  
into bankruptcy, replied: "Well, my creditors were  
large, my liabilities numerous, and my probability  
of support small, and so I thought I'd do as my  
neighbors do."

Dyspeptic and nervous people, "out  
of sorts," "Peppermint Leaf Tea" will cure.  
Ask for "Peppermint Leaf Tea" at drug stores.

A young lady at an examination in  
grammar was asked why the moon begets her  
daughter. She replied lamely: "Because the  
very singular they don't get married."

VERY LOW RATES.—During the con-  
tinuance of the Southern Exposition, at Louisville,  
Ky., from August 1st, and continuing 100  
days, the Louisville and Nashville Railroad will  
sell Excursion Tickets from any of its stations to  
Louisville at one fare for the round trip. These  
tickets will be on sale every day, from 8 A. M.  
onwards, and will be good to date, allowing ample  
time to visit the Exposition and enjoy every day in  
the South, and return only to the destination at Phila-  
delphia.

A Georgia preacher said: "I once  
loved a cart and ox to some day to go to a camp-  
meeting. They said a number of corn to the shaft so  
it would be a few inches ahead of the animal's  
nose. He came near running himself to death try-  
ing to get it. Brother, the devil keeps a dollar  
just ahead, and many of you are killing yourselves  
trying to get it."

M. E. B.—They all say so that have  
tried them: "Champion Monitor" cooking stoves—  
Most Ever Bakers.

If you need anything in the rustic  
style apply at the mammoth middle house of P.  
Werlein, 135 Canal and Marion streets, New Or-  
leans, where satisfaction is guaranteed. Mr. Wer-  
lein will ship you a piano or organ at what  
place you name, on thirty days trial, to be  
returned at that time, freight both ways at his ex-  
pense unless you approve of his selection. Prices:  
Pianos, from \$100 to \$500; organs, \$20 to \$150.

W. C. Shepard has refrigerators,  
ice boxes and freezers at the lowest cash price.

TO SUBSCRIBERS.—All new sub-  
scribers sending two dollars in full in cash are  
entitled to one year's subscription to the American  
Farmer, free, and old subscribers receiving will  
receive a copy of Kendall's Treatise on the Horse  
free.

Send twenty-five cents in stamps for  
one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for  
the ADVOCATE.

We have a few more copies of the  
Mississippi Minutes left. Please send fifteen cents  
in stamps.

Notice to subscribers who order their  
address changed. Please give full address of last  
Postoffice, otherwise change cannot be made.

To those of our subscribers, not con-  
venient to a money order office, we would say,  
please inform us by postal card whether to continue the  
ADVOCATE or not.

We would again call the attention of  
subscribers and agents that, in making remittances,  
to make them payable to the NEW ORLEANS CHRI-  
STIAN ADVOCATE please keep this in remembrance.

THE GREAT JACKSON ROUTE.—Is the  
favorite to all summer resorts. It has been rebuilt  
with steel rails; has adopted the standard gauge  
with a well ballasted track, and increased speed.  
They offer the advantages of fast time, through cars,  
easy connections, and accommodating officers.

**Business Notices.**

**QUERU'S COD-LIVER OIL JELLY.**

Approved by the Academy of Medicine of New  
York for coughs, colds, bronchitis and pulmonary  
consumption, scurvy and general debility. The  
most mild, ideal and nutritious form of Cod Liver  
Oil can be used, and with more benefit secured  
than by any other preparation. It is the only  
preparation that is a single teaspoonful of the jelly  
contains double the quantity of pure Cod Liver  
Oil as the most delicate stomach will not reject it. For-  
sale by all druggists, and R. H. TRUXEN, New York.

**CONSUMPTION CURED.**

An old physician, residing in a remote locality,  
had placed in his hands by a friend, a bottle of  
this medicine, and he was cured of a long and  
dangerous illness. He writes: "I have been  
suffering from consumption for many years, and  
have tried every remedy, but have not been cured.  
I have now been cured of my illness, and I am  
able to do my usual work. I am now a healthy  
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# Christian Advocate.

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## SUNDAY NIGHT

BY FRANCES HILLY HAYES.

Red him, oh, Father! Thou didst send him forth  
With great and glorious messages of love,  
But thy ambassador is weary now,  
Worn with the weight of his high mission;  
We care for him, as thou hast cared for us,  
We love him, as thou hast loved us;  
We long to see him, as thou hast longed to see us;  
We long to hear him, as thou hast longed to hear us;  
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## Letter from China.

MR. EDITOR: The Methodist missionaries at Tientsin made several attempts to open stations in the country, but with little success. The Lord opened the way for them to carry the gospel to the people far in the interior.

In the early part of 1866 an old man, bending under the weight of years, came to the chapel at Tientsin. His manner was such as to attract the attention of the missionaries, and they inquired as to his name and home and why he came to Tientsin. He stated that his home was in the province of Shantung, about one hundred and fifty miles distant, that he was the chief man of the village, and that he had come to search for saving truth. Being an old man, and knowing that he must soon die, and pass away from earth, he longed for some one who could give him instruction as to what is beyond this life. While in this state of mind he was taken sick and dreamed twice that the end of life had come to him. He stated that after death he was conducted by a guide to a large and beautiful place where he saw a magnificent mansion, which was guarded and protected by a large number of beings who possessed great beauty and seemed to be of surpassing purity and loveliness. Looking through the open door of this mansion he could see that it was filled with the same kind of beautiful and lovely beings, and they were all worshipping One who sat upon a throne, whose glory surpassed the brightness of the sun. He was anxious to enter and join them in their worship, and when he made the attempt to enter he was prevented by one of the keepers of the gate, who reminded him that all who went in had provided themselves with an offering, and as he had not provided himself with such attire, he was not allowed to enter. When he heard this he was greatly distressed, but was comforted when told that he could return to earth, and there he would be taught by some persons what he must do to secure this great blessing. Having had this dream on two occasions, he felt great concern as to its meaning. He went to some Roman Catholics in the neighborhood, asking for a statement of the doctrines they professed. He was pleased with what little they told him, and he was more determined than ever to become a Christian; but he remembered that purity was set forth in his dream as one of the requisites of admission to the beautiful palace he had seen in his dream, and from careful observation he saw that the lives of these Roman Catholics were far from being pure. He determined to visit Tientsin, where he

hoped to get the information he so longed for and earnestly sought.

On arriving at Tientsin he inquired for the Roman Catholic Church, and was directed to a Protestant Methodist Church. He went at once to the church, where he found the missionary preaching the gospel, and, taking his position as a learner, he listened with wonder to the spiritual truths expounded. Day by day, as he listened, his heart was filled with great joy. He now felt that the treasure he had so long sought was within his grasp, and each day, as he listened to the preaching of God's word, his joy increased. After being some time in Tientsin receiving instruction he returned to his home, taking with him the New Testament and a number of Christian books, with a promise to return very soon. A few months passed and he fulfilled his promise, and this time he asked for a preacher to be sent to preach the gospel to his people. He promised to find a room for the preacher, and another in which he could preach the gospel. The books he had taken had been read by himself and his friends, and had done great good. They had received more light, and now they all believed the book they had read to be the word of God. The missionaries determined to send a native Christian, not a preacher, but a very earnest Christian man, for they felt they could not very well send their preacher, Bro. Hu. When he reached the village the old man met him and would not allow him to go to an inn, but took him directly to his own house. Before he could get any refreshment the house was crowded with people to welcome him and to ask explanations concerning the books they had received. He remained among them some two weeks, holding daily meetings with the people. Many came every morning and evening to join him in devotional exercises. Every Sabbath large numbers of persons ceased from their work to unite in praise and prayer, and in the study of God's word.

They were exceedingly kind to the Christian man who came to teach them, and would take him by force to partake of their hospitality, and when returning to his home they came in great numbers to express their regret at his leaving. They filled his cart with eatables and begged him to plead with the missionaries to send some one to give them regular instruction. They sent a letter by him to the missionaries, imploring them to send some one to preach to them the gospel, and they again offered to find a suitable house for a church. It was thought best to send Bro. Hu at once, but he being their only native preacher, they could not just then spare him, but two Bible colporteurs were sent to spend a few weeks among them. After their return Bro. Hu was sent to work among them. After he had been among them for some months, and hearing of his success, Bro. Hall determined to go and see for himself. On Saturday night before reaching the town where Bro. Hu was preaching, Bro. Hall put up at a village and sent a young man on to see the native preacher and bring him word again. After the services of the Sabbath day Bro. Hu returned with the young man to where Bro. Hall was.

Bro. Hall, writing of this meeting, says: "When Bro. Hu came in he was quivering with emotion, and as he held my hands, he exclaimed: 'Ah, teacher, the works of God are wonderful, exceedingly wonderful! The grace of God is great, preeminent, great!' His spirit and manner, his looks and his voice were radiant with the rich fragrance of a rich heavenly anointing. He had much to tell me, and during his narrative he was often affected to tears, and at the same time giving praise to God."

Bro. Hu's wife was with him. On their arrival they were received with most hearty welcome, and when it was known that they would remain among them, all classes manifested the greatest joy and vied with each other in their efforts to make them comfortable. The news of Bro. Hu's arrival among them circulated far and wide, and there was an immediate increase of attendance on the public services, and the numbers became so great as to compel them to hold their meetings in the open air. Many of them walked eight miles to hear the gospel. Bro. Hu said when he saw them coming in such numbers, and heard of the distance some of them had traveled, he was overwhelmed with astonishment, a deep sense of unworthiness filled his soul, and he was led to cry out: "Lord, what am I that I should dare to touch a work so Divine in its origin and so heavenly in its tendency."

Bro. Hu had first sought for a baptism of fire upon his own heart, and then, with renewed vows of consecration to God, he applied himself most diligently and with unsparring energy to the improvement of the grand opportunities of usefulness thus providentially placed before him. While thus engaged he said he never felt stronger to do the Lord's work and he never felt more happy. He conducted fifteen services weekly: three on Sabbath, and two on every other day. At intervals he had visited inquirers at their houses and exhorted them all that with purpose of heart they would cleave unto the

Lord. He had gone out into all the villages round about, crying unto the people, "Repent ye, for the kingdom of Heaven is at hand," and wherever he preached many heard him gladly, and visited him at his house that he might "expound unto them the way of God more perfectly." Mrs. Hu was greatly affected when she "saw the grace of God," and was stimulated to work among the women. A large number of women came daily to her room to hear her tell of God's dealings with her and of the love of Jesus, and seeking instruction. When the young man sent by Bro. Hall reached the town where Bro. Hu was, he found him preaching to more than sixty well-dressed men, who were devoutly keeping the Sabbath and listening to the word of God. At the same hour, and but a few yards distant, more than forty women were uniting with Mrs. Hu in offering praise and thanksgiving to him who had redeemed them with his own precious blood—most of whom being wives, mothers, and daughters of believing men. One man was happy in the forgiveness of his sins, and rejoiced that his mother, wife and three children had joined him in believing in the Saviour. An old man, who was a widower, was happy to have his three crown daughters, two sons-in-law and the wife of a grandson to unite with him in the worship of the true God. Bro. Hu said his heart was filled with true heavenly joy as he saw one and another of these new-born souls rejoicing over the conversion of one and another of the family circle. I am,

Yours in the love of Christ,

J. W. LANDRETH,  
SHANGHAI, CHINA, AUG. 1, 1883.

## Are the Heathen Saved?

DEAR DR. KELLEY: A member of another church, who heard your address on missions a few evenings since in our church has been reporting that you said all the heathen would be lost. Some of us did not so understand you. Please give your views through the paper. Your brother in Christ,

What has been attempted on our part is to take the question out of the possible and put it in the actual, so that it shall not be in the heathen he saved without the gospel, but are the heathen saved without the gospel. Next, to remove the question from the shadowy future into the actual present. Salvation is of the present time—is a state of character, not an arbitrary reward, to be conferred as a matter of sovereign prerogative. As a man is, such he is to be. We with all Arminians, freely grant that to every life there is given an opportunity of salvation—to every life the power to reject. It is this choice made and followed which brings salvation. In this respect the heathen and Christian stand on the same platform. If the heathen is to be saved it is by following good, as he knows it. It is not his ignorance, his lack of his superstition, his bestiality of life and thought, but his choice of good, which saves. The question, therefore, is simply: do the heathen, as we know them, choose the lower forms of good known to them, or are they, in their habitual lives, the slaves of passion and ignorance? The facts stand out on the pages of history, and cry to us in startling appeals, from the millions of the present "being filled with all unrighteousness, covetousness, malice, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God." So the apostles saw them; so they are where we come close to them to-day. To them a sense of duty and a law of nature comes as to us; to them the road is narrow and difficult as with us; to them there is no knowledge of the end of the struggle as with us; no clear and distinct recognition of a life beyond the grave. Why attempt to climb the difficult mountain heights when the strongest visions can not penetrate the clouds and thick darkness which enfold the summit? How aspire to climb when there is no assurance but that the climber may perish by the way? But let one come from that summit and tell of the treasures that are abundant there, and of the sure help by the way; then, and not before, is the choice of pilgrimage made. We speak of the masses. We know that in every age, and among all peoples, a few hidden ones are found bravely struggling upward and onward. But ten thousands are now unsaved in heathendom, where in similar populations in Christendom the unsaved are numbered by hundreds. Does not this excess of the lost lie at the door of those who have the light and seek to put it under a bushel, where, if kept, it will unquestionably cease to burn?

The Christian church had as well come at once to the deliberate recognition of the choice of good as the lowest form of salvation for a responsible being. Here is found the apex of human destiny. As the waters along the apexes of mountain ranges, falling a hair-breadth to the east or west, begin their descent in one or the other course to reach either the eastern or western seas so whatever other facts may intervene, whatever of help or hindrance, whatever of darkness or light, the human will must fall on the side of good. The life may be checked and hindered

here, the growth little, the fruits so obscure as only to be visible to the angels who watch the precious unfoldings of the immortal principle; but that beginning must be made, and held by, or salvation is an impossibility here or hereafter, now or in eternity.

God's Spirit is everywhere to aid in this choice. But the Old Testament and the Spirit alike had need of Philip to decide the purpose of the church. The vision by the way and the learning of Paul needed the help of Ananias. Jesus standing on the shores of Macedonia pleaded with the man Paul to come over and help. So everywhere an integral factor in turning the human will to God is a human helper—one who knows God. The honor, the shame, the glory, the tragic responsibility is ours.

## "Gilderoy" and Camp Meetings.

MR. EDITOR: On the first circuit of which I ever had charge I held four camp meetings, and at each we had from forty to sixty conversions. For thirty years I have been in the regular itineracy, and have had camp meetings on every circuit and district I have ever traveled. I have honestly desired to do, as Bro. "Gilderoy" says, "the best things in the best ways," and I give it, as the result of my experience and observation, that there are no circuits where one or more camp meetings would not result in much good to the church and country. I do not disparage at each individual church special services—protracted meetings; but if a protracted service is held at all the churches on a circuit, and camp meeting can also be held, it will bring some souls to Christ which the protracted meetings have not reached.

A camp meeting has many advantages over a protracted meeting. Secular matters are, in a good measure, left at home. The services are more frequent—almost continuous: morning prayer; eight o'clock, short sermon and experience meeting; eleven o'clock, preaching and altar service, and at three and seven o'clock the same. The hot shot of the gospel is poured into the sinner so frequently and earnestly that he is broken down, yields to the Holy Ghost and is saved. I have known many who have been enabled to throw off their convictions in the interim of the services of a protracted meeting powerfully converted under the influences brought to bear on them at a camp meeting. And then at camp meeting you have a greater number of praying, godly men and women to co-operate with the ministry, to direct the penitent, to talk to the unconvinced and backslidden, and to lead in public prayer and exhortation.

I think we do need them in the up country, and where we have good churches, and many of them. And as to the expense of camp meeting, if Bro. "Gilderoy" will inquire minutely into the matter, he will find it is not so very great after all. If every tent holder will furnish his guests with plain, substantial food, and have everything in simple tenting style, the cost will be but little. But they can make it cost much if the tenters vie with each other to see who can furnish the finest table and the most comfortable and luxuries; but I advise that, when such a condition of things is discovered, if it can not be speedily cured, the sooner that camp meeting is given up the better.

As to the young people coming to make it a kind of picnic, etc., I say, let them come. How many thousands have gone to the camp meeting for a frolic, and gone home to lead godly lives and be useful members of the church, and some to be ministers of the gospel. Commence Thursday night; go to work in good earnest; get every Christian to move up and deepen in their spiritual lives; leave your meeting by Saturday night in a good aggressive state; claim the Lord's day for him, and urge every Christian to do their full duty to God and sinners; and then let the thoughtless and gay come; the religious element will dominate, and many who came to mock will remain to pray.

Many other things can be said in favor of camp meetings; but I forbear. Bro. "Gilderoy" is an earnest, faithful man; but I think he has fallen into erroneous notions as to camp meetings.

Amite Circuit, Woodville District, Mississippi Conference.

DEAR ADVOCATE: Your timely visit to us every Thursday morning has been joyfully welcomed. It invariably sheds bright beams of hope and joy in our hearts and sweet peace and contentment in our home. Though it brings to us many messages written by the hand of grief bathed in tears; yet they are always overbalanced by the glad tidings of great joy. Thank God for the glorious news of salvation! the battles fought, the victories won all along the line far and near! Truly, the Lord is good. He has been with us from the beginning of the year, saving the people from sin.

A constant revival spirit is kept aglow, burning as a mighty flame sent down from heaven. The fuel by which this flame is fed is, besides regular preaching, weekly prayer meetings and class meetings with

zealous Christian work. We have some little boys who pray in their own prayer meeting. They pray with the spirit and the understanding also. Some of these boys sometimes speak in class meeting to the glory of God. We have held four protracted services within the last month attended with gracious results. Old and young, parents and children, shouted the praises of God together. The power of God was felt by all. There has been a great number of bright, sound conversions, and the church abundantly blessed and strengthened. Fifty-seven have been added to the church during the year up to date. One instance deserves special notice, i. e., a service held at Home Chitto Chapel, on this work, without the preacher. We were sick and failed to get there. A large congregation met, from day to day, for several days, singing, praying and exhorting, and the result was a glorious feast of rejoicing with eighteen accessions to the church. Thank God for such courage and zeal to hold the fort when the leader is disabled.

Our young exhorters, Bros. Anders and Roberts, are entitled to great credit, who conducted the services assisted by praying, working men and women. The good work is still going on. We are now in the midst of a "boom."

Sickness and death prevail over our entire country. Hot days and cold nights render one a little indisposed. Crops are a failure with but few exceptions. Cotton especially is very short. We have had no cyclones, but many other disasters, such as hail, drought and worms. We are pleasantly situated in liberty in the midst of a kind and unpretentious people. Our steward prince resides here also. Conference will soon be on us. We hope not to be "found wanting." Pray for us.

Yours,

E. C. RIDGE.

SEPTEMBER 10, 1883.

## Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KREMER.

Third Quarter—Lesson XIII.

SUNDAY, SEPTEMBER 23, 1883.—(SAMUEL.)

GOLDEN TEXT.—"I will be a Father to the fatherless, and a Father to the widow."—1 Samuel ii. 6.

SCRIPTURE.—1 Samuel ii. 1-10.

## THE CHILD SAMUEL.

We have a lapse of seven years or more since our last lesson. These intervening years were employed by the consecrated child in such ministries about the house of God as his maturing powers were adapted to perform.

The only relief to the sombre surroundings of the temple life of Samuel's childhood were the yearly visits of his mother, who brought with her not only the "little coat" which she had woven and stitched with tender solicitude for her first-born, but also many words of encouragement to constant faithfulness to all his sacred duties. By these visits from his faithful parents he was enabled to maintain favor with God and men more than through the fostering care of the reverent and aged Eli. The holy influences of these yearly visits from home kept him pure through all the years of his oppressible childhood, notwithstanding his eyes daily beheld the shameful profanation of Eli's wicked sons, and the weakness of the aged priest, who restrained them not. In those days, when the degeneracy of the nation had outbraded its horrid features into the sacred precincts of the temple, when the word of the Lord was rare and there was no open vision, not a single prophet, publicly credited, with whom the secret of the Lord was known to dwell, and to whom we could go in times of doubt and great emergencies, how precious the visits of this praying mother, into whose attentive ear Samuel might tell all that he saw and felt. How all the happenings of his calling were mentioned over, and how the mother warned, advised and encouraged. Under such influences was this child when Jehovah revealed himself.

Tradition tells us he was twelve years old when God called him. The time, place and circumstances of this child's first interview with the Lord are given in graphic detail. Early in the morning, before dawn, when the old in the lamp of God-blessed sleep, Samuel was awakened out of sleep by a call—"Samuel." The child took it to be the voice of Eli, the blind and aged priest, whose apartment was hard by his own. He left his bunk and hastened to answer the call. He ran to Eli. Here on a pile of straw he lay, and Eli said he had not called, and told Samuel to go back and lie down. The old priest may have thought Samuel had been dreaming. But Samuel had hardly gone to sleep when he heard his name called again. He immediately arose and answered again to Eli, to hear the same denial. Again he returned to his bed to sleep, and again was aroused by his name being called. He answered Eli, and insisted that he had called him. Then Eli concluded that it must be the Lord speaking to Samuel, and had a message to impart to him. So he instructed Samuel to return to his place and lie down, and, should he hear again the call, to answer: "Speak, Lord; for thy servant heareth." Sure enough the call was heard again—Samuel! Samuel!—and

Samuel answered as taught by Eli. We can only imagine the reverential attention of this child as he listened to the words of this mysterious speaker. No doubt that Samuel was awake when this call was heard. He had been disturbed three times by the loud and distinct call of his name, and this was the fourth interruption of his slumber. It is not at all likely that even a child would go to sleep expecting a call from God. The thought of his presence and of what he would wish to communicate would awaken every faculty of body and soul with a tremor of expectation. So it was with Samuel as he lay awake in his bed. The solemn silence of the sanctuary was broken by distinct footsteps approaching. They seemed to come from the holy place, where the ark of God was, and toward his apartment. In a moment words were heard. The account of this vision must have been furnished by Samuel, and the record is: "The Lord came and stood and called as at other times." It was the voice of his footsteps walking in the garden that first innocent parents heard when first they were made aware of the Lord's presence. So, too, God appeared to the child. The burden of the message which the Lord gave to Samuel was an extraordinary pronouncement of the judgments impending over Eli's house. Samuel heard it attentively, and hid this piece of bad news in his heart; but Eli drew this painful secret from the truthful child, and when the full force of the accumulated and overwhelming judgments denounced against his own person, his sons, his descendants, his altar and his nation they were heard in meek and unassuming submission, and he bowed his head and exclaimed: "It is the Lord; let him do what seemeth him good." In personal character, Eli seemed to have been a good man, but his relative conduct was flagrantly bad. To his duties outside of himself he was fervent and, though his misfortunes claim our sympathy, it is impossible to approve or defend the weak and unfaithful course which, in the retributive justice of God, brought such adversities upon him. Just here we find an explanation of that frequent moral phenomenon—a wicked child growing up out the home of religious parents, whose personal goodness was patent to all who knew them. The secret of the falling away of the children might be accurately traced to some sin of the parent, not in sphere of personal piety, but in their relative conduct toward their children. The character of Samuel from this time was established as a prophet. The Lord held up and carried out all his words, and let none of them fall to the ground.

## Good Words.

There is but one true, red and right life for rational beings, only one life worth living, and worth living in this world or in any other life, and that is the life of Christ. And that is the eternal life which was before all worlds, and will be after all are passed away, and that is neither more nor less than a good life, a life of good thoughts, good words, good deeds—the life of Christ and of God.—Kingley.

All science, properly so called, grasps with the intellect the raw material of truth and subjects it to the forces and laws of thought. It is truly and properly a blossom and fruit of faith, nor can it ever attain to its utmost and permanent development except upon the soil of religion.—J. H. McVane.

To live with the invisible, and in it, to make our dull, common life, and the pictorial show that doth encompass it, the image of the character of God, the picture of his work in us and on the world—this is forever one of the noblest exercises of Christian faith.—Brooks.

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of it which you can not measure. It is like the sea into whose bosom you can look a little way, but its depths are unfathomable.—McCheyne.

The whole question is not whether sin tempts or not, but whether it reigns or not.—Brownlow North.

Men seldom improve when they have no other models than themselves to copy after.—Goldsmith.



## Christian Advocate.

THURSDAY, SEPTEMBER 20, 1883.

## THOUGHTS.

BY MISS M. RUTHERFORD.

Our life flows on like a lifeless stream,  
In the glad morning of our early years;  
And golden pillars in the sunrise gleam,  
But they dissolve in tears.

The same blue dome is arch'd above our head,  
Where the shining lamps of heaven do glow,  
But fall in gloom, amid the flowers, on tread,  
For there are graves below.

How firm and yet how beautifully fair  
The green earth smiling once before us lay,  
But how we gaze on some strange woe,  
That soon must pass away.

And though time's rolling wheels we can not fear,  
Nor see his corners speeding swiftly by,  
Yet our faint gaze, but a withered tear,  
Within our wake doth lie.

Slow-footed do the days go past, but sure,  
Like candles, o'er the desert sands that wind,  
Leaving our treasure to a distant land,  
While we are left behind.

And moments are the sands that flitter slow,  
Forever falling through time's magic glass,  
Their tiny atoms flitting forth the years,  
And yet how swift they pass.

But neither days nor years shall measure out  
Heavenly joy that far distant shore,  
To which our feet are ever speeding fast,  
To tread earth's paths no more.

— Portsmouth Journal.

## Are the Heathen Saved With or Without the Gospel?

MR. EDITOR: Several of your correspondents have dissented from the view taken by Dr. Abbey, in his article on "The Religious State of the Heathen," where he affirms that "salvation can be obtained without a particular knowledge of the name of God or of Christ." This I conceive is a serious question, and worthy of very careful consideration. In the main, I agree most heartily with the doctor. The idea that, by very far, the larger part of the human race have been totally without salvation, no matter where the difficulty, unless chiefly the fault of each individual, involves the divine administration in a difficulty hard to be accepted by any one, much less a Christian. Some seem to think that to say the heathen are all certainly lost unless we send them the gospel is to offer a strong incentive to missionary effort, whereas, to reflecting, well-balanced minds, the effect is quite the reverse. It presents a proposition so hostile to reason and justice, and I must say at variance with Scripture, as to prevent anything like hearty acceptance or endorsement.

But the question is: Are they, those who are obedient, saved without the gospel or by and with it? Now, here I think there is an error with the doctor and all others on this grave question. He seems to admit, though he does not directly affirm, that they may be saved without it. This is about equivalent to saying they are saved without salvation, or, more expressly, without the power that brings salvation. For is it not written, "If the gospel is the power of God unto salvation to every one that believeth?" And surely it is the only power that secures this end. The gospel is not the medium through which truth is conveyed, but the truth itself. It is the great fact that Jesus Christ saves sinners, and no matter how this fact is made actual or true to each or any individual, such presentation, such application is the gospel. Unless this great truth or fact becomes personal or subjective there is no salvation when it does become so, no matter how, when or where such person or persons have received the gospel. I conceive the whole world, and possibly the universe, have not only been held under trillime, but enjoined to publish, declare and make effective this greatest of all truths. God saves the world through Christ, and surely, to some degree at least, it is being done.

Then, is there any necessity for making this admission even by inference? Is it not "darkening counsel without knowledge?" Is there proof, clear and unquestionable, that the heathen, any of them, are totally destitute of the gospel? I know I am answered that they have not the "written word," nor a human ministry, and are ignorant of many, yes, nearly all, of the facts taught by both. Yet I ask: Is it clear there is no gospel in the absence of these instrumentalities? Is there no word but the "written word"? Are there no preachers but men? I know these, the Bible and a living or human ministry, are the most efficient, and certainly essential to complete success, but is the gospel a total failure without them? If there is a total absence of gospel light anywhere how can Christ be "the true light which lighteth every man that cometh into the world?" Or how can he be the "bread which cometh down from heaven and giveth life unto the world?" How can "the manifestation of the Spirit be given to every man that profiteth withal?" Let him answer who can. In confirmation of this Paul declares (Colossians, i, 23), the gospel "was preached to every creature under heaven." But doubtless we are referred, as a proof-text against our position, to that oft-repeated Scripture: "How can they believe on him of whom they have not heard?" Yet, when fully considered, there is not only nothing against our position here, but the clearest demonstration I know of the universal promulgation of the gospel. The apostle, after detailing the successive steps of salvation, commencing at the last and proceeding up to the first, concludes by saying: "So then faith cometh by hearing and hearing by the word of God." But lest some should misconceive the limits of

this great plan, and be disposed to excuse themselves or others, he asks: "Have they not heard?" "Yes, verily their sound went into all the earth, and their words unto the ends of the world." It is strange that this latter Scripture should be so often overlooked, standing, as it is, directly connected with the foregoing. It is probable the apostle is here alluding chiefly to the voice of nature, but this only makes the proof the stronger, as from it we would learn that nature itself, in the absence of all other teaching, under the supervision of the Omnipresent Spirit, teaches the great vital truths of God's government. This is exactly what we learn (Romans i, 20): "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." It does not magnify the plan of salvation, nor its author, nor help the missionary cause, to say the heathen are absolutely without the gospel.

JOHN W. HALL.

Orlando, Mississippi.

## Delhi District Conference.

MR. EDITOR: In accordance with previous appointment the seventeenth session of the Delhi District Conference convened at Bastrop, La., on August 29, and closed in the evening of September 1, Rev. Rober Randle, P. E., in the chair. The writer was elected secretary. Compared with past years the attendance was small. We have in the district twelve circuits; hence twelve pastors. Credentials show that fifty-six delegates were elected by the various churches, and that only seven clerical, twelve lay, and two local preachers answered to roll-call at any time during the session.

In the morning of the second day, the regular order of business was taken up; each pastor was closely questioned in reference to his charge. We are pleased to note these facts, that the spiritual condition of our district is improving; that, though there is selling and drinking spirits and liquors and some dancing, the people of our church are becoming convinced of the great evil thereof, and readily yield to the entreaties and counsels of their pastors. Discipline is being enforced as regards these sins. Sunday-schools were not overlooked, and I am proud to say that the reports throughout the district, with few exceptions, are flattering. Our own Sunday-school literature is almost universally used. The district is tolerably well supplied with churches and parsonages; but, as a general thing, they are out of repair. Value of church property, so far as reported, about thirty thousand dollars. (Rev. John T. Sawyer, of Trenton, reports sixteen hundred dollars subscribed, and expects soon to build another church on that work. The Conference collections are meager, but, compared with other years, are not behind. The same may be said of the preachers' pay. Crops are short, particularly cotton. Attendance and attention at Sabbath preaching very good. Family prayer has been urged, and with some good results. Our people are disposed to pay their debts, and though some are giving mortgages, very few are hopelessly in debt. Our people are taking an interest in the education of their children. Some are patronizing our own Centenary and other Methodist schools. Some of our preachers report good class and prayer meetings; others at some localities report signed failures. The following brethren were elected delegates to the Annual Conference to be held at Minden, La.: Dr. A. S. Holmick, W. W. Guthrie, Col. T. C. Standford and J. M. Stafford.

Saturday night was fixed as the time to bring prominently before the people the church extension cause. A large and attentive audience was present. After short speeches made by Rev. William Hart, of Homer district, the president, Rev. John T. Sawyer, and the presiding elder, \$110.25 was with but little trouble collected.

The following resolution speaks for itself: "Resolved, That we regard the ground at, or near, Midway Church, Itchenard parish, La., as a suitable location whereon may be erected a suitable shed and suitable buildings for camp meeting purposes, and that there be held annually on said grounds, at such time as the preacher in charge and the presiding elder may elect, a camp meeting under the endorsement and patronage of this District Conference.

John T. Casen, John S. Handy, Dr. A. S. Holmick, Col. T. C. Standford, Dr. F. M. McCormick, Hon. H. P. Wells, Hon. S. Travis, James A. Leggett and P. W. DeFrance were nominated and confirmed as a suitable board to hold in trust said ground, building and appurtenances for the object specified in the above resolution, and for the use and benefit of the Methodist Episcopal Church, South.

The following resolutions were also unanimously adopted:

Resolved, That we regard the Nashville Christian Advocate, the organ of the Methodist Episcopal Church, South, as a superior paper in editorial ability and general make-up, and that we will endeavor to extend its circulation within our bounds.

Resolved, That we regard the New Orleans Christian Advocate equal to any in the family of Advocates, and ought to have an extended circulation all over this land, and that we will endeavor to place it within each family on our respective charges.

Resolved, That we regard the Sunday-

school literature of our Publishing House, at Nashville, of superior merit, and that this should be used exclusively in all Methodist Sunday-schools.

Resolved, That the subject of temperance should be brought prominently before our people on our respective works, and that the Woman's Christian Temperance Union should be heartily endorsed and encouraged as one of the best means we have for driving the evil of intemperance from our land.

Resolved, That the Southwestern Bible Society, with Rev. James A. Ivy, of the Louisiana Conference, as its agent, has our full sympathy in its efforts to scatter the word of God among the people of our State, and that we will do all in our power to help on this blessed work.

The members of this Conference were cordially received and hospitably entertained by the people of Bastrop. We had good preaching, some six or seven accessions, and on Sunday night some twelve or fifteen penitents were at the altar. Services were announced for Monday.

W. W. GUTHRIE, Sec.

## From the Work.

## CRYSTAL SPRINGS CAMP MEETING.

MR. EDITOR: Perhaps something more should be said of this camp meeting, which began August 16 and closed with the night service, August 22. First of all I will say we had about the best preaching and the poorest singing I ever heard at a camp meeting. Oh! when will we have a revival of the spirit of praise among our people again? There were twenty ministers with us of our own denomination, first and last, including home and local preachers, and several of other denominations. Dr. McFerrin, of Nashville, and Dr. Walker, of New Orleans, added greatly to the interest and spiritual state of the meeting by their able ministrations, as did the editor of this paper. I never attended a camp meeting before where as few were received into the church. But about fifty persons were blessed at the altar, some of whom were reclaimed, others converted. There were some very bright and clear conversions, and profound impressions were made on some who had hitherto been unmoved. It is the conviction of many of the most thoughtful Christians who attended our meeting that while the results seemed meager the actual good accomplished was more than usual on such occasions. Many Christians were made happy in God during the meeting. One Presbyterian lady shouted aloud, and her pastor who was present, said: "She is all the better for that."

We believe the camp meeting tired over a crisis. The gate fee plan, produced some dissatisfaction, but solved the financial problem. Without a collection on Sunday the association and themselves with money to meet all the expenses of the meeting, pay off an old debt of nearly one hundred dollars, and with about ninety dollars in hand with which to begin the much-needed improvements on the grounds. What a relief it was to all present not to have that collection on Sunday, at eleven o'clock. Into it thereof we had a very delightful communion service, conducted by Dr. Walker, after a good sermon from Dr. McFerrin, on the "Witness of the Spirit." The future of our camp meetings is perhaps brighter than ever. The annual address, provided for by the constitution of the association, was delivered on Monday, at eleven o'clock, by Dr. J. B. Walker, of New Orleans. Of this address I need not write, as it is to be published, and will be scattered broadcast all over the country. It will speak for itself. Dr. McFerrin laid hold of it immediately on its delivery, and will bring it out at the Publishing House in pamphlet form. Let everybody procure a copy and read it. It will confirm them in the faith of our glorious doctrines.

W. B. LEWIS.

## V. COLUMBIA, MISS.

MR. EDITOR: Bro. E. B. Ramsey, of Comand and Fredonia, closed, on September 2, a meeting of two weeks' existence. It was truly precious and glorious. Fifty-six persons became new creatures in Christ Jesus, and forty-six of them passed into the Methodist Church, South. The entire membership of that beautiful country church—Fredonia—and other Christians who belong elsewhere, and some who are not of our name, had their hearts made glad by divine grace, and freely praised the God of all blessings. Hearts that were cold, and caused the prediction that the services would be poorly attended, were wonderfully warmed by the Holy Spirit, and their Saviour showed them the innermost of their prophetic vision by filling the house nearly every night and giving a good number every day, and being himself unmistakably present at each service. The singing, heavenly fire burned so that a singer could not be without coming to the altar and begging for mercy. Two or three whole families, with the exceptions of one or two members from each family—and they in the church in old enough—were regenerated by the power, and love of God are between seven and fifty or fifty-five. Drum-drinking, swearing, vision-mess, dancing, indifference, neglecting the great salvation, etc., were given up for righteousness, peace, love, joy and heaven. Intelligent, blooming young ladies laid dresses made for the ball-room what

the great meeting began, but when converted to the religion of Christ, while their youthful eyes sparkled with the peaceful satisfaction which Jesus gives the contrite heart, and their countenances were all aglow with the love that passeth all understanding, they readily avowed the principles of Christianity, and that dancing is no principle of it. A soul flaming with religion never attends balls.

Bro. Ramsey, a true pastor and a strong, earnest preacher, and his noble people genuinely love one another. How can they keep from it all splendid material in the hands of God. They are happy.

SEPTEMBER 3, 1883.

BAYON BARBARY, LA.

MR. EDITOR: On the fifth Sunday in July our beloved pastor, Rev. J. D. Jackson, commenced a series of meetings in this neighborhood, assisted by Revs. A. G. Miller and C. E. McLean, of Jackson, La. They protracted at this place nine days, and the result was seventeen accessions and about nineteen conversions, and a general up-building of the church. They also protracted four days on what is known as Naurepas Island, about six miles from here, and which is, by the way, in the Louisiana Conference. The result was highly gratifying. The first Methodist Church ever there was organized during the meeting with a membership of thirteen. Protracted at Clio four days; result, two members and new life infused into the old members. During these meetings the interests of the Advocate were looked after, as your increased list of subscribers from this parish will show. On last Saturday and Sunday we held our third quarterly Conference. Rev. H. A. Little, our energetic presiding elder, was with us, and presided in his usual business-like manner. Our reports on the spiritual state of the church and Sunday-schools were good; while the financial reports were otherwise, yet we hope to be able to make a good report on finances at the Annual Conference. Bro. Little preached four powerful sermons while with us, and one more precious soul was added to God's heavenly tabernacle. I think if the great American fidel, Col. I. had been here, and heard his sermon on Sunday, that he would have been thoroughly convinced that he stands in a slippery and perilous condition. We are styled a mission now, but it will not be long before we will be a church, and a good one at that; three prayer meetings during the meetings spoken of.

SEPTEMBER 10, 1883.

PAULINE CHURCH.

MR. EDITOR: Our third quarterly Conference for Pauline church was held at Lapeyrolle, embracing the second Sabbath in August. The meeting was protracted till Thursday following, and resulted in the accession of thirteen to the church. On the next Sabbath we began a meeting at Pleasant Hill, which was also continued till Thursday following, and resulted in the accession of four to our membership. On Saturday, before the fourth Sabbath in August, we began a meeting at Pleasant Grove, which was protracted till Thursday following, and seventeen joined the church. At these meetings the members attending were strengthened in the faith, and greatly encouraged in their Christian purpose to be more conscientious and useful in the Master's cause. Twenty-seven infant children were dedicated to God in holy baptism at the above meetings. We have several other meetings to hold, at all of which may the great Head of the church be present to bless his people and revive his work.

YOUR BROTHER,

J. H. HARRIS.

MANFIELD, LA.

MR. EDITOR: A searching and continuous drought is upon all this section of country. The vegetable kingdom is well-nigh dried up, the atmosphere full of dust and water for stock becoming scarce. Cattle on the hills are well-nigh all opened, and the farmers will get through gathering in places early in October. The crop will be very short. Worse than this, there is a moral death prevailing over all this region. We have attended six protracted and camp meetings during the summer with scarcely any visible results. President Grace has prospects of a good opening for the college. All things are ready. Let the patrons and preachers do their duty, and Manfield will soon be itself again. Rev. P. Butler has a good mind school here.

SEPTEMBER 11, 1883.

V. COLUMBIA, MISS.

MR. EDITOR: It has been my recent pleasure to hold a protracted meeting at Chapel Hill, in Calhoun county, North Mississippi Conference, the home of my childhood, which meeting resulted in thirty conversions and forty-seven additions to the church. Bro. Gore, the pastor, was with us, and did good work. We are indebted to Bros. Naval, Calhoun and Hampton for services rendered.

SEPTEMBER 10, 1883.

E. C. KILGORE.

## Marriages.

BALL, NELSON, at Central Church, Anglin parish, Mississippi Conference, Sunday, September 2, 1883, by Rev. George Roberts, Mr. Daniel Ball and Miss Blanche Nelson, all of Green county, Miss.

ROUNDS, DANIEL, in the church-house, at Orange Grove, Jackson City, Miss., August 30, 1883, by Rev. J. P. Dancer, assisted by Rev. J. W. Williams, Mr. Samuel K. Rouns to Miss Belle Dancer.

CLAUSEN, WYNN, at the residence of the bride's father, Pearce L. Wynn, Esq., in Ouachita parish, La., September 12, 1883, by Rev. John T. Sawyer, Mr. Hans B. Clausen and Miss Belle L. Wynn.

## Obituaries.

FERGUSON.—On September 6, 1883, as the shadows of evening were lengthening and deepening, after appropriate funeral services and a touching tribute to his Christian character, all that was mortal of Bro. J. R. Ferguson was laid to rest in the cemetery at Crystal Springs. The large cortege which followed his remains to their last resting-place, consisting as it did of our entire community, bore testimony to his high character as a citizen and an eastern in which he was held by all classes.

The deceased was long identified with our Sunday-school both as a teacher and as superintendent. We, therefore, deem it proper that we should give some expression of the love and regard we had for him, and that we should pay this faint tribute to his worth. If it be possible for one to live in the world and provide for his own; to engage in business pursuits, and come in contact with the sharp competitions, jealousies and rivalries incident thereto, and yet rise to so high a plane of living that the language of the Psalmist may be used when speaking of him—"Mark the perfect man, and behold the upright!"—then, truly, might these words have been applied to the deceased. Few came so near living in the discharge of every duty or meeting every obligation to the church, the State, their family or the community in which they lived. He took the lead in every church enterprise and was foremost in every good word and work. Without ostentation, and with utter self-abnegation, and influenced by no motive but the impulse of a true Christian heart, he went forward cheerfully and did the work which his hands found for him to do, while his clarity was only limited by the opportunity and ability he had for its exercise.

The following resolutions were adopted by the Methodist Sunday-school, at Crystal Springs, Miss.: "Resolved, That by the death of Bro. Ferguson our community has lost a worthy citizen, our church an active and efficient member, his family a devoted husband and loving father, and our Sabbath-school an earnest worker. May his example be to us an inspiration to more faithful work for the Master, and may the memory of his many virtues long linger with us."

Resolved, That we tender our sympathy to his bereaved family, and sympathize with them in their sorrow, and bow in submission to the will of him who doth all things well.

Resolved, That a copy of these resolutions be furnished the Meteor and the New Orleans Christian Advocate, and that they be requested to publish the same.

W. P. WILLING, for Committee.

MISS MRS. ELLIE RUSS, wife of J. L. Russ, was born in Rankin county, December 8, 1835, and died in Ochsley, Pike county, Miss., August 18, 1883. She was the daughter of Dugald Leach and his wife, Fannie W. Shaw. They came many years ago to Mississippi from one of the Carolinas. Miss Leach received good training in early life, by which she was fitted for the high duties of Christian womanhood. In 1858 both of her parents died of yellow fever, and she learned, in the midst of suffering and death, to toil for the relief of the sick, to suffer from the loss of the loved, and to be thankful for the recovery of brothers and sisters from the fearful fever. During the fall or winter of 1862 she was baptized in Canton by Rev. W. L. Jones, received into the Baptist church, and lived a consistent member thereof to the day of her death. Miss Leach was married to Bro. J. L. Russ, October 11, 1859.

On July 12, last, she made a visit to her brothers and sisters in Canton. This last happy visit lasted two weeks. On the twenty-sixth she returned to her home in Ochsley full of contentment and joy. She was stricken with disordered lungs, and died on Wednesday, August 16, after a very severe and short illness. Her death was a great loss to the church, and we regret to know that death did not find her unprepared.

Sister Russ filled the places of daughter, sister, wife, mother, step-mother, friend and neighbor, and in all these positions received unqualified appreciation. As a wife and mother she had few equals. Though devoted to the church and to all Christians, and full of charity to all men, she was full of kind and conversation who exhibited the marks of true piety. She found comfort with God, lived in peace with the world, was unblemished in life, and triumphant in death.

A. J. JONES.

CHARLES JAMES COLEMAN, son of Dr. J. C. and Miss E. Richardson, was born April 24, 1816, at Yorkville, South Carolina, and died at the home of his mother, near Downsville, Union parish, La., August 22, 1883.

That "death leaves a shining mark" has been strikingly verified in the early demise of the subject of this sketch. Lost his father in childhood, and from that time was the comfort and joy of his mother, for whom his affectionate regard was both strong and true. He had chosen for his profession in which his father had been so eminently successful; was a very diligent student, and gave promise of usefulness in his day. He had industry; he had application; he had morality; he was modest and gentle; yet strong and true. He died in his short life made for himself many friends; those knowing him thus, he was "the oldest son of his mother, and she a widow." Lost on the latter verge of manhood, his heart still fresh with life's sweet longing for "happy golden land of promise," but the fond anticipations of friends, and his own cherished dreams were not realized.

He was usually very bright and cheerful; but for some time before his death there was a season when he was seriously thoughtful, and it would almost seem that he had a presentiment of his own approach to the "dying angel."

Let all who loved him fill up their eyes and hearts from "the lone and that bright, eternal city," where we may hope to spend with him eternally, and in which there shall be no more death, neither sorrow nor crying.

BRINSON, MISS. JERES, ANN, daughter of Mrs. S. B. Brinson, of Iberville county, Miss., was born in Jasper county, Ga., September 20, 1857, and departed this life after a long and painful illness, August 18, 1883, near twenty-five years, ten months and six days. She was married to Mr. George Brinson, January 7, 1881. Three years and seven months measure the length of their married life. Though brief, it was pleasant and happy; in the one of the other.

Ann, being the only daughter raised

to maturity, and being an obedient child, kind and gentle in her disposition, was a favorite with her father and mother and brothers. Indeed, with all who knew her, and deeply do they feel and mourn their loss. She was an affectionate companion, and her husband is sorely bereaved. Her death was sudden and unexpected. After eating her supper, and rocking and singing her little babe to sleep, which was only three weeks old, she laid down, and presently asked for some water. After drinking it, she laid down again and breathed her last in a moment without a struggle.

She was not a member of the church, but from representations I have had of her life, and from expressions of love to her husband in regard to her spiritual state and readiness for death, we cherish the belief that she was converted last year during the protracted meetings held at Holder's Church by Bro. John A. Ellis, and hence we have fond hope that she is at rest.

We commend our dear brother, the little child and all her relations to God and the word of his grace. May they all live in constant preparation for heaven, where I trust they will meet the dear departed one never again to be separated.

G. HAWKINS.

KING—MARY KING was born in Franklin county, Ga., January 1, 1825, and moved with her parents, Joseph and Anna Terrell, to Amite county, Miss., in 1846, where she resided until her death, which occurred May 24, 1883.

She was married to Duncan King, a native of Bladen county, N. C., March 3, 1845, with whom she lived happily until August 12, 1849, when he departed this life. She was the mother of seven children—three of whom predeceased her to the spirit world. The other four still live to mourn her loss.

She was converted in 1821, or 1822, at the old Adams' Camp Ground, and honorably maintained her Christian integrity in all her after life. Anna Polly King, as she was familiarly called, was truly a "light along the shore which never grew dim," but brighter and brighter to the perfect day.

She died of typhoid fever. She was bedridden about twenty-eight days, but in all these days she was not heard to complain of the Providence that had brought her to this affliction, but was patient and resigned. About eight hours before she passed away, having been unable to speak for some time, her son, J. G. King, approached her bedside, and said: "Mother, we want to know what your future prospects are now. You cannot speak. If all is well with your now, signify it by raising your hand." She raised her hand. Some three or four hours later her son again approached her, and said: "Mother, if the Lord is still with you and all is bright, raise your hand." To the astonishment and great satisfaction of all in the house, she was heard to exclaim: "Yes, all is bright! Very soon she fell asleep in Jesus."

W. H. GERMANY.

FOSTER.—At the session of the third quarterly Conference of the Algiers and Gretna charge, New Orleans district, Louisiana Conference, Methodist Episcopal Church, South, held at Algiers Church, September 2, 1883, the following resolutions were unanimously adopted:

Resolved, That we have lost a worthy Father, in his divine wisdom, to remove from our board and this sphere of usefulness our senior trustee and steward, and much-loved and beloved brother, James Foster, who departed this life, June 26, 1883, in the sixty-seventh year of his age; therefore, be it

Resolved, That we bow with humble submission to the Divine will, knowing that "the Lord doeth all things well," and, while we deeply regret the loss of our brother, we do not withhold our remembrance of his good example, his wise counsel, and his lovely piety, and will endeavor to follow him as he followed Christ.

Resolved, That our loss, we are assured, as his eternal gain, and we will so live as to meet him in heaven.

Resolved, That we deeply sympathize with his bereaved wife in her untimely loss, and that a copy of these resolutions be forwarded to her and her family, to be read to them, and that they be spread on our minutes and sent to the New Orleans Christian Advocate for publication.

F. A. DANIELS, for Committee.

BRAME.—The following resolutions were offered by D. L. Hughes, and unanimously adopted by the third quarterly Conference of Pauline circuit, Mississippi Conference, August 11, 1883:

Resolved, Our beloved brother, WILLIAM M. BRAME, came to his death in Pauline, Miss., May 15, 1883, and whereas, he has been for past fifteen years a faithful member of this quarterly Conference, the capacity of a steady and successful worker, and of a church property; and whereas, we deeply deplore his loss and sadly miss him in our councils; therefore, be it

Resolved, That in the death of the Brame this Conference has lost one of its most useful and efficient officers, the church a zealous supporter and exemplary member, society one of its best and most honorable citizens, and his family a kind and indulgent husband and father.

Resolved, That we, his brethren in Conference assembled, offer this as a testimony of our love and respect for our deceased brother.

Resolved, That a copy of these resolutions be spread on the minutes of this Conference, and a copy be furnished the New Orleans Christian Advocate and the Mississippi Methodist for publication, and a copy be sent to the wife and children of the deceased.

WILLIAM M. DONALDSON, Sec.

FAKTON.—MRS. ELIZA J. FAKTON, widow of Joseph Fakton, was born March 19, 1802, and died at the residence of J. A. Seales, July 28, 1883.

In her youth she was married to Joseph Fakton, who died, and assumed the delicate and important duties of step-mother to a large family of children. This duty she discharged with dignity and cheerfulness. She was a true Christian and observed the rules of her church, and was ever ready to assist in the wants of suffering humanity, and in her death demonstrated the truth that "as we live, so we shall die." She was attacked with pneumonia about two weeks before her death. She bore her sufferings patiently. A day or two before the end she was full of hope and shouted aloud praise to God.

S. P. B.

HARRISDALE.—GUY, HARRISDALE, son of Green and Belle Harrisdale, was born October 12, 1881, and died April 18, 1883. A bright, beautiful and lovely child has been gathered home, her treasure of fond parents has been removed, and may they so live that their child's home may be their home!

W.







## Christian Advocate.

## Editorial Correspondence.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. T. A. S. ADAMS, REV. J. T. SAWYER, REV. W. L. C. HENNING.

THURSDAY, SEPTEMBER 20, 1883.

Bro. John A. Miller, writing from Haynesville, La., September 1, 1883, says: "Up to date we have had forty-five conversions and twenty-six accessions to the church."

That revival, about which Bro. Edgar writes on our first page, held without a preacher, is worthy of study. When a church membership becomes thus aroused a Pentecost is assured.

Read on our third page the very interesting Asheville letter of Rev. J. A. B. Jones. His is a talking letter. He has appreciative eyes, and the pen of a ready writer. We are glad to learn of his improved health.

We allow large liberty to correspondents, but our own views are expressed editorially. Candid and courteous discussion must result in a clearer discernment of the truth. Within these limitations contributors are unrestrained, but we are in no wise responsible for their utterances. To admit only such articles as accord in every sentence with our own opinions would make this Advocate a personal organ, instead of a great connectional journal.

Bishop Turner, of the African Methodist Episcopal Church, is preparing a new official hymn book for his denomination. He wants nothing after the order of "Hold the Fort," and says he hopes no one will send a song who has not been born of God. That's good sense. Hymnology is the highest expression of Christian experience. When the soul is full of love, it longs to voice it in song. Indeed, Charles Wesley reached such a rapturous experience that he felt one tongue was not sufficient, and exclaimed:

"O for a thousand tongues to sing  
My great Redeemer's praise!"

And then we want Christian pens to enter them, and not caricature noble sentiment by banjo "break-downs."

This from the New York Tribune rather surprises us:

"While the Rev. Phillips Brooks was in Geneva, Switzerland, the congregations of the English and American Episcopal Churches were anxious to have him preach to them, and he was quite willing to do so, but could not, because there wasn't a pulpit or room in the city large enough to fit him."

We had supposed that Dr. Brooks was independent of such outward clerical adorning. He has been an advocate of liturgical reform and the use of extemporaneous prayers on occasions. Why he should refuse, therefore, to preach when invited because a gown of graceful fit could not be had, we can not divine. Ah, for the tyranny of ceremony!

The press dispatches report a speech at Council Bluffs, Iowa, by ex-Gov. Thomas A. Hendricks, of Indiana, last week, which is rather noteworthy. Two things make it significant—the man and the subject. Mr. Hendricks has long been a distinguished Democratic leader and once a candidate for the vice-presidency. On the occasion referred to he spoke at great length, about two full hours, to an immense audience, and, among other issues, he discussed prohibition. He is reported to have denounced the measure in unmeasured terms as a violation of personal liberty, etc. Several things make the speech very unseasonably. First, Mr. Hendricks is a prominent candidate for the next presidential nomination. He is supposed to be a man of broad, national views, and given to the study and discussion of great general questions. For such a man to be prominent in ward politics or in local issues is not according to our adopted canon of political ethics. Secondly, Mr. Hendricks becomes a fiery denunciator of a principle without advancing any new arguments, and in face of the long accepted doctrine of the Supreme Court of the United States. Thirdly, occupying his position, Mr. Hendricks is supposed to speak for his party, and thereby seeks to array it on the side of free liquor. Surely, until the party in National Convention adopts such a measure, its recognized champions should show a little modesty of utterance. If such be party doctrine, some will seek other political association. We have contended that this question should be settled in each local community without party complications, and we are surprised that Gov. Hendricks should have rushed up into Iowa to belittle his supposed statesmanship.

Great is Louisville on Sunday. The people all seem to go to church. Sidewalks and street cars are crowded with old and young en route to and from the sanctuary. The pulpits of our church were all tendered the Northern Methodist German Conference in session in the city. So in looking over the appointments for the day we determined to accompany most of our party to the Second Presbyterian Church and hear the Rev. Dr. R. L. Dabney, the distinguished author and theological professor, who happened to be spending some days in the city. For many years he has been connected with Hampden-Sydney Seminary, in Virginia, but has resigned his presidency to take a professorship in the new Texas University. His sermon, on "The Philosophy of Vicarious Atonement," was a clear, convincing, masterly argument, though rather long for the average congregation. That pulpit was occupied for twenty-two years by Dr. Stuart Robertson. Just in the rear is a memorial tablet, with his name, length of service in that pastorate, and an appropriate inscription.

Monday and Tuesday we spent in Cincinnati, yet the "Queen City of the West." Our welcome was most cordial. A delegation from the Chamber of Commerce and Merchants' Exchange, representatives of the Exposition management, and Col. John Scott and others of the Cincinnati Southern railroad, called at the Grand Hotel to extend courtesies. We all went in a body, with our ladies, "on change." President Parker welcomed us in a short speech, which was responded to by Col. J. L. Power, of the Clarion, and this editor. In the afternoon all visited the famous zoological gardens, and in the evening were welcomed at the Exposition. The display is quite creditable, but except in one particular does not equal Louisville. The floral and horticultural exhibit at Cincinnati is most elaborate and artistic. On Tuesday the railroad authorities tendered a reception at the Burnet House. There was a sumptuous feast, with any amount of speech-making. What a penchant the average American has for oratory, either good, bad or indifferent! After luncheon we were driven in carriages about the city suburbs, said to excel any other city on the continent. We passed through Eden Park and around the great reservoir, and out through Walnut Hills, Avondale, Mt. Auburn and Clifton. Such magnificent suburban residences we have not seen in all our travels. They are a paradise of beauty, if not in every case of happiness.

From Cincinnati we turned our face homeward. Most of our party journeyed on to Niagara Falls, but, leaving twice seen that greatest natural wonder of America, and feeling the burden of accumulating labors at home, we made them a regretful adieu and God-speed. On Wednesday morning we left by the Cincinnati Southern for Chattanooga. Mr. Scott having tendered us passes and the compliment of seats in the parlor car. This is a comparatively new, but substantial and excellent road. It is thoroughly ballasted and splendidly equipped. The run of 330 miles was made in thirteen hours, though on the first of next month a lightning sky train will be run, making the distance in eight hours. We passed through the famous blue grass region, and feasted our eyes upon the most beautiful of earthly landscapes. What neat farm-houses, with well-kept fences, rolling meadows and magnificent horses! Everything seemed so fresh and lovely to these Southern eyes. The scenery along the entire line of this road is hardly excelled in the United States. After passing out of Kentucky's "garden spot," across the high bridge over the Kentucky river, said to be the highest railroad bridge in the world, we reach the mountainous region, which is an ever-varying scene of wonders. Lofty peaks and deep, wild gorges at once command our admiration of the sublime. Out of one our window we look up to beetling cliffs, and on the other side down into weary depths where a clear, beautiful stream winds its silvery way to some mightier river. The track is circuitous as the trail of a serpent. Around sharp curves we swept with the speed of the wind, and in our burrowed under mountains as we rushed into the thick darkness of a tunnel. There are twenty-seven tunnels on that line, and one of them more than a mile in length.

Many places of historic interest are visible from the car windows. In the beautiful cemetery at Lexington we saw the stately Clay monument, fifty-eight feet in height and surrounded by a life-size statue of the great statesman. No other shaft in that city of the dead has so commanding an altitude. That is fitting, for in all the history of Kentucky no

name stands apart in such peerless grandeur as that of Henry Clay. Near the high bridge we were shown in the distance the far-famed "Shaker town." Those people rigidly preserve the simple habits, dress, and manners, so characteristic of their early history. They are industrious, frugal and scrupulously neat. Their preserved fruits are known and eaten of all men. Sedgemoor is the station to get off for Rugby, seven miles distant—the English colony founded a few years ago by Mr. Thomas Hughes, the author of "Tom Brown's School Days," etc. Some English passengers were on board bound for Rugby, whom we found most intelligent and agreeable. On the banks of the Emory river and near the gap, is the Splink, a rough, massive rock, with distinctive outline of face and features. When approaching it our attention was called, in time for an excellent view. Other places visible, of sad and tragic interest connected with the late war between the States, are Walden's Ridge, Missionary Ridge, where many heroic men went down to their death, Chickamauga and the broad, placid waters of the Tennessee river.

We spent the night at Chattanooga, and early next morning started out on a tour of observation. That is a young city of marvelously rapid growth. Everywhere is the air and push of vigorous, restless life. In one direction the smoke and flames of many furnaces and factories ascend forever. In another, wide, well-kept streets, lined on either side with substantial brick stores, meet the eye. We ascended the hill and noted the many handsome dwellings, churches and public buildings. The Northern Methodists are erecting a massive stone church of latest style of architecture, with all modern appointments and conveniences. Our own church, we were assured, is keeping pace with the city's rapid growth. At 9:45 we took passage on the Alabama Great Southern for home. For miles we steamed along the base of the Lookout mountain range, in full and inspiring view of its majestic summits. How the soul is thrilled by the sublime in nature! We admire the skill and genius of man, but we wonder at the works of God. The one fascinates, the other enraptures. While gazing upon those lofty peaks we breathed a prayer that our faith might ever look to the hills from whence come strength and triumph.

What fields of coal and iron have been looked away under these mountain peaks! Forests may fall and cedars wood grow scarce, but Providence has ordered that we shall not shiver with cold. Out from the main line, here and there, down through North Alabama, railways have been constructed out to the most exhaustless mines. These lands, once thought to be useless, are now invaluable. Busy towns and stirring cities are growing up like magic, the product of this great mineral wealth. Birmingham, especially, has grown to the dignity of a city, and promises larger and more speedy development. We had a glimpse and a few hurried words with our excellent Alabama conferees, the Rev. J. W. Rush, and an old-time Vicksburg friend, the Rev. Josiah Bancroft, now presiding elder of the Greensboro district. After an enjoyable visit we reached home safely and ready for work.

## Union of Canadian Methodism.

This long-looked-for result has at last been reached by the recent action of the General Conference of the Methodist Church of Canada on the Basis of Union. The bodies united in this movement are the Methodist Episcopal Church of Canada, the Primitive Methodist, the Bible Christian and the Methodist Church of Canada. The last is by far the strongest body, and made commendable concessions in the Basis of Union which has been adopted by each branch separately. It embraces a membership of 128,377. The Methodist Episcopal Church, the next in numerical strength, had 25,637; the Primitive Methodist, 8,099; the Bible Christian, 4,800. These united organizations will make a single church and largely increase its working capacity. How much is lost by the rivalry of several denominations all holding substantially the same doctrines and polity! We look with pleasure and favor upon the Canadian movement, and shall expect Methodism to begin a new era of glorious achievement.

The result reached was, of course, not by unanimous vote, but the wonder is that the majority was so overwhelming. The Quarterly Conferences separately considered and discussed every feature of the Basis of Union, and cast their votes after mature reflection. This may be considered, therefore, the full and fair expression of the great body of the people belonging to the several organizations.

The prominent points in the Basis

of Union are the following, as we gather from our exchanges. The Annual Conferences will be composed of an equal number of lay and ministerial representatives, the laymen, as with us, to have the right to speak and vote on all questions except the examination of ministerial character, the reception and ordination of probationers into full connection and the granting of superannuation and supernumerary relations. There shall be one or more general superintendents, elected by the General Conference, to hold office for the term of eight years. Each Annual Conference, however, will elect a president, who, with one of the superintendents, will share the responsibility of presiding over its sessions. They will preside on alternate days. The Stationing Committee will be composed of the president of the Annual Conference, the chairman of districts and one minister elected from each district meeting. The lay representatives in the Annual Conferences elect the lay delegates to the General Conference, and the laymen in the district meetings elect their delegates to the Annual Conference.

This Basis of Union is carefully guarded by certain restrictive provisions which amply protect the rights of the smaller bodies. A three-fourths majority of the General Conference, and, if required by either order of ministry or laity, a two-thirds majority of each order voting separately, is necessary before any change can be made affecting constitutional questions or the rights and privileges of the ministry or laity. Time, of course, will be necessary to make the united body perfectly homogeneous and so adjust the ecclesiastical machinery as to remove all friction. We shall watch with eager interest the history of Canadian Methodism for the next few years.

## An English Baptist's Estimate of Methodism.

At the recent Wesleyan Methodist Conference, held in the town of Hull, the following address was delivered by the Rev. J. O. Dell, a prominent minister of the Baptist Church. It is a pleasant contrast to the utterances of some of his brethren on this side of the sea. We find it reported in the London Watchman:

The Rev. J. O. Dell addressed the Conference. He said that in the lecture delivered in the spring of 1881, by the now sainted, Morley Pasham, on the prophet of Horeb in Exeter Hall, he had raised in his heart the desire to preach the gospel of Jesus to the fellow-men. That he was favored and led by the leading of many a sermon from his lips, when he was a student in Leeds, and in listening to that equally able lecture upon John Bunyan that he believed in it. He was speaking now as a Baptist minister. He rejoiced, as a representative of that denomination, in the magnificent proportion that their society had grown to and the marvelous influence for good that it had exerted in the past, and was exerting at the present. God gave to the Congregational Church the first start in service for him. They were older than the Methodists, but that was the only one point in which they were superior. (Laughter.) But that recounted to their credit, for a Baptist, they, as independent churches, commenced the work first, the Wesleyans had followed them in enterprise, and were now leaving them far behind. As a Baptist denomination they were far too much in the rear to be their rivals. But they thankfully took a place as co-workers with their great society, and he rejoiced, too, as a representative of the Baptist denomination, because he felt that their stately proportions had been obtained by their continuance in preaching the old line of the gospel, as that gospel was preached by their great founder. Their influence today was a testimony of the power of that gospel; and whilst there were people who told them that the doctrines of the Cross were antiquated and had lost their power to lift up and regulate men, the work that they had done, and still were doing, was evidence that this testimony was absolutely untrue. How had they won their position? Not by the favor of those in high places, or by the help and patronage of the powers that be; nor had they won it by adopting ornate services and showy performances, pleasing to the eye and to the ear, but making small impression for good upon the conscience and upon the heart. Nor had they won it by going out into the streets with drum and with flag and with huge, attracting attention and gathering a crowd by noise and display. Nor had they won it by putting forth old truths, as it was said, in new forms. He referred to these things neither to blame nor to praise, for that was not the time or the place to do either, but simply to say that they had acquired their stately proportions not by means like these, but by preaching the old gospel as it was preached by Wesley and, therefore, the Baptists might claim, and they rejoiced in the fact, that what the Wesleyans had done, and what they were to do, proved, as of old, that this gospel was still, for the lifting up of mankind and the salvation of souls, the great power of God. He was not there to say that they were perfect. The adjustment of their baptismal service at the last Conference he thought a step in the right direction, and they would pardon him for saying that the Baptists still thought there was a little further room for improvement. (Laughter.) If God should give to them that

grand future to harmonize the distracted sections of the church until priestly arrogance had gone, and the superstition that still lingered in certain quarters had gone, and forms of error that showed their heads in some corners had gone, until all that was unlovely amongst them and contrary to the teachings and mind of Christ had gone, and they were all characterized by that sweetness of spirit, and harmony, and feeling, and fraternal love which became them—if God should give them the mission to do that, then in their esteem Methodism would stand higher than ever, and that honor, added to the many others that God had conferred upon you, would be, in their opinion, a radiant gem in the crown of Wesleyanism. (Applause.)

## Remarks on "A College Fetish."

1. The author desires the world to know that he has been a failure in life, and that said failure is due to the fact that he was forced to study Greek. It may or may not be that he has been a failure. Suppose the affirmative. Then he is not an authority, for the world never allows anything but success to command the hopes or faith of the future. Suppose the negative. Then his argument is without point, for if he be a success in spite even of having to study Greek it is another example in proof that although only an "average student" it did not prove fatal. Yet evidently both from the apparent vanity with which he refers to the four generations of his family—all graduates of Harvard—and from the frequent allusions to his thirty years of life and the emphasis with which he egotizes it does not impress the reader that he considers himself such a deplorable failure.

2. Mr. Adams has contradicted himself more than once. 1. He states that he has forgotten the Greek characters, and yet writes: *Peri sinthe-  
deon onomaton*. How did he achieve the writing? then the reading? 2. He states that he read through Homer's Iliad with interest. Did he forget all? He assumes, for pronouncement *ex cathedra* that Goethe is superior to Sophocles and Montaigne to Cicero—a pronouncement which I shall not dispute, but how does he know? 3. He speaks of "being told" that Greek is easy, but to him it was a nightmare. He then asserts that he abandoned the study forever as soon as possible after entering college, and that he read Homer, through without complaint.

3. Mr. Adams says the limit of his lecture is himself and the fact, but seeks to avoid criticism, therefore, by saying that somebody will be sure to remind him of it. This is no defense, not even an excuse. The man who runs his head against a stone wall has no right to his sanity by predicting that some one will attribute the act to insanity or idiocy.

4. Mr. Adams assumes that education should be modified in reference to the course to be pursued in life. Which is the more arbitrary, to prescribe a general course of study, or to make a gymnastic training of the mind of to-day to make a mere machine of the mind in the pursuit of an arbitrarily chosen course of life?

5. Mr. Adams knows more than himself who have failed in life because of their training. Does he know that those persons would have been successful if they had not received the said training? Or is he sure that success has been properly defined in his own mind much less in his discourse?

6. Mr. Adams makes much ado about tools; he admits (nay, would reject) ideas. A man trained in the ideal can make his tools, but the gawk with tools can make no ideal.

The recent action of the Queen of Madagascar, under exceptional and trying circumstances, should not pass without special comment and commendation. It is a distinguished instance of the mighty power of a pure gospel in a heathen land. She is not a nominal, but a real Christian, with a spiritual discernment and discrimination that might well be envied by us who have had large opportunities and longer training. That island has been quite thoroughly evangelized, and its noble queen is a noble Christian one of the purest missionary trophies of this century of unparalleled foreign conquests. The following has been widely published, and is a refreshing item:

When learning of the bombardment of Tamatave by the French, the Queen of Madagascar was urged to order to expel all French subjects from the capital, but she said: "We are Christians and must remember and not let our friends at Majunga perish. We will give them five days and not be harmed." When the French left them to the coast, although they offered three times as much as the ordinary price, the men fearing that they would not be allowed to return, but the queen, through her prime minister, ordered bearers to take them at her own cost and her orders were obeyed.

—The Texas Advocate, of last week, reports 1,023 conversions and 901 accessions.

—President Jones, of Huntsville Female College, reports that his school has "opened better than ever before."

—The Prince of Wales has recently presented a lot to the Methodists on which to erect a church. The world is moving.

—Thanks to Rev. J. M. Wyatt, of the North Mississippi Conference, for cheering words. He is a strong and valued friend of this Advocate.

—Bro. W. H. Foster has returned from a trip to Canada in improved health. He had a warm welcome back by the Felicity Sunday-school and congregation last Sunday.

—Mr. A. V. Stout, a prominent and wealthy Methodist of New York City, died recently at his home. His gifts to church and educational enterprises were many and generous.

—We have a pleasant note from Prof. Hors, of Emory and Henry College. The college opened finely—120 present at the first session. Others are coming in by every train.

—Rev. Richard Boyens, a local Wesleyan minister of Cornwall, in England, spent last Sabbath in Jackson and preached for this editor, much to the profit and delight of a large congregation.

—Dr. Tainage says, "many papers die of cholera infantum. True, but the attack with some is protracted a little beyond the orthodox length. There is no mistaking the diagnosis, however."

—The lay sermon of Chancellor Garland, at the opening of Vanderbilt University, published in the Nashville Advocate, is admirable and instructive reading. We shall make extracts for our columns.

—The Rev. Dr. J. D. Vincl has been secretary of the Missouri Conference for nineteen years. He is quite an expert in that important position and the Conference are widely in retaining his practiced pen.

—The Maine Legislature met recently, transacted its business, and adjourned *extra die*, all in ten days. Very extraordinary, but creditable, briefly. We usually have two much legislation. Long sessions bring forth unwise measures.

—The Cincinnati Conference of the Methodist Episcopal Church, at its recent session, adopted a happy report on temperance. To the extent that now sweeping over Ohio the Methodists are taking a bold and timely stand for reform.

—The New York Advocate knows of a call from the Rev. Dr. John Hamilton at the corner of 4th and 5th Broadway. He is battling North for his health. May friends in this city will be glad to learn of his improvement.

—Rev. R. K. Brown will come from the Elm Street pulpit, Nashville, after a successful four years' pastorate. More than 500 persons have been received into church membership during that time and hundreds of souls converted to his altar.

Bishop Parker is enjoying a few weeks of rest at home by preaching every Sunday once or twice last Sabbath he spent with Mr. Wright over at Algiers and gave the people a good gospel sermon, full of thought and religion. He will shortly return to Texas for his round Annual Conference.

The proposed change of the pastoral time-limit is an issue in the election of delegates to the General Conference by the Annual Conferences of the Methodist Episcopal Church. The New York Advocate says, "the action of the Conferences thus far heard from is unmistakable in its strong disapproval of the proposed removal."

We see by the appointments of the Montana Conference that Rev. D. C. Browne has been transferred from the Southwest Missouri Conference and stationed in Denver. Bro. Browne was for some years a valued and valuable member of the North Mississippi Conference. If the Northwest doesn't agree with him he will find a warm welcome back to Mississippi.

We are obliged to Dr. T. H. Marklox, of Jefferson county, Miss., for a photograph of his little son, Clement Thomas. He is only nine years old, and a mathematical prodigy. He has already mastered Davies' entire system. At the Louisville Exposition he enjoyed an ovation. His facility for figuring in decimals is marvelous, and he multiplies and divides with astonishing rapidity. This we learn from the Courier-Journal.

—Rev. W. E. Ballard, of Port Gibson, Miss., has removed his family to Lexington, Miss., and entered upon his new duties as principal of the high school at that place. We commend him to his new friends and patrons as every way worthy of











## Preachers' Debts

such as LITERATURE.—This is a  
 dangerous issue. There are some who think  
 so. I do not. They are mistaken.  
 I thought a preacher say something ago  
 that people were not a reading  
 people. Because we left the town in  
 the fall we found that an agent  
 of the "Life of Jones, the Train-Rob-  
 ber," had recently "sold" thirty copies  
 of the book to this people. We  
 got over the place and left nearly  
 a hundred copies of the Advocate  
 with them, to counteract as far as  
 possible the baneful influence of that  
 pernicious book. Yes, the people are  
 reading, but the trouble is that they  
 are reading the wrong kind of liter-  
 ature. They are reading trashy books  
 and pernicious periodicals. There are  
 several kinds of pernicious periodicals.  
 One course we regard as particularly  
 dangerous is the Police Gazette and  
 the News. These two read retell  
 the crimes and on entire tables  
 of the city, and on the counters of  
 the book stores all over the  
 State. Their side ought to be prohibited  
 by law because they are vulgar and  
 cheap. Then we find a large number  
 of cheap pamphlets adorned with ob-  
 scene pictures, and filled with slurs  
 and vulgarities and obscenities. Also  
 sensational novels and detective and  
 "mystery" tales of frontier life, and the  
 tales of outlaws and murderers and  
 the like, all flood our country, and it is  
 impossible to know the amount of such  
 literature that is sold and read by mil-  
 lions of our people. And a great many  
 of them would be surprised to know  
 that much of this trashy, trashy, per-  
 nicious reading of this sort is in the  
 hands of many of their own children.  
 I think that the children of our  
 Methodist ministers have been  
 reading such trash. If the  
 fathers and mothers of the land would  
 give attention to it and search to  
 what their children are reading,  
 they would be amazed at what they  
 find.—Baldwin Advocate.

**E!**

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## Christian Advocate.

THURSDAY, SEPTEMBER 27, 1883.

For the New Orleans Christian Advocate.  
OUR BAPTIST BROTHER.

BY MRS. L. CHARTER.

To Bishop and Mrs. McTear.  
Oh! the precious little pet,  
Call it not "a baby dear,"  
Tis our baby's baby dear,  
You're its "poor grandfather.""Poor grandfather" tries to hide  
His delight by sneezing,  
But grandfather sees it plain,  
And baby gets a squeezing.Yes, you darling little elf,  
"Poor grandfather" may be  
Loves you just as well as I do,  
For you're our baby's baby.Brightest eyes and pinkest toes,  
Sweetest little dimple,  
"Poor grandfather" just pretends  
It all so very simple.Just to make a face about  
A little petting home,  
But that smile denies the charge  
Of the "baby's" home.Then grandfather holds it up,  
While it does the crowing,  
And it crows as if it was  
A young professor, knowing."Give it forty kisses dear,"  
"Darling little beauty!"  
"Poor grandfather" tries to frown,  
As if "it" was bounden duty.But in spite of that, his eyes  
Shine a love-light twinkle,  
Then grandfather and grandfather  
Laugh away a wrinkle.Of this little precious lamb,  
Saviour, let the way be  
Leading heavenward all through life  
Of "our baby's baby."

Thomas Paine.

Mr. Editor: Every now and then I see an article in your (our) paper and occasionally in others, too, on Mr. Thomas Paine, of infidel notoriety. I wish to add something about his works which, so far as I know, has not been said in any of the papers. I have all his writings—three volumes of large size—were given to me many years ago by one of his most devoted followers. He had made "The Age of Reason" his Bible for years together, and defended it against all the churches. But when he, by slow consumption, was brought to contemplate the gloom of death and the dread darkness of the eternal future he could find nothing in his Bible to comfort his troubled heart, and then he turned away from it to the Christ of our (God's) Bible; and was baptized and died in the faith. A short time before his peaceful departure he gave me the above-mentioned copy of Paine's entire works, saying substantially to me, I know you intend to be a preacher, and I want you to post yourself so that you can answer these dangerous writings; meaning, of course, his religious works.

Now, I don't propose to answer them, because that has been done in a general way by able men, such as Watson and others; but I wish, by your permission, to add a moiety. Mr. Paine was not an atheist as some persons contend, although it is true that the atheists of the United States claim him as such, and celebrate his birthday with flowers, music, feasts, speeches, etc. He professed to be a deist, and wrote as such. Doubtless if he were living he would turn his back upon modern advanced infidelity, marching, as it does, under the banners of a universe without God.

On page 12 of "The Age of Reason," part 1, he says: "I believe in one God and no more, and I hope for happiness beyond this life." He goes on to say: "I believe in the equality of man." On page 273, in his "Private Thoughts on a Future State," Mr. Paine says: "I hope for happiness after this life. This hope is comfortable to me." (The italics are his.) On page 274 he says: "My own opinion is that those whose lives have been spent in doing good, and endeavoring to make their fellow-mortals happy (for this is the only way in which we can serve God) will be happy hereafter, and the very wicked will meet with some punishment." (Italics his.)

Now, let the reader recollect that Mr. Paine condemns all churches of whatever faith or order as impostors on men, and all religions as gross superstitions, unworthy of men, and the Bible he declares to be a collection of fables and lies, and then he abominates creeds and confessions of faith, and yet he gives us his creed. But where does he get it? Why, of course he must get it from those very churches, Scriptures and creeds which he so bitterly condemns as lies and fables. O consistency, thou art a jewel seldom seen on that side of the house.

Let us turn again to page 274, where Mr. Paine says, immediately before the above extract, in his comments on the latter part of the twenty-fifth chapter of Matthew, where Christ is said to divide the good from the bad as a shepherd divideth his sheep from the goats, that this division can't be made. He says that "the whole world might be divided into two parts numerically, but not as to moral character." And yet, as you see, he contends that they will be divided, and the good will be rewarded, while the "very wicked" will meet with some punishment. Then, of course, there will be a third class, according to Mr. Paine, who will be neither good nor "very wicked," and who will be neither rewarded nor punished. Now, what will become of them? Who can tell?

And so we will have the division, and on the basis of moral character Mr. Paine himself being the judge in spite of his own opposite decision. But I will draw this paper to a conclusion,

not wishing to be burdensome to your columns overmuch.

I will just add that there are, as you know, many such assailable points in this boasted "Age of Reason." And yet many of our people read it, take it all in as true, and declare against the religion of Jesus, and refuse to be enlightened. Among many cases in point I will mention only one.

A man once took "The Age of Reason" from my shelf against my protest. He, however, promised to be fair and read Watson's reply. He returned the work, said that Mr. Paine had given him all the religion he wanted, and he refused to read the other side of the question, and a few weeks afterward he quit the neighborhood between the evening and morning suns with his debts unsatisfied, just as Mr. Paine is reported to have left England.

JAMES E. BRADLEY.

Baton Rouge, La., Sept. 12, 1883.

## Some Experience in Bible Reading.

In early boyhood I had a taste for reading and fondness for books. With my earliest reading my mind was fortunately, easy providentially, directed to the reading of the sacred Scriptures. Before I reached my teens I entertained it as a conscientious duty to read some portion of the holy Scriptures every day. Though too often neglected, the reading was not by any means wholly neglected. Familiarity with the sacred book of God in the formation of habits and character has served to correct errors and moderate the rough and harsh features of my nature as no other influence could have done. I was too reticent and retiring in my early youth for social life to do much for me in correcting wrongs. I was, to some extent, a mystery to my parents. I was possessed of a rocklike indifference to consequences; none knew but myself how hard, how difficult it was for me to reverence and obey my parents. The constant reading of the word quickened my conscience on this point and so often reproved me that I think it saved me to the home of my youth and, perhaps, from a life of vagabondism. There was in me such deep-seated feelings of vengeance, such a disposition to pursue one who had wronged me, and hold him to a strict account for injuries, real or imaginary, regardless of what the result might be. The regular reading often brought this into my mind, passages coming to me like arrows feathered and barbed for that special occasion, going deep into my conscience. While the guile was yet fast how oft I have gone alone to shed hot and bitter tears over my haste and inconsiderateness. The doom of the liar was too plainly and fearfully written to harbor habits of untruth and deception. I felt that I could be laughed at and jeered for bearing punishment rather than cover offense with a lie, though to-day the conviction is strong with me that I had as much of prevarication and duplicity in my nature as fell to the lot of many of my youthful associates, certainly more than fell to the lot of some whose names are fresh in memory, but to read again and again, as it seemed I must, with conscience open, the to me at times awful words: "All liars shall have their part in the lake which burneth with fire and brimstone." From this and associate passages I was taught to dread every species of falsehood, while I have never been shaken in my confidence that every word of the 73,000 words of the Bible was true. Long familiarity with such holy truths has fixed a deep and changeless love in my heart for the truth. I feel that I have many dear and tried friends, and friends of long standing, but I have never attained the higher responsibilities nor advanced leaderships in life, and have never passed by on important occasions for others of more limited experience and reading. This I have mainly relegated to those inborn prejudices, infideliousness and untruth folded back in the history of the past. What I am to-day, "ready to depart and to be with Christ," to see him as he is and to be like him, I ascribe to Bible reading more than to any other one thing.

BUCKWORTH.

## Another Hagar.

Mr. Editor: When I read Dr. Haygood's piece on "Our Hagar" I thought of Centenary and the faithful few who were urging her claims upon the two Annual Conferences which have promised to support her, and how meager had been that support. Then of how delightfully this stenographer call must grate upon the ears of those hard-worked and poorly paid professors of Centenary College. I must, before proceeding further, thank T. A. S. A. for his timely answer to that Georgia trumpet. Many thanks, my brother, taking the same divisions as in the above-named article of Dr. Haygood, let us look at Centenary. Looking back you may see some of the most efficient work-work in the way of educating young men, which will compare favorably with any college North or South, East or West. Mississippi and Louisiana owe to Centenary some of their best men in every profession, for by her they were molded and sent forth with a thorough foundation in mental culture, upon which the superstructure of their future usefulness was erected. Enough has already been written upon this phase of the subject.

Looking around you may see many being sent to State institutions far and near. People and preachers even sending to State institutions when the

actual cost, with tuition free, is more than that which has to be paid at Centenary. These buildings, better adapted to the purposes for which they were erected than any of our Southern colleges, are now permitted, for the lack of a few thousand dollars, to rot down, and the professors to eke out a bare existence on meager salaries. I am glad to learn that a little over a thousand dollars has lately been given toward repairs. In the midst of all this comes the stenographer call from Georgia's biggest trumpet on the watchtowers of Zion, a long and loud blast. Soon the smaller trumpets will set up their shrilling notes, and all go rattling and crashing through the broken panes of poor old Centenary, greatly, of course, to the joy of her hard-worked faculty. Let all turn in and strain and strive for Paine Institute, and send their own boys to State institutions or anywhere else; but, whatever else may happen, build this negro college at all hazards. This seems to be the spirit of every place on that other Hagar. Let not a dollar go that way till we build up Centenary and get her well endowed for the poor boys of our own State.

Looking forward. Well to the sanguine there is a wide extended view of grand work to be accomplished yet by this Methodist college. The locomotive's whistle will soon be heard in her quiet home. Her walls polished by the artist's touch, her apartments adorned with the best of robes, she comes forth with every weight laid aside, as a strong man to run a race, a well-favored sister among the Southern colleges. That is the picture of the sanguine supporters. But the buildings sadly need repair, and must be repaired, and the money is not forthcoming. The other picture is to see these buildings in the hands of Catholics, or else fallen to the ground a lonely monument of how recreant children can prove to a sacred trust bequeathed to them by noble, heroic fathers—an institution which has educated them, upon which their fathers bestowed their strenuous toils. If this college goes down we deserve no other, and we will have no other for a generation to come. I will be one of a hundred to pay fifty dollars either toward putting the college in thorough repair or in placing a five thousand dollar endowment upon any chair in the faculty. Either let us all enter in and repair and endow this college or give up, sell out and confess with shame we are unworthy the trust and too trifling to educate our own sons. The day for resolutions has passed, and the day for liberal action has come. May the Lord give us grace to do liberal deeds for Centenary.

A FIELDMAN.

SEPTEMBER 6, 1883.

## From the Work.

## MOBILE DISTRICT.

Mr. Editor: The third quarterly Conference for Bladen and St. Stephen's circuit, Mobile district, Alabama Conference, was held at St. Stephen's, August 11 and 12, 1883. On account of sickness the presiding elder, J. O. Keener, was not with us, which we all regarded as a great calamity. Rev. James A. Polham, a local preacher, and Rev. T. C. Bowling, of the Washington circuit, rendered efficient service. The meeting resulted in a number of conversions and twenty-four accessions to the church. In reply to a letter, in which I gave the result of the quarterly Conference, the presiding elder said: "I am glad you got along so pleasantly without me; why not do away with the fifth wheel?" This, of course, was in jest and irony. The presiding eldership is a fixture in our church, and a very important wheel in the economy of Methodism. It has proved a benediction in the past, and all that is necessary for this office to continue a blessing is for the bishops to see that the right men are placed in this important position. A quarterly meeting without a presiding elder is a very poor affair. During two previous visits to our charge Bro. Keener has won the hearts of our people, and if he could have been lovingly present in the beginning of the meeting, as the people crowded in from village and country, and could have heard the excited questions, "Is the presiding elder not coming?" pronounced at least fifty times, he would have been sorry for the preacher in charge. In my perplexity on Saturday at eleven o'clock, while feeling entire dependence on God for assistance, and wishing to secure the sympathy and prayers of the congregation, I turned to Exodus xvii, 12, 13, and read for my text: "But Moses' hands were heavy; and they took a stone, and put it under him; and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." On such occasions it frequently occurs that the members of the church are forgetful of the fact that they must do something, and leave all to the preachers. But our brethren at St. Stephen's took the hint, saw the position, went to work, and the Holy Spirit came down upon us with soul reviving, convicting and converting power. There is perhaps to-day more spiritual power in the community than was ever felt before. A young man's prayer meeting has been organized, and is carried on with encouraging prospects.

Our camp meeting at Healing Springs began Friday, August 24, and closed on the morning of the twenty-eighth. After deciding to hold this

meeting we only had about ten days for preparation, yet there were a number of tenters and a good audience all the time. Rev. A. D. McVey, of Meridian, Miss., Rev. B. C. Glenn, of Whistler, and Rev. W. H. P. Connerly, of Lanes, Ala., were with us, and did most excellent preaching. Five persons were converted and three joined the church. The best order prevailed, and we were not disturbed except by some thoughtless boys, who, during the services, would leave the tabernacle and stalk off to the spring or somewhere else. Such as this will continue to occur until the people are more generally educated and a higher state of refinement prevails in society.

Healing Springs is a new summer and winter resort, already celebrated by virtue of the many wonderful cures of its delicious, healing waters. It has the purest atmosphere, being situated amidst the healthy piney woods, twelve miles east of Buckatunna station, Mobile and Ohio rail-road. By good management, and a little money judiciously expended, this could be made one of the most popular and attractive camp grounds in the State. The trustees and tent-holders resolved to hold their next meeting the last week in August, 1884.

A. M. JONES, P. C.

## V. EGYPT, MISS.

Mr. Editor: I closed my fourth protracted meeting at Mt. Zion last night, which lasted twelve days, resulting in twenty-two conversions and thirteen accessions to our church. Rev. E. L. Sprague, of the North Mississippi Conference, preached three times for me. He is one of our best young preachers. Rev. S. D. Long, of Okona station, was with me through the entire time, preaching with power, working like a true yoke-fellow, and winning all hearts. Bro. Long has all the elements of a successful Methodist preacher, and I predict for him a bright future. Rev. Thomas Randle, L. P., also preached two good sermons. Many thanks to these brethren, but to God be all the glory. The four meetings resulted in fifty-six conversions and forty-two accessions. Have seated our church at New Hope, costing \$40, built a new house at Mt. Zion, worth \$600, and now have a subscription for near \$300 to build a house of a lot already deeded to the Methodist Episcopal Church, South, in the town of Egypt, which we expect to complete before Conference. I am in a new field this year, having never labored outside of Tukla (now Corlith) district before, but I find Methodism the same everywhere, and that it takes earnest work to succeed in the Master's work. I am nearly broken down in the physical men, but strong in the spiritual. In twenty-one days I preached thirty-eight times, laboring at every service in the altar. This leads me to say that I find a considerable prejudice here against our old-fashioned Methodist altar exercises. On account of eight appointments I found, when I came here, only one altar. I do not know how other Methodist preachers can succeed without these exercises. I can not, so I build an altar before commencing every protracted meeting, and where I can supply it with straw. Oh! for a return to our old customs. Crops are very short, but finances are better so far the stewards than they have been in eight years. I fear I will not get up my assessments in full, but will do my best. I have four meetings yet to hold, and my prayer is that God may be with and bless us abundantly.

SEPTEMBER 14, 1883.

THOS. J. TAYLOR.

Mr. Editor: The crops of Summer are not large this season. High water and threatened overflow made plowing late; then the cut-worm depredated; recently dry weather has affected them; thus cut off at both ends, corn and cotton are reduced to about two-thirds of a crop. The cause of Christ is not flourishing much; the people are not church-going; congregations are small. The Sunday-school has an existence, and gives out some promise of doing good. The church is cold, the world utterly alienated, and whiskey and Sabbath breaking rampant.

## Marriages.

RAWSON-PRESBURGE. At the residence of James Presbidge, Esq., Jackson parish, La., on Thursday, September 6, 1883, by Rev. F. T. Rawson, Mr. W. H. Rawson to Miss Ella M. Presbidge, all of Jackson parish.

PRESTIDRIDGE-CARTER. At the residence of James Presbidge, Esq., in Jackson parish, La., on Thursday, September 6, 1883, by Rev. F. T. Rawson, Mr. J. Whitman Presbidge to Miss Ella M. Carter all of Jackson parish.

MCQUEEN-CAY MACK. At the residence of the bride's father, near Crystal Springs, Miss., September 12, 1883, by Rev. W. B. Lewis, Mr. Samuel McQueen to Miss Mollie C. Mack.

DAKER-MICHEL. At the residence of the bride's father, near Sugar Town, La., September 13, 1883, by Rev. H. J. Holtz, Mr. James Daker and Miss Emily Michel.

## Obituaries.

HEAD—ROBERT HEAD was born in Trenton, La., May 28, 1874, and died there, August 20, 1883. He was a member of the Methodist Episcopal Church, South, March 18, 1881, and was baptized and formally received April 4, 1882.

Robert was considered the best little boy in town. Of gentle nature, obedient to his mother, firm in his purpose to do right, and fond of the means of grace afforded by the church and Sunday-school, he witnessed a good profession and lived a consistent and growing Christian life. Returning from prayer meeting, he was taken sick that night and died within a week. During his illness he expressed a wish to go home. His mother assured him that he was at home. He replied: "No, I

am not home yet." The little soldier of the cross is at home indeed, having been crowned with the eternal victory of faith. Only eight years of age when he gave himself to Jesus, yet none too soon. How comforting to know that, though so young, he was ripe as the ripest for heaven. The Master said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

The following resolutions were adopted by the Trenton Sunday-school:

Whereas Our heavenly Father has taken unto himself our friend and schoolmate, Robert Head, who died August 20, 1883; therefore, be it

Resolved, That, while bowing submissively to the will of God, we yet lament most deeply the early death of our dear brother, sorrowing, as it does, for the tenderest nature, and cutting short a life that gave promise of being an eminently useful one.

Resolved, That we cherish the memory of Robert's kindly ways, gentle manners, obedient conduct and Christian example, and we will, God helping us, try to be more like him, and, knowing him to be "safe in the arms of Jesus," we will endeavor so to live as that at last we may meet him in heaven.

Resolved, That our warmest sympathies and most ardent prayers be given to Robert's mother, sisters and brothers, and that a copy of this obituary and resolutions be sent for publication to the NEW ORLEANS CHRISTIAN ADVOCATE and Monroe Bulletin.

JOHN T. SAWYER, for Committee.

McLEAN—MRS. ELIZA JANE McLEAN was born, October 20, 1818, in Washington parish, La., and died near Jackson, East Feliciana parish, La., July 9, 1883, being thirty-six years, nine months and nineteen days of age.

At the age of eleven she became a member of the Methodist Episcopal Church, South, and at twenty was united in marriage to John W. McLean, of East Feliciana parish, with whom she lived very happily till her death. She was amiable, by nature, and the Christian graces, cultivated from childhood, shone with more than ordinary splendor, and combined to constitute her one of the most lovely characters. So serene, cheerful and patient, and at the same time so thoughtful, attentive and self-sacrificing, that she was known only to be admired and loved. Though called away in the very prime of an enviable life, yet she left many a one of greater duration. It was at home, especially, that the sunshine and fragrance of her life were most fully felt. Her cheerful piety inspired the entire household with Christian hope. It was not the home at which to find squibb countenances and despondent hearts. Her love for the church was unabating, and well did she perform the part of a pious wife and mother. Her husband says: "She was a great support to me in my religious life, and made me faithful in duty when I manifested the least indisposition to take up the cross."

Ever and anon, for several years before her death, she was a great sufferer; but such was her faith and resignation to God's will that she was never heard to murmur. In her last illness, during which her sufferings were intense, her spirit was calm and her audible prayer was that God's will should be done, while her countenance meanwhile was illumined with a bright smile which seemed to be more of heaven than of earth. In this happy, composed state of mind, and with that same heavenly smile playing upon her face, she passed away as gently as an falling asleep.

May the God of all comfort sustain the devoted husband and protect and guide the motherless children!

D. M. MEND.

FERGUSON—JASPER R. FERGUSON was born November 6, 1852, and died in Hazlehurst, Miss., September 11, 1883, aged thirty years and ten months. His home was in Crystal Springs, and he was brought back and buried here.

Bro. Ferguson was brought up in the nurture and admonition of the Lord, and from childhood was inclined to be pious. In 1870, in his eighteenth year, while living in New Orleans, he was happily converted, and immediately associated himself with the church. He remained a consistent and useful member, and until death ended his labors. He would be entitled to some recognition in our church at Crystal Springs, and indeed in the death of this good man, the church was deprived of a faithful and devoted member. He was liberal with his means in supporting the institutions of the church, and faithful in the discharge of every duty the church called him to perform. His home was a house of prayer, and his pastor had in him a faithful co-worker in the Sunday-school and in the home. For several years he had felt that it was his duty to preach the gospel, and recently he had decided to prepare himself for the work, and had procured books to begin his studies. He was very modest and unassuming, and only his intimate friends knew his real worth, though the entire community in which he had lived so long esteemed him highly as a gentleman and a purest type. This was manifested by the unusually large concourse of people at his funeral, and by the closing of the business houses of the town on this occasion. His sickness was of short duration, but very painful. He knew his days were numbered, but felt no fear. Conscious of the presence of the Saviour in the death-chamber, his soul was quiet and assured and his death peaceful.

He leaves a wife, to whom he was happily married November 27, 1878, and two small children. May the Lord protect and bless them in their loneliness and desolation! Bro. Ferguson's former pastors will read this notice with moistened eyes and join me in this prayer.

W. D. LEWIS.

ROBERTS—MRS. LOUISA HARDESTY ROBERTS died on May 25, 1883, aged thirty-eight years and three months. She was the eldest daughter of Mr. and Mrs. V. H. Dunn, and a native of East Feliciana parish, La.

Death came to her under circumstances peculiarly painful and distressing. She was thrown from a buggy by a vicious horse, and, though she survived some days, she was never fully recovered, and her parents and friends were denied the comfort of a last farewell. As a full-blown rose, she was in the prime of a beautiful womanhood, blending in her character the virtues and graces which combine to make the loving and beloved daughter, wife, mother, sister and friend. As a daughter, she was loving, devoted, an old proverb says, "The son is a tiller of the soil, but the daughter is a sower of the seed." Though she leaves the parental roof, she still leaves the Na ministrations so gentle, so lovely, and so fond, as those of the darling daughter. How painfully do these sorrow-stricken parents realize this truth now that the precious one is gone. No more can they look for her joyous coming, nor bear the greetings of that sweet voice.

the dear footstep has gone in and out for the last time. The husband's home, so lately adorned and blessed by her loved presence, is desolate; his heart is crushed with grief, and the pall of sorrow darkens his once bright threshold. As a Christian, she was firm and true, ever faithful to her church and to her Saviour. She was a devoted Methodist.

Oh, may her sweet influence, like the fragrance of a lovely flower, ever dwell in our hearts, and the aroma of her pure, precious life always be around us! May her two darling children be shielded by the love of their mother's God, and may we all bow meekly to his holy will!

PATTERSON—MRS. ADELIA PATTERSON died on May 12, 1883. She was born February 9, 1817, and was a native of Kentucky, whence her father, Mr. Allen Cook, emigrated to Louisiana. She was married to Mr. William Patterson in May, 1834. She united with the Methodist Episcopal Church, South, during the year 1850, at Olive Branch Church, East Feliciana parish, La., and was ever after devoted to the church and the Saviour she so dearly loved.

The "prophet's chamber" in her home was always prepared, and she delighted in dispensing a loving, generous hospitality. All she could do for her church and its interests was freely and dutifully done. Still she was not contented in her religious life. She loved all who claimed a Saviour's love. She was truly "a crown" to her honored and beloved husband. "His heart did safely trust in her," and, being united in life, they were not long divided by death, as she survived him scarcely one short year. She left two sons grown to manhood, whose loss is irreparable.

Those who know her best loved her most. Her long life was spent in deeds of kindness and gentle ministrations to the comfort of loved ones and all whom she could assist. She was faithful in every relation of life, and accomplished her mission on earth as an eminent Christian. She was buried on the anniversary of her wedding day. What a crowd of memories rush over the heart as we dwell upon the sad contrast! Still a sacred joy pervades our souls as we think of the blissful reunion in heaven. A home is made desolate, loving ones are bereaved; but love will ever wear the her memory with precious thoughts.

GRIFFITH—It becomes the sorrowful duty of the writer to chronicle the death of Mrs. JANE E. GRIFFITH, wife of James Griffith. They were happily united a few months over thirty years in the holy relation of husband and wife. This period of time was spent in great peace until God separated them by death.

Bro. Griffith was gone on a visit to his sister's, in Kemper county, Miss., and while he was gone, she (Mrs. Griffith) was taken with malarial fever. The family sent for him; but he did not return in time to see her alive. When he arrived she had been dead for several hours, and his grief was intense. He was troubled to know that his devoted and beloved companion died in his absence.

Her Christian life was pure, coming up to the requirement of a holy life. She had been a consistent member of the church over thirty years. She first joined the Missionary Baptist Church, and after her marriage she joined the Methodist Episcopal Church, South, to be with her husband. She was one of the first members of Pine Bluff Church. She joined at the organization, I fear not mistaken, which was a number one of the first organizations in this part of the State—often Chickasaw county; now Clay, Miss. She was a devoted wife. It was her delight to comfort her husband. As a mother, no one ever watched over her children with more interest and care than she. As a neighbor, she was kind and accommodating. But she is to be seen on earth by her family and friends no more, wherefore let us cherish her as a friend with delight. She departed this life August 11, 1883. J. H. ADAIR, Pastor.

DRIVER—The angel of death has again visited the Pine Bluff community, and taken from it DAVID B. DRIVER, one of its best and most useful citizens. There was no record made of his early life, and so we know nothing of his nativity; but we are safe in saying that he was well on to his "threescore and ten" years. He had been a member of the Methodist Episcopal Church, South, for nearly fifty years. He had filled the offices of trustee, class leader and steward. He was a licensed exhorter at the time of his death, and had been for several years, and very well he did his calling in this part of God's vineyard. Bro. Driver was an uneducated man, hence he did not use good language; but there was such earnestness of soul in his exhortations and prayers that they had a happy effect. He had his peculiarities, which I believe are common to all men; but let us bury his faults and cherish his virtues. It is the general belief that he was a good man. We will miss him in our protracted meetings, for he was a good worker, and was ready to do any work that was put on him by the church. At the fourth quarterly Conference on the Houston circuit, North Mississippi Conference, of which he was a member, was presented a memorial of him by his brethren, and it was ordered to be spread upon the record as a memento of their love and appreciation of him and his labors. He departed this life at his residence, in Clay county, Miss., August 10, 1883.

J. H. ADAIR, Pastor.

FLITTY—DAVID DUDLEY, son of David M. and Martha L. Flitty, was born in Caldwell parish, La., November 7, 1867, and died at the place of his birth, August 2, 1883.

He possessed traits of character that won the admiration and love of those who knew him intimately. As a playmate, he was reliable and obliging; as a brother, kind and unselfish; as a son, respectful, obedient and loving; a beautiful example of filial devotion. He was modest and retiring habits, but in the family circle his virtues shone with brightest lustre. A pure-minded, noble youth, he was suddenly called to die, and left not few parting words. He said to his sorrowing mother: "I am not afraid to die."

J. D. HARPER.

TURNER—MARY ELIZABETH TURNER, youngest daughter of James and Elizabeth Turner, was born in Baldwin county, Ala., October 27, 1882, and died August 18, 1883.

This beautiful and interesting babe brightened the home of its parents for a short time when God, in his infinite wisdom and love, called her to his own everlasting habitation to rest for ever in the arms of his love. May the bereaved parents look forward to a happy reunion with their loved one, always remembering that "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

J. R. J.

Alabama Christian Advocate please copy.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HURRICUT.

THURSDAY, SEPTEMBER 27, 1883.

An article from Dr. McFerrin, entitled "A Plain Statement of Facts," will appear in our next issue.

The death penalty was discussed before the recent session at Saratoga, of the American Social Science Association, by Prof. Wayland, of the Yale College Law School. He did not consider the right, but the expediency of the death penalty. From statistics produced and analyzed he concludes that the present law is too loosely and partially enforced to afford adequate protection to human life. He favors, therefore, the substitution of a life imprisonment and a provision making release impossible except by the committing court. It is a vexed question not yet settled.

An Abolitionists' Reunion will be held on the second of next month in New York City. That will be the fiftieth anniversary of the organization of the "City Anti-Slavery Society," and of the riot which occurred to suppress it. The events of succeeding years have made historic the names of those engaged in the then disreputable enterprise. We have no objection to the jubilee-jollification. Let words of congratulation be spoken. We of the South are satisfied and gratified that slavery has gone, and forever. But we modestly suggest that it is too late in the day to spend much time in abusing the old slave-owners. Rejoice as much as you please, but withhold denunciation of an enemy no longer living. But the courage of some people is most violent when all danger has passed. The bitterest partisans of reconstruction were those who kept safely in the rear while the battle raged and brave men went down to heroic death.

Bishop Ireland, a distinguished Roman Catholic prelate, is sound on the saloon evil. In a recent address he made the following reference to its blighting effect upon the Irish people in America:

Our disgrace and our misfortune in America is the number of Irish saloon-keepers. I blush for the old race whenever I walk along the streets of our cities and read over doorways Irish names pretending so seldom the words "Bank," "Commission House," "Dry Goods Store," so often the words "Saloon," "Wines and Liquors," "Imported Liquors." To what base uses noble names have come!

Then why not instruct priests and under shepherds to stop the evil? In many towns and cities the most influential Romanists are the saloon-keepers, and they are encouraged by the visits and approval of the clergy. If the priests of the country had the spirit of Bishop Ireland the cause of temperance would begin a speedy and mighty march to victory. A majority of the saloon-keepers of the country are Romanists.

Evidence accumulates showing the pernicious effects of dime novel literature. Many of the crimes that disgrace the annals of our times are directly traceable to the books and papers on which young minds are fed. The latest case is that of a boy, about seventeen years of age, leaving Philadelphia and his employer with \$637 of stolen money for the far West, to scout and kill Indians and buffaloes. He was captured in St. Paul sporting a brace of .30 revolvers, a beautiful bow-knife, and enough ammunition to equip a frontiersman. He admitted having been led to his daring scheme by reading the vivid stories of Western heroes and their hair-breadth escapes. This is only one of a multitude of minor offenders. They may not enterprising so bold a project, but all boys are more or less poisoned in purpose and purity by such literature. It is well for parents to feel alarm and guard with sleepless vigilance the reading habits and subjects of their children. As little as some regard it, the appeal so often made to circulate religious books and papers has infinite moment and meaning. The presence of good periodicals and volumes in a house are helpful to higher thoughts and aims. They may be long neglected, but after awhile the casual reading of an article may be a nail in a sure place—a prophet won to the Lord. Let the vicious stuff that floods our land be kept far from every Christian home. Again, we bespeak carefulness in allowing children to borrow books and papers. A companion having been fascinated by some story talks about it, and professes to lend it. The courtesy that accepts may introduce the poison that kills.

## May Methodists Dance?

MR. EDITOR: A Methodist brother asked me to-day to write to you for an editorial on the modern dance. He said the circumstances which gave rise to this request were these: It was circulated in the community that there was to be a dance at a neighbor's, and this brother was asked to let his daughter attend. He unhesitatingly refused, because he thought that the spirit of Methodism was opposed to such practice, and he did not wish his daughter to visit such places. A lady visitor who belongs to the "established" church was present, and seemed to be astonished to hear that the spirit of Methodism was opposed to the dance. She said that Methodism in the city was not opposed to the dance, though Methodism in the country might be. She then pointed to a certain preacher whose ability and popularity are known and read of many Methodists, especially in Mississippi, and said that his daughters attended balls and danced. Now, is it true that Methodism in the city tolerates dancing? Or is it allowable in members of the church in the city? If it is then it is allowable in members of the church in the country. We would like to have an editorial on the modern dance.

Yours fraternally,

INQUIRER.

SEPTEMBER 3, 1883.

## ANSWER.

An article on the "modern dance" would be rather difficult to write. The changes are so many that we would scarcely be able to distinguish the modern from the more ancient. But if by this term is meant "the German," and such like, we say all Christian parents should guard their children against it as they fear the sting of death. We read, several years ago, a book entitled "The Dance of Death," which was a revelation of horror. It painfully disclosed the evil results of this fashionable amusement, and made us shudder for the thoughtless daughters of the land. This question has been discussed over and over again, and the deliberate judgment of the church, in its every branch, stated and restated with emphasis. There is but one authoritative opinion in all denominations, and that a positive disapproval. Bishops and other clergy of the Roman and Episcopal Churches, with the ministers and church courts of all other evangelical denominations, have uttered words of protest and warning. In administration there has not been uniformity. Pastors have not all observed the same rule and method. But the authoritative utterances of the churches have been uniformly deprecatory and denunciatory.

The spirit and practice of Methodism is well known. Indulgence in dancing is with us considered a compromise of Christian faith and fidelity. Those who assume our vows and keep them must keep far from this popular snare. Though the local pastor may for a time bear with such offenders, their offending can not be condoned. Their religious fealty necessarily suffers discount. There is but one rule among us, and that applies alike to city and country. Dancing in the city is no more allowable than in the rural districts. It is wrong everywhere—in palace and hovels, in metropolis and hamlet.

We are not disposed to credit any quotations from Methodist ministers approving the dance. We have never met such an one, nor can he stand unchallenged before an Annual Conference. Such support is often claimed, but when investigated, we have found in every instance that it was an unwarranted slander.

## Hints as to Prayer.

We have not in a great while found anything more timely and to our taste than a communication on this subject, by the venerable Dr. Stratton, of Natchez, Miss., to the Southwestern Presbyterian. Every thought has aptness and reverent force, and every sentence constructed with an Addisonian grace and elegance that gives the entire article an exceptional charm. Nothing is so important in practical Christian life as a proper conception of the true spirit and indispensable exercise of prayer. Not to pray aright is only less perilous than not praying at all. Prayer is the measure of spiritual life. Indeed, without it there is no life. A prayerless Christian is one only in name. There is little truth in the oft-sung line:

"Prayer is the Christian's vital breath."

The reader will find in the extracts given below no stale platitudes, but a freshness and directness of statement and exhortation that must provoke thought and compel self-examination. We will not attempt to indicate the most striking and helpful points, but will ask special attention to third division—that we be careful when praying "to do no more than pray." What a delicate shade of ex-

pression! And how rich in practical significance! Much of our exercise is more than prayer—it is command, demand and information given the Lord. We must not only pray for something, but be sure to have the suppliant's spirit and attitude. If space allowed we would gladly reproduce the article entire, but can not indulge in more than the following extracts:

First. Let it be yourself who prays. I mean by this, let prayer be the genuine expression of what you feel and desire. Let your soul be in it. \* \* \* You and the want you bring to God must be one. It was so with the prodigal son. The shame and wretchedness under which he was perishing reported themselves exactly in the words he addressed to his father. It was so with the Syro-Phoenician woman. Her daughter's suffering was an agony in her own heart, and all the apparent repulses of the Saviour could not check the cry: "Lord, help me." In any extreme position of danger or distress it is easy to see the whole man is in the desire for relief, and will be equally in the prayer that asks for it. It is this presence of self in your prayers which makes them prayers. If they are not yours they are not prayers at all. The repeating of the best form in the world where it is not inspired by your own soul is not praying. Merely to say your prayers is to utter sayings, not prayers. On this account, it is well, before engaging in the act of prayer, to pause for a moment to interrogate the mind as to the objects it is about to present to God, and as to the sincerity of the desires it professes to entertain for them. And it is well, further, to learn to express your prayers in words of your own. This need not be a difficult task. Ordinarily, you do not depend upon others to give you the phrases in which you express your thoughts and feelings.

\* \* \* The simplicity with which a feeling is expressed in prayer is no fault. The style of a prayer is a matter of secondary importance. The soul wants no rule for the construction of a prayer but the rule of truthfulness; and the more plain and direct the form of it may be the more it may correspond with this rule. \* \* \* Forms, however, are not to be absolutely condemned. They may often be employed with advantage. Especially the Scripture phrases, which are so wonderfully adapted to the conditions of the human soul, give us an invaluable aid in molding into prayer the desires of the heart. Only let it be borne in mind, always, that another man's prayer can become a prayer to you only by throwing yourself into it. The dialect of prayer is the dialect of nature. Above all things seek to be natural—that is, simple and truthful in your prayers, and to this end define your desires first to your own mind, and then tell them to God in just the form in which you have defined them to your own mind.

Second. In your praying pray to God. When a man speaks he must have a person before him, for speech is the communication of thought, and communication requires a receiver as well as a giver. Prayer to God implies that he is the hearer of what is spoken—not merely in the sense in which he must hear everything as an omniscient being, but in the sense of a being made consciously present and intentionally addressed by the mind of the speaker. It is quite possible, that prayer, so called, should not be made to God at all. That is, it is quite possible that men should profess to pray where God's presence is not discerned by their minds, and where the words spoken are not directed to him personally. They may bend the knee, and then occupy themselves with self-complacings—with a sort of pious soliloquy or reverie, and fancy they are praying. They are really, here, thinking aloud, as it were—a process in which the mind is reacting upon itself instead of transacting with God. And so, in their addresses to God, and while using his adorable names and titles, they may be addressing an abstract and imaginary object. This is *postpraying*, not praying. \* \* \* Certain thoughts about God may be thrown into the form of an address to God; but thoughts about God are not prayer to God. Prayer must put us, literally, in the position of one person speaking to another person. Of course, this can not be in our case a face-to-face communion with God, as it is said to have been in the case of Moses, but it is a spirit-to-spirit communion. And as there is no appeal to the senses here, it is the mind itself which must make God a present person. Through the medium of faith it must "see him who is invisible." Hence his mind must be put in a position to see him by deliberate forethought, and by a constant fixing of the eye of the soul upon God during prayer. Every praying person is familiar with the tendency of the mind to wander in prayer, and every sincere worshiper deprecates this and feels it to be sin. The explanation of this species of experience is that, for the time, the worshiper has ceased to see God and to speak to God, and so has ceased to pray. Let the Christian who is in earnest guard against the similitude of prayer in place of the real thing. There is no prayer which is not the converse of the soul with God—no prayer where the thought, the feeling, the desire does not consciously reach God.

Third. In praying be careful while you pray to do no more than pray. To pray is to beg—to take the attitude of one soliciting a favor. It is something, therefore, quite different from demanding, or prescribing, or enjoining. It properly excludes the assertion of a right, on the part of the petitioner, for what is man's by right is his by debt. It is what the party applied to is bound to pay. It is not with the tone of a creditor that man is to address God. Prayer is an expression of man's need, not of God's duty. The ground upon which it is to be offered is God's willingness to regard man's need, not an obligation requiring him to relieve it. Now, it is not to be supposed that any man

would deliberately command the services of God; and yet he may do this proximately in various ways, as when he forgets that God may properly say "no" to his petition, or when he presumes to dictate the time and manner in which his prayer is to be answered, or when he insists upon being gratified in his wishes at the expense of God's will, or when he has no intention to use the favor asked for God's glory, or when he prays in such a temper as shall make him feel wronged in the event of God's appearing to withhold the blessing sought. It is evident from all this that the spirit in which prayer is made is one of profound humility. It is that of a beggar casting his needs at the footstool of a benevolent, but, at the same time, a wise and righteous sovereign. The truly religious man will always pray under the subduing and restraining influence of this spirit. He will be the suppliant, not the exactor. And with whatever earnestness and importunity he will urge his requests, he will remember that there are many things in regard to the disposal of the matters to which they relate, which he must leave to the good pleasure of God. The Saviour's prayer in Gethsemane should teach his followers to couple the significant formula, "if it be possible," with their most ardent appeals to God.

## The Lottery and the Mails.

Postmaster-General Gresham is demonstrating more and more his eminent fitness for his high position. He is conservative, but determined. Having revived the order against prostituting the mail service to the Louisiana Lottery Company, he intends to execute it to the letter. We honor his brave championship of the right, and hope that the strong arm of the national government will be employed at every point rather than suffer defeat. This gambling concern has been a constant offense to good morals in this community and country for years. Entrenched behind technical defenses, it has defied all opposition. We applaud Postmaster-General Gresham's action, and feel assured that he will be heartily sustained by every Christian conscience in the South. That our readers may see to what schemes sin will resort to accomplish its dark designs, we append the letter of Postmaster-General Gresham to the postmaster of New Orleans:

POST OFFICE DEPARTMENT,  
Washington, D. C., Sept. 19, 1883.  
To Washington B. Merchant, Postmaster, New Orleans, La.

Sir:—Since you were instructed to deliver all registered letters reaching your office addressed to M. A. Dauphin, and to redeem no money orders payable to him, he has directed an advertisement inserted in certain newspapers, that all registered letters intended for him and concerning the Louisiana State Lottery Company be addressed to the New Orleans National Bank, at New Orleans, and that all money orders sent to your office for his benefit and concerning the business of said lottery, be made payable to said bank. I am in possession of trustworthy information that this bank has and is still receiving through your office registered letters and money orders for M. A. Dauphin, in pursuance of his published directions. This is a delinquent scheme on the part of M. A. Dauphin, and the New Orleans National Bank, to evade you by the Postmaster M. A. Dauphin, in pursuance of the statutes of the United States, intended to protect the mails and the public against a business which is vicious and immoral, and which in the main preys upon the ignorant and credulous. This bank can not be permitted to stand in the shoes of M. A. Dauphin, and thus enable him to accomplish by indirect means what he is not allowed to do directly. Hereafter, therefore, you will deliver New Orleans National Bank no registered letters or redeem no money orders payable to it, but deal with the same as directed by the department on Nov. 13, 1879. This order will be revoked whenever the bank gives satisfactory evidence that it has abandoned the above scheme. Very respectfully,  
W. L. GRESHAM,  
Postmaster General.

Fashion at funerals is quite as tyrannical as at the evening party or in the parlors of snobbery. We notice that there has been a serious rupture between the London and Orleans branches of the monarchists in France because of a contest for the position of "chief mourner" at the recent funeral of Count de Chambord. The countess, it seems, desired the place to be occupied by a relative of her husband, whereupon the Count of Paris took mortal offense and wouldn't mourn at all if not as "chief mourner." With all of its silliness that incident points a moral. We need a funeral reform in many of our Southern communities. Funerals are made the occasions for expensive display. We have known families seriously embarrassed by extravagant outlays for heavily mounted coffins and a long line of hacks. They are in too many cases a tribute to foolish pride and not an expression of unaffected grief. And then come the mourning weeds, with the latest fashion regulations as to cut, breadth of crapes and length of service. The time for emerging again into colors is also fixed by the almanac, and not measured by depth of sorrow.

The article on our third page, by T. A. S. A., will richly repay perusal. There is thought in that exposition.

## The Reason Why.

The Rev. J. F. Evans, of the North Mississippi Conference, is one of my most valued as well as valuable friends. He does more than mere talk, and for this reason I wish to tell him why Mississippi Methodist teachers do not come drumming within his charge. 1. In the first place some do come either by letter, by proxy or in person. I have written several times to Bro. Evans' suggestion, and every time without effect. The parties written to have invariably sent elsewhere, and paid more than I asked them. When once I went down I found no response. In fact, I have yet to catch my first "drum" fish. People make a good many sidelong insinuations as to inferiority and high price, and want to know if I can't take sorghum and cornmeal at high rates—all of which answer *non possum*, or words to that effect. Then I get no scholars. 2. There is another class of people, who talk very patronizingly of me, but act very differently. They tell me that they know I am among the best educators of the State as well as of the church. Both are proud of me. Said individuals are proud to have me on their list of friends—way up toward the head. I respond mentally that I am afraid of so much friendship toward the head and so little in fact. Do such people ever reflect that their friendship is hollow? I could name some of this class, who brother me and bother me with their assurances of exalted esteem, and then send their children off to Tennessee or Kentucky, and pay from fifty to one hundred per cent. more for an inferior mental training, if the curriculum is to decide. 3. There is a third class, who say that the school buildings and appliances are superior at a distance. We assent, but say: "Patronize us and we will furnish these bran new." But these people are the last to do any such thing. Good and commodious buildings have been allowed to become rookeries, yet this class never sent to those schools. Let me ask Bro. Evans how many schools have been launched on Mississippi waters and have gone down because the people would not send to a home school? Let him go to counting. Was the failure of these all due to bad management? He knows some of the best men who have been starved out, while Tennessee and Kentucky schools fattened.

Let Bro. Evans, not blame the teachers. I am entering my fifth year at Kosciusko. Drumming as yet has not procured a single pupil, i. e., my drumming. I believe his list brought me several. The fault, and I say it distinctly and emphatically, is in the people, who can have good schools at home when they keep their children at home, but not before.

## Our Hagar in the Wilderness Again.

My poetical friend and your corresponding editor, Rev. T. A. S. Adams, A. M., is not pleased with the name of Dr. Haygood's last letter: "Our Hagar in the Wilderness." Perhaps the facts in the case are about as Dr. Haygood states. It is a fact that the negroes are free; no amount of poetry can change this fact. It is a fact that the negroes need cultivated and trained teachers and preachers. It is a fact that the whole people of this Christian nation are under solemn obligation to do the best by the negro in their power, and to make him a man and a citizen if possible to do so. It is a fact that we, of the South, have done much for the negro, and it is also a fact that we can do more than we have done. It is a fact that we profess to be the negro's best friend, and to be in a better position to educate and Christianize him than any other people in the world. It is a fact that we have not done as much as we might have done, perhaps not as much as we ought to have done, for the salvation of our "brother in black." It is a fact that since the war there has been a great gulf between what we have professed and what we have done. It is a fact that the negroes have begun to look to us for some substantial help in the way of education and salvation. It is a fact that our Bishops recommended that something be done for the negroes, and the General Conference devised a plan for doing something. It is a fact that a committee has been appointed and steps have been taken to carry out what the committee supposed to be the will of the General Conference. It is a fact that the Institute has been projected, and that a president has been appointed and a teacher selected. It is a fact that, comparatively, only a small sum of money has yet been secured for the school. Dr. Haygood's talks, speeches and letters have, thus far, been filled with facts. The negro may not be "Our Hagar in the Wilderness." It was, perhaps, a poetical mistake to speak of him as such. This might be admitted without

changing the facts in the case. It might be admitted that our people are poor and not able to equip and endow colleges for themselves as they should. It might be admitted that Bro. Adams tried to start a high school for boys in Mississippi and failed, or it might be admitted that we need forty such schools in Mississippi at this time. I suppose all are ready to agree that the sentimental part of Bro. Adams' gift to Paine Institute, depending on conditions not likely to be filled, is all right as a matter of poetry and sentiment, but after all this has been admitted, and more too, the facts about the condition and needs of the negro stand just as they were. No matter how long a detour we make when we get back to the facts, they are just as big, just as ugly and just as difficult as they were before. No sum of money, however large, will do any good in the present emergency if it is not cash or its equivalent. Bro. Adams is good for one thousand dollars on the first day of October, 1883, or on any other day in the year, but where are the ninety-nine other thousand dollar men? Bro. Adams is exactly right in condemning all pandering to the rich men of the North, but Dr. Haygood has certainly said as many plain things and as many true things to the faces of Northern people as any other man in the South. His speech and his preaching has been plain, simple, truthful and honest. In no case, so far as I can see, has he misrepresented our people. Whatever may be the poetic license in such cases it certainly is not in harmony with the Spirit of Christ to charge an honored and distinguished minister of the gospel with so mean a thing as pandering to the rich and great for the sake of "filthy lucre." It is to be hoped that Dr. Haygood is as free from this sin as my good friend, T. A. S. A., who for the sake of a one-hundred thousand dollar school for white boys would be willing to give one thousand dollars for a school for negro boys, provided and "if" ninety-nine others would give the same sum each. If Paine Institute is needed, if we ought to have it, if it will do good to the negroes and glorify God then by all means let us have it. Let our gifts come cheerfully, without any impossible conditions. If there is no need for this school, if it will do no good, if God will not be honored by it then let us say so in plain words, and be done with it. Look straight at the facts. In the fear and love of God, for thirty days and then say what you think.

GILDERAY.

Rev. J. M. Boon, of Holly Springs, North Mississippi Conference, writes of a gracious revival in his charge. He says: "We have had thirteen conversions and twelve accessions to our church. The membership is greatly revived, and the good work is not confined alone to our church. Members of all the churches in town took a deep interest in the meeting from its very commencement, and now rejoice with us in the blessed results. Indeed, I never saw a more universal feeling of interest of a greater manifestation of brotherly love and Christian unity. Dr. C. W. Milne, a zealous layman from Memphis, was with us for two weeks, abundant in labors. Judge Watson of the Presbyterian Church, and Rev. A. D. Miller, of the Baptist Church, rendered much and very efficient service, as did also the Revs. H. B. Semmes, J. A. Bowen and Dr. W. T. J. Sullivan. We hear good news from every part of the district. Bro. Barton's health, I am glad to write, is now improving."

MR. EDITOR: We enjoyed a rare treat on last Monday evening in the lecture delivered by Col. Nicholson, president of our State University, at Baton Rouge. He is a fine specimen of Louisiana production, physically, mentally and morally. Although born in Georgia, he was reared in the hills of Claiborne, which, by the way, have produced many first-class men. He was educated in the schools of our State, and received his Christian culture from our pulpits. His physique equals Kentucky manhood. His mental development might justly claim rank among the first, and his moral manhood towers and only finds its peers among the purest of the land. His lecture was well timed in every respect. With him at the helm our State University must soon take rank among the foremost in the physical, mental and moral education of our Southern youth.

D. F. WHITE.

MONROE, La., Sept. 20, 1883.

Bro. W. S. Shipman, writing from Smithville, Miss., says: "I returned yesterday from a long round of protracted meetings. I have held five on my own work, and have one more to hold. Have received seventy-three into the church. I do not believe there was one converted in any of my meetings that did not join the Methodist Episcopal Church, South."



The last Texas Advocate reports conversions and 570 accessions.

Dr. W. H. Milburn, the "blind man eloquent," delivered two lectures in the Methodist Church at Moss Point last week to appreciative audiences.

We learn with sorrow of the death of Rev. E. P. Birch, of the Alabama Conference, at Pensacola, Fla. He died a victim to the yellow fever scourge September 2.

Seventeen persons were received into McKendree Church on a recent Sabbath, the result of the revival. Dr. West is closing his four years' pastorate in the midst of pentecostal blessing.

An article from President Rush of Centenary College will appear next week. We are glad to know that the season opened most auspiciously—equal to any year since the war.

The Edinburg district presented to the late Wesleyan Conference a memorial asking an extension of the pastoral time-limit from three to six years. The prayer was heard, but not granted.

The Episcopallians of New York have provided a home for their aged clergymen. Separate cottages are to be built for aged married ministers whose families can be made comfortable.

We see that Dr. Haygood delivered an address at the corner-stone laying of a new Methodist Church at Fremont, Ohio. Ex-President Hayes subscribed one-fourth of the \$5,000 necessary to build it.

The proposed monument to the memory of Rev. Fountain E. Pitts has been completed and erected over his grave in Mt. Olivet Cemetery, Nashville. He was fifty years a Methodist preacher, able and eloquent.

Rev. J. T. Hough, of Opelousas, preached last Sunday in the city and preached at Felicite Street for Dr. Carter. He made the ADVOCATE office a pleasant call on Monday, looking in better health than when we met him at Conference.

The Missouri Conference adopted a paper recognizing the scarcity of ministers to man the work and recommending prayer to the Lord of the harvest to send forth more laborers. From that session there were six transfers to other Conferences.

A note from Rev. James A. Coffey informs us of the death of Rev. J. C. Williams. He never lived to the fearful accident that fell him resulting in the fracture of his leg. A pure, transparent Christian and faithful minister has been on sleep.

With the last issue the Texas Christian Advocate entered upon the fortieth year of its history. Dr. John, the vigorous and versatile editor, makes it the occasion for saying some timely and rare things on Advocate specially and religious journalism generally.

The Centenary movement is fully under way in the Missouri Conference. A Conference Committee was organized, officers elected and work outlined for the coming year. Rev. Dr. W. M. Rush was elected to preach the Centenary sermon at the next session of Conference.

President Arthur has issued a proclamation concerning the World's Industrial and Cotton Centennial Exposition announcing that it "will be opened on the first Monday in December, 1884, at New Orleans, to the State of Louisiana, and will be held continuously until May 31, 1885."

Rev. Dr. W. P. Harrison, our Book-Editor, has another book in press, entitled "The Living Christ, His Life and Light of Men." Nashville seems to be good atmosphere for authorship. From the outline, published, and the author's well-known culture, we take it to be a volume of exceptional merit.

The Rev. E. B. Ramsey, of the North Mississippi Conference, reports to the Nashville Advocate a glorious revival at Fredonia, and the building of a handsome parsonage at Como. The meeting resulted in fifty-six conversions and forty-six additions to the church. The parsonage will be ready for occupancy by November 1.

At the United Methodist General Conference the Rev. Dr. Rice and Dr. Carman (late Bishop of Methodist Episcopal Church of Kentucky) were elected General Superintendents for the term of eight years. Rev. J. C. Antill was elected secretary. Dr. Dewar was, of course, made editor of the Christian Advocate.

Dr. J. L. Wilson, Missionary Secretary of the Southern Presbyterian Church, is calling for lay missionary workers in Alabama. He wants one to teach a day-school, and another a physician, to take charge of a dispensary. Laymen are the

proper persons for that character of work, and as far as our voice may be heard we echo that call.

The General Convention of the Protestant Episcopal Church will hold its centennial meeting in Christ Church, Philadelphia, October 3. It is said that is the same edifice in which, a hundred years ago, the first convention of that church ratified the Book of Common Prayer. At the first meeting only two Bishops were present. They have now increased to sixty, with 3,000 churches, 3,500 clergymen, and nearly 350,000 communicants.

On Monday last, the twenty-fourth, the Fulton Street daily prayer meeting in New York City, celebrated its twenty-sixth anniversary. Eminent clergymen of all denominations took part in the exercises. That is a remarkable history. For twenty-six years, without interruption, every day at twelve o'clock a prayer meeting has been conducted at that place. Some of its incidents are well and widely known. Thousands have been blessed in answer to those prayers.

At the "Deering Camp Meeting" in Kentucky, this year, not a single conversion is reported, and but one joined the church. The crowds that attended were immense—on one day during Dr. Talmage's visit reaching 7,000. Judging by results the Brooklyn divine was an expensive luxury. He was paid \$200 a day for two days' service. There was rather more sensation than genuine faith in that engagement we fear. And on the Brooklyn side of the question it looks like making merchandise of a great reputation.

The Secretary of the Central Centenary Committee, Dr. W. P. Harrison, is calling for educational statistics. The following information is desired concerning our church schools: 1. Name of institution. 2. Grade. 3. Location. 4. By whom chartered, and when. 5. Name, title and post office of principal or president. 6. Number of teachers. 7. Number of students. 8. Value of property. 9. Volumes in library. 10. Endowment. This is necessary to aid in our great centennial enterprise. Let all concerned take special and immediate heed.

Spain is a sad illustration of Romish fanaticism, intolerance and ignorance. She aspires to rank among the great nations of the world, but really belongs to the dark ages. A recent event justifies the statement and is poor prophecy for the future. On July 25, the festival of St. James, the patron saint of Spain, 1,000 volumes containing extracts from the gospels were publicly burned by order of the government in the courtyard of the Custom House at Barcelona. No wonder there is stagnation and death in that land, while other nations are advancing upward and onward with the trend of vigorous life.

There was an enjoyable episode at Pastor Wright's residence over in Agiers last Saturday evening on the occasion of his sixty-first birthday. He and wife were beguiled on to early tea while the house was taken possession of by violence. On returning, everything was brilliant with light and beauty and good things. Larid and wardrobe were liberally replenished and a nicely filled purse was presented the smiling pastor. No wonder he preached earnestly to large congregations the next day. And here he is in the ADVOCATE office Monday morning as cheerful and classic as roistering youth. We can testify to the delicious flavor and quality of the cake. May many other bright anniversaries flash by that radiant home!

#### Appeal of Bishop Lamb

Please allow me space in the NEW ORLEANS CHRISTIAN ADVOCATE to let your many readers know that we, the "Colored" Methodist Episcopal Church in America, are striving to establish a high school at Jackson, Tenn., for the purpose of giving the colored people the opportunity of a good English education. This enterprise was projected some time since, and we are endeavoring to finish it and enlarge its facilities. I do not hold that you are in debt to us, but we are among you, very poor and unable to build an institution without your help. We have a lot of four acres of land and a building 10x34 feet, but as yet unfinished. I do hope my white friends will help us to complete this house, and make necessary preparations for opening the school. I make this appeal believing that you will help us when you know our needs. Some have given generous assistance, and others will if assured that the money will be wisely appropriated. I refer you to all the citizens of Jackson, Tenn., and to Dr. J. B. McFerrin, of Nashville.

Here is a cheering note from Greensburg, La., written by Rev. J. S. Parker: "The revival spirit is still with us. I have never witnessed such wonderful displays of Divine power in the salvation of sinners. We have had a great many conversions and one hundred accessions to our church."

Mr. Editor: I have certainly no objection to Bro. Billingsley occupying the most or the whole of a page of your paper to prove simple truth, viz: that a person who is religious feels religious feelings. I did not know that this was denied by any body. If he desires to refute what I said in the ADVOCATE of August 23, in reply to his argument about sudden conversions and the necessity of an exact remembrance of the time and place, I presume the way is open for him to do so, and I assure him he will find me a fair and genial companion in such a discussion.

R. ARNEY.

#### The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. This offer is good only to December 1. No reduction allowed for postoffice orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARVER & JAMIESON.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON.

PUBLISHERS.

Epitaph of an Arizona man who loved his neighbors and wife, but to wit, and who was also laid in the way. "He was pretty mean in some respects; but then he was mean in others."

First-class fertilizers are in the end the cheapest, with good results almost assured. The first extra should not be used in the way. All fertilizers made by Stearns' Perfection and Chemical Manufacturing Company are rated first-class. See advertisement in another column.

A young lady, on leaving a concert recently, expressed her delight with the excellent music, and said she was particularly pleased with "that piece from the Twelfth Massachusetts," meaning "the Twelfth Mass."

Receipt books for subscriptions will be mailed to all our agents who write for them.

It had a horse which he called "Granny." "Very odd name," said a friend. "Not at all," responded Tom. "When I bought him it was because of his age, and I thought it was a good name for a horse that was so old."

Mr. J. H. Campana, the solo agent in New Orleans for the Champion Monitor Cooking Stove, has moved to the large and commodious buildings at 101 Canal Street, where besides a full line of Champion Monitors, can be found house-furnishing goods in great variety. Call on one, or write for circular, to J. H. Campana, 101 and 103 Canal Street, New Orleans, for full description of the great Champion Monitor Cooking Stove.

A young village girl has obtained the prize for poetry. "So, my child," said a Parisian lady to her, "you are the most modest young lady here." "O, for that matter, I can pride myself. And I may add I have not had the other prize, viz: by pure imitation."

It is better to remove than to hide complexional blemishes. Use GIBBS' SKIN PREPARATION. Dr. H. H. Dye, Medical Surgeon, writes: "GIBBS' SKIN PREPARATION is the best I have ever used for the removal of blemishes from the face."

An old postoffice employee says that in nearly every instance of the under-estimating of the envelope the State is committed to the responsibility, and if the under-estimating is large the error is usually borne by both the State and the postoffice.

Hon. DANIEL F. BEATTY, of Washington, New Jersey, comes to the front with another remarkable offer in the way of saving money. He now offers a \$1000 Pipe Organ with 25 stops for \$49.75—a reduction never known before in the history of the business. Every Mr. Beatty is endeavoring to give his patrons a first-class instrument at a price which leaves but a small margin. See the large advertisement in this issue.

The hair of a girl employed in an Eastern cotton mill was caught in the machinery, torn off her head, and ground into shavings. But the girl did not mind much. She kept right on at her work, simply remarking that it only cost \$1, any boy. This is one of the advantages of an over-nature.

All iron preparations blacken the teeth, complicate the bowels, and give headache with one exception, that is Brown's Iron Pills.

A young lady who had some idea of marrying a person, a good fellow of the honorable class of clergyman. The old lady said: "If you ever marry a minister, my dear, in an emergency, have enough of the power of God in his hand to get him to the pulpit to the kitchen and pour the potatoes for dinner without growling."

Moscow, Mich., Sept. 26, 1875. Sirs—I have been taking Hop Bitters for indigestion of kidneys and bladder. It has done me more good than any other medicine. I feel like a new man.

The Rev. Dr. B. of Dublin, while endeavoring to soothe the Rev. Dr. S., a famous missionary from India, this home by fifth concluded his remarks with the following: "He came to you from that land where every prospect pleases, and only man is vile."

A clerk in the dry goods store retired one night, having for a bed-fellow an acquaintance dating back to school days. One informant slept in the next room adjoining, the door of which was partly open. In the middle of the night, he says, he was awakened from sleep by hearing the clerk, in a loud tone of voice, exclaim, "How many yards did you say you wanted, mama? Three yards, enough!" And the next thing heard was a tearing noise, and the bed fellow of the clerk shouted out, "What are you doing? You have torn my shirt from bottom to top!" The poor dresser dashed himself in his store, waiting on a lady customer, who wanted three yards of calico.

Dyspeptic and nervous people, "out of sorts," Dr. Hall's Liver Bile Tonic will cure. Ask your druggist to take order, or direct.

Rev. Dr. Hall said every rock was a sermon. When a boy was stealing apples from Mr. Hall's orchard, the latter pulled him out of the orchard. When the boy's father subsequently asked him why he pulled him out, he replied that he was very much struck by one of Mr. Hall's sermons.

Enterprising local Agents, wanted in this town for an article that is sure to sell. Live druggists and grocers preferred. Address Hamilton Drug Preservative Co., 12 Kilby Street, Boston.

VERY LOW RATES.—During the continuance of the Southern Exposition, at Louisville, Ky., (commencing August 1st and continuing 100 days) the Louisville & Nashville Railroad will sell Excursion Tickets from any of its stations to Louisville at one fare for the round trip. These tickets will be on sale every day, from 10 A. M. to 10 P. M., and will be good 15 days, allowing ample time to visit the Great Exposition now being held in the South, and second only to the Centennial at Philadelphia.

M. E. B.—They all say so that have tried them, "Champion Monitor" Cooking Stoves—Most Even Bakers.

If you need anything in the music line apply at the music store of P. Weich, 133 Canal and 15 Bonhomie streets, New Orleans, where satisfaction is guaranteed. Mr. Weich will ship you a piano or organ at what place you name, on thirty days' trial, to be returned at that time, freight both ways his expense unless you approve of his selection. Prices: Pianos, from \$100 to \$500; organs, \$20 to \$150.

W. C. Shepard has refrigerators, ice boxes and freezers at the lowest prices.

TO SUBSCRIBERS.—All new subscribers sending two dollars in full in cash are entitled to one year's subscription to the American Farmer free, and old subscribers referring will receive a copy of Kendall's Treatise on the Horse free.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

We have a few more copies of the Mississippi Minutes left. Please send seven cents in stamps.

Notice to subscribers who order their addresses changed. Please give full name and last postoffice, otherwise change cannot be made.

To those of our subscribers who are not content to be a money-order office, we would say: Please inform us by word and whether to continue the ADVOCATE or not.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE, please keep this in remembrance.

THE GREAT JACKSON ROUTE.—Is the favorite all-summer resort. It is well re-built with all the latest improvements, and has a superb view of the city and harbor. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

Business Notices

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and other pulmonary affections, and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured than by any other method. It is pure, and contains the double quantity of the liquid oil, and the most delicate stomach will tolerate it. For sale by all druggists, and H. T. C. K. N. New York.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an First Indian mission, the secret of a simple, reliable remedy for consumption, Catarrh, Asthma and all throat and Lung Affections, also a safe and effective cure for Nervous Debility, and all Nervous Complaints, after having tested his wonderful cure in several hundred cases, has decided to publish it, and make it known to his suffering fellow-men. Addressed by the author and a desire to relieve human suffering, I will send free of charge, to all who desire it, the recipe in German, French or English, with full directions for preparing and using. Send no money by addressing with stamp, naming this paper, W. A. NAYLOR, 140 Duane's Block, Rochester, N. Y.

WARRANTED 6 YEARS. \$115 for only \$49.75

25 STOPS. Full Set of Golden Tongue Reeds.

PIPE ORGANS [25 STOPS] ONLY \$49.75

REGULAR PRICE, \$115.00

25 USEFUL STOPS AS FOLLOWS:

1. Vox Celestis.—The sweet, pure, ethereal tones produced from the flue pipes of the organ, resembling the voice of the angels.

2. Powerful Horn Sound.—New and improved Horn Sound, giving a full, rich, and powerful tone, resembling the sound of a horn.

3. Double Octave.—A full, rich, and powerful tone, resembling the sound of a double octave.

4. Vox Jubilate.—A full, rich, and powerful tone, resembling the sound of a vox jubilate.

5. Vox Humilis.—A full, rich, and powerful tone, resembling the sound of a vox humilis.

6. Vox Angelica.—A full, rich, and powerful tone, resembling the sound of a vox angelica.

7. Vox Trinitatis.—A full, rich, and powerful tone, resembling the sound of a vox trinitatis.

#### MISCELLANEOUS.

CHURCH & CO'S Musical Library.

The best made by the best writers. Elegantly printed, and handsomely bound. Price, 25 cents.

YOUTH AND PLEASURE. A collection of easy pieces for the Piano.

HOURS OF SONG. A collection of popular songs and choruses with Piano-forte accompaniments.

THE PIANISTS' PRIDE. A valuable collection of elegant pieces for the Piano-forte, in great variety and by the best composers.

THE CONCERT AT HOME. For Violin or Flute, and Piano. A fine collection of Violin or Flute and Piano duets, consisting of the latest and best music.

THE TWO FRIENDS. Piano Duets. Containing pieces of moderate difficulty. Price of each of the five volumes 25 cents, or \$1.25 by mail, postpaid.

THE GUITARIST. A fine collection of the very best songs of the day, arranged for the Guitar. Price \$1.00 by mail, postpaid.

JOHN CHURCH & CO., New York Office, 15 Union Square. CINCINNATI, O.

WATCHES.

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Key-winding Silver Watches at \$12. Stem-winding Silver Watches at \$15 to \$25. Stem-winding Gold Watches at \$35 and upwards. All fully guaranteed. Send for a catalogue.

A. B. GRISWOLD & Co., 119 Canal Street, New Orleans.

Collegiate Institute

Session beginning October 1, 1883.

This is a select Family Boarding School for boys, limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of his pupils. The health record of the school is unrivaled. For Annual Register and Circular apply to W. H. M. Maudsley, Principal, or J. H. Maudsley, A. M., assistant.

VANDERBILT UNIVERSITY. NASHVILLE, TENN.

The Academic, Biblical, and Law Departments open Sept. 1. The Medical, Dental, and Pharmacy Departments open Oct. 1. The application for admission is made to the Registrar. The school of Law is in the city of Nashville. The school of Theology is in the city of Nashville. The school of Divinity is in the city of Nashville.

MANFIELD FEMALE COLLEGE. MANFIELD, DESOTO PARISH, LOUISIANA.

The twenty-ninth Annual Session will begin on the 1st of September, 1883.

Manfield is situated in the Texas and Indian Railroad, very fertile soil, and is a beautiful and healthy country, and is easily accessible from almost every portion of Texas and Louisiana.

The college is the property of the Methodist Episcopal Church, South, and is governed by the Board of Trustees. The buildings and grounds are in excellent condition. The college has a large library, and a fine collection of books.

The college has a large number of students, and a fine collection of books. The college has a large number of students, and a fine collection of books.

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#### MISCELLANEOUS.

LOUISIANA STEAM

Sash, Blind and Door

FACTORY.

298, 301, 303, 305, 307, Gravier Street, NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: NO. 33 CARondelet Street.

AMERICAN PATENTS NO. PATENT L. H. SUGARMAN & Co., Patent Attys., Washington, D. C.

READVILLE SEMINARY. BATON ROUGE, LOUISIANA.

In a select home-school for young ladies and girls. All branches of a collegiate education are given by accomplished teachers. The school is situated in a beautiful and healthy country, and is easily accessible from almost every portion of Louisiana.

The school has a large number of students, and a fine collection of books. The school has a large number of students, and a fine collection of books.

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MISCELLANEOUS

**Cheapest, Healthful Bre**  
**aration made.**  
**SOLD BY ALL G**  
**S. MENDELSON,**  
50 Customhouse St.  
NEW ORLEANS.











# Christian Advocate.

VOL. 29.—NO. 40.

NEW ORLEANS, THURSDAY, OCTOBER 4, 1883.

WHOLE NO. 1418.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

## Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.  
CARVER & JAMIESON, Publishers.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.  
Ministers and wives of deceased Preachers Ad. price.

All Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

## PUBLISHING COMMITTEES.

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REV. CHAS. W. CARTER, D. D.,  
REV. CHRISTIAN KERNER.

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NORTH MISSISSIPPI CONFERENCE.  
REV. W. J. SULLIVAN, D. D.,  
REV. W. P. BARTON,  
REV. J. D. CAMERON.

## ARE THE CHILDREN SAFE?

BY MRS. V. A. LEWIS.

Thank God that my darling is resting  
Safe in the bosom of God;  
Praise him for little hands folded  
Under the churchyard sod;  
I've glad that on the white forehead  
The printed text long lies;  
Do you ask why I'm glad and thankful,  
And can praise God so for this?  
Last night as I sat in my window,  
Looking out on the moon light street,  
My dearest's once beautiful boy  
Went by with his steady feet;  
I remember how I had seen a  
His mother that sorrowful day,  
When God sent his little winged angel  
And, leaving her, took mine.  
But now she sits in her lonely home,  
In grief, looking on the white forehead  
While she waits for the day of gold;  
Are waiting the streets of gold,  
Thank God for taking my child's soul,  
That he might have gone astray  
For none are safe when doors of sin  
Stand wide as they do to-day.  
I put the children of years to come  
And mothers, who little know,  
What lies between the future  
Of years and bitterest woe;  
For as long as men are listened to—  
The horror, the accursed thing,  
If we cry not aloud against it,  
The curse on ourselves we shall bring.  
You may be the one next to suffer,  
Though little you think it now,  
The stamp of sin may be printed next  
On your boy's pure, white brow,  
Draw him ever so carefully, lovingly,  
Tendly close to your heart,  
Remember the day is soon coming,  
When mother and son must part,  
When he goes out in the busy world  
Alone, a man among men,  
Shall we fling while the doors of temptation  
To lure our boys in them?  
We all have a voice in the matter,  
And you and I'll have to stand  
In the great day of judgment.  
At the bar of God's right hand,  
To give an account whether for or against  
This evil we raised our voice;  
How for God or all, for good or none,  
We made everlasting choice.  
—New York Evangelist.

## A Plain Statement of Facts.

I would not, if I could possibly avoid it consistently with the interests of the Publishing House, again bring to your notice the ill-advised and unwarranted attack made by our brother, Rev. J. J. Lafferty, D. D., editor and publisher of the Richmond Christian Advocate, on the House and its agent.

The committee have steadily refused to be drawn into controversy with him, and I had intended to let the matter rest; notwithstanding he has arranged for before the church as an "ecclesiastical tyrant," and complained in a bitter spirit of the management of the Publishing House, and of what he calls his treatment.

But as he continues to wage war against the interests of the Publishing House, I fear my silence and his repeated references to the matter may be misinterpreted, and I have, therefore, concluded it is best to make a full and clear statement of the facts as they occurred, touching the matter about which he complains. Of what doable complaint? That none may be misled, we give the following statement of facts:

On October 25, 1882, he sent the following communication to the Publishing House, which was received two days thereafter, viz: on October 27, 1882, as shown by the date stamp which is placed on all Publishing House letters the day they are received.

The following is a true copy of his communication:

Richmond, Va., October 25, 1882.

Rev. J. J. Lafferty, Agent.

DEAR BROTHER: Please insert as a reading notice, for two months, the advertisement below, and I will thank you for prominence of position. Yours truly,  
J. J. LAFFERTY.

The Richmond Christian Advocate, established 1832, conducted by Rev. John J. Lafferty, D. D., Editorial contributors: Bishop John C. Granberry, Rev. Atticus G. Haygood, D. D., Rev. A. A. Lipscomb, L. L. D., To preachers, \$1. The new engraving of the present

College of Bishops forwarded free to each new subscriber.

This paper, by rule of the House, though addressed to me as agent, was properly opened by the business manager, and by him referred to me for my decision. For reasons satisfactory to myself, I decided against its insertion. It did not appear, and J. J. Lafferty made no inquiry of me, nor of any one at the Publishing House, about its non-appearance. Nothing more was heard from it until Dr. Lafferty met Bro. Palmer at the North Carolina Conference, in Raleigh, N. C., in December afterward. I had met Dr. Lafferty at the Virginia Conference, which was held November 18 to November 24, and he did not mention the matter to me at all.

The next we hear of the matter is in May, 1883, when he addressed a communication to the Book Committee, which is in the words and figures following:

To the Book Committee, in Annual Session, May 3, 1883, in Nashville, Tenn.

DEAR BROTHERS: I desire to lay before you a matter which I doubt not will have your close attention. It has to do with the conduct of the interest over which the church has made you exponents with plenary powers to correct all errors in its management.

A few weeks after the adjournment of the last General Conference I forwarded the following advertisement for insertion for six months in the Nashville Advocate:

## ATTENTION OF METHODISTS.

The Richmond Christian Advocate (in its fifth year) conducted by Rev. JOHN J. LAFFERTY, D. D., Editorial writers: Bishop John C. Granberry, Rev. Atticus G. Haygood, D. D., Rev. A. A. Lipscomb, L. L. D., and Rev. Samuel Rodgers, D. D.—is offered to ministers, local and traveling, for \$1 a year, and to laymen (for trial) for six months at \$1. A copy of the engravings of the College of Bishops, Southern Methodist Church (just issued), forwarded (free) to each such subscriber. Address,  
JOHN J. LAFFERTY,  
Richmond, Va.

This was dated April, 1883, and reached the Book Committee through the hands of Rev. L. A. Young, one of its members, as they were about to adjourn, May 3, 1883. The president of the committee, on the next morning, called the attention of the committee to the paper, and banded each member a copy, requesting them to determine what should be done with it. Before adjournment the matter in controversy was referred to a committee of three to consider and report what action, if any, should be taken. The next morning I submitted a statement to the committee, of which the following is a copy:

Nashville, Tenn., May 5, 1883.

To the Book Committee:  
Sometime last summer or autumn (the Rev. J. J. Lafferty, editor and publisher of the Richmond Christian Advocate, sent an advertisement to the business manager of this House for insertion in the Christian Advocate. Mr. Palmer, the business manager, submitted the advertisement to me, and asked me if he should insert it in the columns of the paper. I said no; that Dr. Lafferty had made in his columns repeated assaults upon the Publishing House and upon the agent, and that I could not afford to lend our columns to one who had shown so much hostility to the establishment. (Signed)  
J. B. McFERRIN,  
Book Agent.

The committee of three took the matter into consideration and made their report.

Dr. Lafferty had been in and about the Publishing House for several days, though it was not known whether or not he desired to come before the committee. But when the committee determined to take action in the matter Dr. Lafferty was sent for, and did appear before the committee and made a verbal statement in which he did not deny having written severely about the House and the agent, but insisted that he had not done so till his communication had been refused in the Christian Advocate.

The report of the sub-committee was adopted, the Book Committee declining to reverse the action heretofore taken by the agent. It was impossible, at that time, to give the date of the paper sent to be inserted as a reading notice, dated October 25, 1882, as it had been laid away with other papers and could not be found at the time. It was afterward looked up; is in Dr. Lafferty's own handwriting, and can be produced at any time.

Now, after the foregoing statement of facts, I wish to say a few things:

1. In the communication sent me by Dr. Lafferty, dated October 25, 1882, no allusion is made to the Christian Advocate, or any other of the publications of the House. He merely requests that the paper be inserted in something (we will suppose in the Christian Advocate) as a reading notice for two months, with statement that he will thank us for prominence of position. I had no idea at all that he intended it for anything more than a complimentary reading notice. Dr. Lafferty well knew that the House was at that time paying him at the rate of one hundred dollars per annum for the privilege of advertising the publications of the House in the Richmond Christian Advocate, and that we had never charged him for any notice of any of his publications in the Christian Advocate.

2. According to the general rules of journalism, as agent, I have the right to refuse such papers as the one sent me by Dr. Lafferty, without giving the reasons for refusal. No paper, claiming to be first-class in character, can afford to surrender such a principle, and I believe all disinterested men will concur in the opinion that I should be permitted to exercise that right. This sort of objection must be, and I am sure, is granted to all persons who are called upon to perform such delicate trusts as are involved in my position. No interest of a private or public character, in whatever shape it may be, has a right to complain of its exercise. But all have a right to criticize the action of the agent, with a view to advance the general good of the church; and such criticisms are not objected to, but, on the contrary, will be appreciated, if made in a proper spirit.

3. In his communication to the Book Committee, Dr. Lafferty says: "A few weeks after the adjournment of the General Conference I forwarded the following advertisement for insertion for six months in the Nashville Christian Advocate."

I call attention to the following discrepancies: The General Conference met in May; his communication was dated October 25, and received at the House on October 27. Twenty-two weeks after the adjournment of the General Conference. His famous "Thi with Tertullus" was dated and published in the Richmond Christian Advocate of October 12, which was thirteen days before the date of the communication he wished inserted as a reading notice. This paper is not the same as the one referred to in the communication to the committee at their meeting in May. They differ in two or three matters of fact, as follows: 1. It is not stated in the paper of October 25, 1882, that it was to go in the Advocate, and is so stated in the one sent to the committee. 2. It is not stated in the paper of October 25, 1882, that it was meant for an advertisement, but a reading notice, with the request that it have "prominence of position." The one sent to the committee is denominated an advertisement, with no request for prominence. 3. The paper of October 25, 1882, was to go in two months. The one sent to the committee was to go in six months. 4. In one paper three editorial contributors are mentioned; in the other, four. In neither paper does he offer to pay anything for insertion, except thanks for "prominence of position" of the reading notice.

Now, friends, I have tried to give you a succinct statement of all the facts, except the abusive articles of our Bro. Lafferty, which you will find in his paper from the tenth of May to the twelfth of October, 1882. I do not mean to comment at length on these facts, but shall leave them to be pondered over by all right-minded men, having faith that they will appreciate and understand the difference between my position and that of Dr. Lafferty's.

I have at heart all the great constitutional interests of the church, with no personal, selfish or local interest to subvert, while he represents a personal, private interest, which is always liable to warp the judgment and prejudice the best balanced minds.

There is an old adage "that whom the gods would destroy, they first make mad." We may add: "Old documents are dangerous things."

One word more. By the grace of God I am alive and well, and in the wisdom of the General Conference have been clothed with a solemn and responsible trust, from which I would not shrink if I could. I, therefore, desire to say to my brethren and to all who are interested, that I propose in the future, even more, if possible, than in the past, without fear or favor, God being my helper, to endeavor to discharge every duty imposed upon me by the authorities of the church, for it and for its alone—whatever difficulties may beset me on the way.

God bless Bro. Lafferty, and those good men who may have been misled by him, and may all concerned be more just and charitable in the future than they have been in the past.

We respectfully ask the publishers of those papers, which have referred to this matter in their columns to copy this article, and oblige  
J. B. McFERRIN, Agent.

## McFerrin vs. McFerrin.

## "A PLAIN STATEMENT OF FACTS."

The Rev. J. B. McFerrin, book agent, has printed a personal and unfriendly article against me, and is sending it abroad from our Publishing House, with the assistance of its employees.

In answer to Dr. McFerrin's "plain statement of facts" I shall make a straightforward narration which, I think, when applied to his "facts," will, like an acid on stains, leave no blot unpergued.

During last summer I made an arrangement for four editorial contributors, putting their names at the head of the Richmond Christian Advocate. I printed the following slip, and forwarded to the Nashville Advocate, the Wesleyan (Macon), the Texas, etc.:

## ATTENTION OF METHODISTS.

The Richmond Christian Advocate

(in its fifth year), conducted by Rev. John J. Lafferty, D. D., Editorial writers: Bishop John C. Granberry, Rev. Atticus G. Haygood, D. D., Rev. A. A. Lipscomb, L. L. D., and Rev. Samuel Rodgers, D. D.—is offered to ministers, local and traveling, for \$1 a year, and to laymen (for trial) for six months at \$1. A copy of the engravings of the College of Bishops, Southern Methodist Church (just issued), forwarded (free) to each subscriber. Address,  
JOHN J. LAFFERTY,  
Richmond, Va.

The Nashville Advocate did not give it a place. The other papers inserted it.

This advertisement I laid before the Book Committee, as refused admission in our chief paper by Dr. McFerrin, and on the ground, as the business manager told me, of "unfriendly feeling toward myself and paper."

Late in October I made out a new advertisement and sent it to the Nashville Advocate, hoping better luck for it. It is as follows:

The Richmond Christian Advocate, established 1832, conducted by Rev. John J. Lafferty, D. D., Editorial contributors: Bishop John C. Granberry, Rev. Atticus G. Haygood, D. D., Rev. A. A. Lipscomb, L. L. D., To preachers, \$1. The new engraving of the present College of Bishops forwarded free to each new subscriber.

And accompanied by the following order for its insertion:

Richmond, Va., October 26, 1882.

DEAR BROTHER: Please insert as a reading notice, for two months, the advertisement below, and I will thank you for prominence of position. Yours truly,  
J. J. LAFFERTY.

Before sending the second advertisement Dr. Rodgers, of Baltimore, had made an arrangement with his home paper, his name had been taken down from our staff, and, of course, was not put in the second advertisement.

This explains why in "one paper three editorial contributors are mentioned; in the other, four." I may add that in the first advertisement the engraving of the "Bishops" is spoken of as "just issued." That phrase was not suited to so late a day as October 25, so the wording in the second advertisement is the "new engraving," etc.

Dr. McFerrin is parading these two copies side by side to discredit me with my brethren. He wishes his readers to believe that there was but one bona fide advertisement, viz: the short one. Had he examined the files of other Advocates he would have found the longer one, sent to them when I forwarded it to Nashville.

Fortunately, I need no collateral evidence. Out of his own mouth I can condemn him.

Before the Book Committee, in last May, he made, in writing this statement:

Nashville, Tenn., May 5, 1883.

To the Book Committee:  
Sometime last summer or autumn (the Rev. J. J. Lafferty, editor and publisher of the Richmond Christian Advocate, sent an advertisement to the business manager of this House for insertion in the Christian Advocate. Mr. Palmer, the business manager, submitted the advertisement to me, and asked me if he should insert it in the columns of the paper. I said no; that Dr. Lafferty had made in his columns repeated assaults upon the Publishing House and upon the agent, and that I could not afford to lend our columns to one who had shown so much hostility to the establishment. (Signed)  
J. B. McFERRIN,  
Book Agent.

1. Mark you, he admits there was an advertisement sent by me to the "business manager." The advertisement he is flourishing is directed to "Rev. J. B. McFerrin, Agent." How could it be the one he is describing before the Book Committee?

2. The advertisement he is cackling over came to him with a note from me. He says: "Dr. Lafferty (in that note) made no allusion to the Christian Advocate, or any other of the publications of the House. He merely requests that the paper be inserted in something."

Before the committee he declares an advertisement was received from me "for insertion in the Christian Advocate."

3. He says, in the document he is circulating, that the October paper received from me was only a "complimentary reading notice." Before the committee he admits that "an advertisement" was received, and that "Mr. Palmer, the business manager, submitted the advertisement to me."

By the by, that "complimentary notice" is an awkward shift. It hath the complexion and suggestion of an after-thought. Is it not strange he did not put in that "complimentary" plea before the Book Committee? It is hard to believe there was such ignorance at the House of the technical terms of publishers as to mistake a two-months' ad. for a "complimentary" notice. And so the doctor contradicts himself all along. He cannot murder, but has committed suicide.

One of the Book Committee knows where I could catch the agent on the hip in another one of his "facts." "Henry Spence, Clerk Southern Methodist Publishing House" knows that I have a letter from him that would cut up by the roots another "fact." The readers of the Richmond

Christian Advocate know that other "facts" are, like the legs of Mephistopheles, "hame in both feet." Would the Virginia Conference endorse and eulogize (see minutes of last session) a journal so perverse and hostile to any interest of the church, as Dr. McFerrin charges on the Richmond Christian Advocate? He prudently does not quote any editorial of the paper in proof.

Here I rest my defense. I do not claim equal zeal for the "House" with the agent. A professional office holder of a half century alone could match such devotion, who, like Mr. Tite Barnacle, never deserted the "Old Ship," but "died with his drawn paw in his hand." The man whose pall is under the adders ought to curry the cow.

The doctor confuses ideas. He thinks the church and himself a sort of dipthong, in which the church is the silent letter.

The agent ought not to be too sensitive of tonic criticism. A keen writer has recently put it well in one of our papers: "Did Dr. McFerrin never disapprove of the management of a book agent? Did he never give vent in public and private to his complaints and suspicions of Redford?" Was that "hostility to the establishment?" Would Redford have been justifiable in ordering him and his advertisements out of the Nashville Advocate?

At the time I was excluded from the business columns of the Nashville Advocate I was giving our House five hundred dollars' worth of advertising space in the Richmond Christian Advocate. When the Book Committee failed to right the wrong the book agent did me, it did not lessen my loyalty to the House. The business manager proposed to me (right on the heels of their refusal to take cognizance of the agent's misconduct) to help the House by letting him have six hundred dollars' worth of advertising space for one periodical and books for one hundred dollars, essential, and in writing. I have waited for months to begin this labor of love for the church, but not a word have I had from Mr. Palmer. The agent would not allow me to give such patronage to the House as I could afford by printing my advertisements in the Nashville Advocate. And now it might be worth while to inquire, why is the church losing this five hundred dollars' worth of work for its "House?" Is it because the agent has a personal spite against an individual in Virginia? Tell it not in Gath. Who is the better friend of the House? McFerrin or Lafferty?

Did Dr. McFerrin ever hint last May, what he would do if the Book Committee displaced him? Would not the Richmond Christian Advocate have been kept busy all this year rebuking him as "exigent for his hostility to the House?"

I now commit my cause to that God who "disappointeth the devices of the crafty," and my reputation as a man of truth to the protection of all honorable men.

Richmond, Virginia.

JOHN J. LAFFERTY.

## "W. L. C. H." on the Negro Question.

In the ADVOCATE of September 13 the above quoted letters represent the author of an article severely critical of Dr. Haygood's recent speeches and letters about the education of the Southern negroes. I shall not undertake the defense of Dr. Haygood. It is his business, and he is abundantly able to take care of himself. It is my purpose to point out some of the mistakes and false reasoning of the article in question.

Its first count against Dr. Haygood is on the ground that "his speech-making" and "flag-waving" are not after the Southern heart, but after the Northern. The proof of this is that "many secular papers in Georgia are very severe in their criticisms of his utterances." (I have italicized the significant words in this quotation.) In reply, I would ask what religious papers are saying? My circle of reading, even of the religious press, is not very wide; but I have not noticed any unfavorable comment in the church papers, except the articles of "W. L. C. H." and "T. A. S. A." and they only speak for themselves. And then, what difference how severe the secular papers? Most religious teachers and moral reformers cut their garments by the patterns furnished by these papers? I am sorry the day is not yet passed when a man must be able to pronounce a sectarian shibboleth before he is entitled to speak from the pulpit or the platform on the moral and religious questions of the day. And it sounds very much like "W. L. C. H." had imbibed a liberal share both of the secularism and the severity of these papers when he makes the personal thrust against Dr. Haygood in the insinuation that he is "well paid for his services in that line." I hope this is not the spirit of the management of the religious press.

"W. L. C. H." attacks Dr. Haygood's position, that the education of the negro will qualify him better as a voter. This is a proposition so universally accepted, as I supposed, that the most secularized mind could not dissent from it. It is unquestioned that intelligence is an important qualification in a voter, and how it

could work otherwise in the negro voter I am not able to see. Still, "W. L. C. H." gets off this argument against it: "Purely secular education, which is the only kind the State has any right to impart, has no tendency to make a man better for any purpose."

The truth of this proposition (if there is any truth at all in it) depends entirely upon the meaning of the phrase, "purely secular." If by it he means education absolutely free from moral and religious ideas, I suppose it is true; but I cannot conceive that to be any education at all. If he means by "purely secular education" what is generally understood by that phrase—education in schools not avowedly religious—then there is no truth in it; for these schools are presided over by moral teachers—a large majority of them, perhaps, professing Christians. The literature taught in them is the same as that taught in the unsecular schools, and the country is full of people occupying high positions who are educated from these "purely secular" institutions. I wonder "W. L. C. H." had not been more careful how he repudiated the only education "the State has any right to impart." In view of the fact that "the secular papers" are looking after this interest of the State, and are likely to grow "very severe in their criticisms" of one who teaches the strange doctrine that State education "has no tendency to make a man better for any purpose."

As strange and untenable as is the above proposition, it is not more so than the following: "The sooner our whole people recognize the truth that education is a personal possession capable of being used for pecuniary or other advantage, and no more to be bestowed as a charity by the government than money or land or other property, the better it will be for us all."

By what principle of political economy "W. L. C. H." classes education with money, land or other property? I am not able to see. And it is not improper for the church or individuals to donate money for educational purposes, how can it be for the government to do so? I have been taught to regard education as the elevation of man in the scale of moral being, widening his intelligence, increasing his power over the agencies of life about him, and elevating his sympathies, so that he becomes wiser and stronger and better. And because I regard this as the legitimate object of education, I not only think it a charity, but a duty, for the State to educate as long as there is ignorance in the land.

T. A. R. A.

Bro. "Gilderoy" states twelve "facts," or repeats them from Dr. Haygood. This indicates that he has become a factor, or has been to the factory. Also, *admission* that his explanation is not a new one since the days of the Three R's. Mr. "Gilderoy" took what I wrote for poetry, he is easily satisfied. I never even intended to dignify Haygood's birthday with a stanza of blank verse or an Equinox sonnet. My muse never gave inspiration in that way. Her musings always made strong drafts upon the simple deodorizers. I was not "sentimental" in my offer to Dr. Haygood. I meant what I said. As to making it upon an impossible "if"—both on account of the shortness of time and the inability to find ninety-nine others—I did that to show how prompt I would be, and not to flatter him with impossibilities. Let him extend the time to January 1, 1885, and let the \$100,000 be obtained in *valid* subscriptions due at that time, and it will be all the same. If the subscriptions be obtained by January 1, 1885, I will pay the *cash*, as against \$100,000 in subscriptions.

I hope how the "sentiment" of "wind" is extracted and "hard pan" is reached. Will "Gilderoy" and his talkers and writers go to work? "Look straight at the proposition," "Gilderoy." There was no "poetic license" taken "to charge an honored and distinguished minister of the gospel with so mean a thing as pandering to the rich," etc. What I wrote was *valid* in comparison to what a logical construction of language would warrant. Besides, I knew no reason why we should have a privileged class of "distinguished" men who can rather ussally fry *ad lib*, and deny us the right of uttering our "sentimental" groans of dissent.

T. A. R. A.

## The population in Louisiana, according to the census of 1880, is

Males	193,731
Females	171,197
Total	364,928
Natives	885,805
Foreign	51,116
White	454,354
Colored	453,654
Chinese	189
Indians	518

## The population in Louisiana was

In 1880	76,626	Gain
" 1870	152,021	76,395
" 1860	215,739	63,718
" 1850	352,411	136,672
" 1840	517,702	165,291
" 1830	728,002	210,290
" 1820	720,015	18,913
" 1810	939,951	219,936



## Christian Advocate.

THURSDAY, OCTOBER 4, 1883.

For the New Orleans Christian Advocate.  
LITTLE DIMPLE CHIN.

BY MISS L. FRANK SOUTHER.

Dear little dimple chin, say who is he,  
As sweet a baby as baby can be,  
And his initials are C. N. C.

But how came the dimple there? Can you tell?  
Yes, I think I can very well,  
And his name too—after C comes L.

You know the angels, so old poets say,  
Come down to touch our lips each day,  
The touch leaves a dimple—next letter is A.

Way up there, beyond that star,  
Down came the angel, down so far,  
The baby to see—next letter is R.

The angel flew round and round to see  
Where on the baby the dimple should be,  
Would you believe it?—next letter is E.

The angel decided where, and then  
Flapped his wings again and again,  
He'll make the dimple—next letter is N.

The baby was plump, and the angels could see  
The cheek, the knuckles, the chin and the knee,  
"I'll make the dimple"—O, the letter is C.

"I'll not touch the cheek or the little fat knee,  
The little chubby knuckles are sweet as can be,  
But the chin is so sharp"—last letter is E.

Yes, the chin is too sharp, and never would suit  
This little pink bundle that's looking so cute,  
A name it must have and a dimple to boot.

And Norman's the middle. The chin, I'll just  
Knock it,  
And make a deep dimple, and then I will lock it;  
Sweet little dimple chin—Clarence N. Crockett.

## Did the Sun Stand Still at the Prayer of Joshua?

The late Rev. Dr. Henry Tooley, of Natchez, Miss., a local Methodist preacher, who died in that city some twenty or thirty years ago, was in many respects a remarkable man. No man was ever better or more favorably known than he in that city. He died at an advanced age, full of honors and respectability. Among other things, Dr. Tooley was reported to be a very ripe Hebrew scholar. A volume of the Natchez Ariel for 1826 is now before me, and in April of that year it contains a communication from the doctor on the above subject, which is copied below and sent you, thinking it may be read with interest by some of the readers of the ADVOCATE.

For the Ariel.

JOHN'S MIRACLE—A SKETCH.

Commons Translation.—Verse 12. Then spake Joshua unto the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon.

13. And the sun stood still, and the moon stayed until the people had avenged themselves of their enemies. Is it not written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14. And there was not a day like that before it, or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.—Joshua x.

Corrected Translation.—Verse 12. Then spake Joshua to Jehovah in the day when Jehovah delivered the Amorites to the children of Israel, and he said in the sight of Israel, thou, sunlight, stay thy departing rays in the valley of Ajalon; and thou moonlight in the valley of Gibeon.

13. And the night stayed his departing rays, and the moonlight reared until the people had avenged themselves of their enemies. Is not this written in the book of the righteous? So the sunlight stayed his departing rays in the upper division of the heavens, as with the full strength of day, and hasted not to depart.

14. And there was no day like that before or after it, in which Jehovah hearkened to the voice of a man; for Jehovah fought for Israel.

THE HISTORY OF THE MIRACLE.

While Joshua was taking possession of the promised land, Adoni-zedec, king of Jerusalem, prevailed on four other kings to confederate with him to attack and destroy Gibeon, a city under the protection of Joshua. Accordingly those five kings collected their forces, marched against and laid siege to Gibeon. The Gibeonites, in great terror, sent messengers with all speed to Joshua, entreating him to hasten to their relief. Joshua, without delay, got together such of his troops as were at hand, and made a forced march all night to the relief of Gibeon, fell suddenly and unexpectedly upon the enemy, put him to flight, and chased him to Beth-horon, to Azekah and to Makkedah. In the after part of a sultry mid-summer day, while the Israelites and the combined forces were engaged in battle, there came on a tremendous storm of hail, which, driving directly in the face of the enemy, he was seized with a panic fear, fell into inextricable confusion, and with the panic, the confusion and the contending elements more were destroyed than by the arms of Joshua. The storm continued until toward the close of day, and there being every appearance that the coming night would be dark and stormy, and prevent Joshua from complete victory, and give the enemy opportunity to escape, Joshua quickly perceived that without the intervention of divine Providence he could not accomplish his purpose. He therefore, without delay, in full assurance of faith, made his prayer to Almighty God for help in his time of need. He besought the Lord to disperse the darkness and give light to complete his victory. God gave heed to Joshua's prayer, and granted his request. Jehovah spoke the omnific word—the tempest was arrested in its course, the dark clouds rolled away, the sun, far in his decline in the west, burst forth with resplendent splendor in the purified atmosphere, and stayed his departing rays upon the high hill on which Gibeon was built, and when the direct and re-

lected rays of sunlight had ceased to shine the light of the full-orbed and harvest moon threw her silver rays in the valley of Ajalon with brilliancy little inferior to sunlight, so as to enable Joshua to see and pursue and completely overthrow the enemy of the Lord.

The miracle did not consist in arresting the diurnal motion of the earth, upon the event of which the whole solar system would have been thrown into utter confusion; it did not consist in stopping the moon in her course, as that would have brought on her inevitable destruction.

The miracle consisted in the happy and providential coincidence of circumstances and events, devised in the wisdom and executed by the power of God.

1. The forced march of Joshua and surprise of the enemy.

2. The intervention of a tremendous hail storm in summer, a rare and unusual occurrence in India.

3. The panic, confusion, flight and consequent loss of the enemy.

4. When the day was about to close in darkness and storm, the sudden dispersion of the tempestuous clouds, and consequent purification of the atmosphere thereby.

5. The bursting forth of light from the sun in this high northern latitude.

6. The chastened light of the full-orbed harvest moon succeeding without a cloud in the visible heavens.

A day so fraught with astonishing astronomical and providential occurrences, so full of the goodness, wisdom and power of God toward his people, as was without a parallel from Joshua's passage across Jordan to take possession of the inheritance of his fathers, down to the day in which this history was committed to writing.

This is certainly the most natural and most explicable account of that occurrence I have seen. I do not know what some of the critics may say; but Dr. Tooley was himself a Hebrew critic of no mean stamp. I knew him well and long. He was very fond of Hebrew and Greek classics.

From THE ADVOCATE.

Bible Reading—Plans.

MR. EDITOR: I was very much pleased with "Duckworth's" plan of reading the Bible, and after this year I shall adopt it as my own. When I was only a little girl my mother told me if I would read three chapters every day and five on Sunday I could read my Bible through in a year. This I continued to do, growing more and more fond of the "wonderful words of life" as through its blessed pages Christ revealed his love to me, until 1870, when I commenced reading it through twice a year. I only have three places for daily reading. I began with the Old Testament, where I read six or eight chapters, often more. This constituted my morning lesson. At noon I read one chapter or more from the New Testament, on my knees praying for Divine light and guidance, that I may know all the will of God concerning me. And what blessed seasons I sometimes have in my noon-day meetings with Jesus. At night I always read several Psalms before retiring, for no matter how much I read during the day I want some passage to take to bed with me. Those sweet Bible promises are so comforting, coming to one in the darkness of night, when wakeful and restless.

A good man has said every Christian should read the thirteenth chapter of I Corinthians once a week. This, too, I have read in connection with my noon-day lesson, praying that this charity, of which the apostle speaks, be exemplified in my every-day life. Like "Duckworth," I usually read my Bible with pencil in hand to mark such passages as seem applicable. Some verses are marked "T" and "P" (tried and proved). My Bible has ever been my companion. Even when going to spend a few days at my father's house I take it with me. In joy or sorrow it is like my comforter. I thank "Duckworth" for having written his experience in Bible reading, for I have felt as I read that he was expressing my sentiments.

MISS EMMA FOSTER.

OCEAN SPRING, LA., Sept. 16, 1883.

"I Love the Truth."

MR. EDITOR: Noticing an article in your last issue, from T. A. S. A., under the above caption, in which mention is made of a monthly paper entitled Zion's Watchtower, published in Pittsburgh, Pa., of which your correspondent seems to be in doubt. I would say that the editor thereof has kindly supplied it to me for several months, and while I admire the brotherly and Christian feeling evinced in it, especially the deep and earnest breathings after entire consecration and Christian holiness, I can not endorse some of its teachings, to-wit: 1. That Jesus Christ was not eternal, and that he only assumed the Divine nature at his baptism. 2. A virtual denial of the holy trinity. 3. A future state, affording better facilities for repentance than the present life. 4. The annihilation and not the punishment of the finally unrepentant; at least that they will receive no other punishment than their utter extinction, which he says will be eternal. In every other respect this paper advocates every Bible doctrine, especially the atonement, faith in Christ, repentance, complete consecration and an upright, holy heart and life.

GEO. T. VICKERS.

COVINGTON, Louisiana.

## China Grove Camp Meeting.

MR. EDITOR: The China Grove Camp Meeting commenced September 14 and closed September 19, with a morning service of prayer and praise. The ministers present were: Bros. B. S. Rayner, W. W. Simmons, the pastor, Wm. B. Hines, J. J. Lovett, D. F. Guice and J. S. Parker, the latter of whom, by previous appointment, preached the opening sermon on Friday night. In every sense, and in the best sense, China Grove Camp Meeting was a success. Peace and order reigned supreme from first to last; nothing occurred to mar the sweet tranquility of the place; the large audiences gave profound attention to the preaching of the word, and when the opportunity was given scores crowded to the altar, "with strong crying and tears," and many joyous old-fashioned shouts were heard ascending from new-born souls. The preachers were few in number, but strong in God and in the power of his might. The preaching was clear, Scriptural, convincing. I believe every sermon was blessed of God in the conversion of souls. The pastor estimates the number of conversions at forty; that is the lowest estimate, and therefore a safe one; but others think there were twenty additions to the church.

A word or two about China Grove Church and I am done. It is one of the most attractive looking country churches I have seen. Beautiful for situation, it stands amid a grove of forest trees, the very picture of sacred repose. Bro. Simmons seems greatly beloved by the dear Christian people whom he serves. His only daughter was happily converted.

This preacher's wife went to China Grove Camp Meeting, feeling herself a stranger in a strange land. She met a few old friends, among them Rev. Wm. B. Hines, an old and valued friend of former years. I was glad to see that his "bow still abides in strength," and that his sermons are characterized by the force and vigor of the days of "Auld Lang Syne." I fell in love with a great many new friends. Their kindness and hospitality was without stint, and so when I left, on Wednesday morning, it was with a sad heart, and a whispered prayer for choicest benedictions on my new-made friends. The memory of China Grove Camp Meeting will linger in my soul like the echo of sweet music. MARY J. PARKER.

GREENSBORO, LA., Sept. 26, 1883.

## From the Work.

MR. EDITOR: We have four churches on the Bayou Pierre circuit. We have just closed five protracted meetings on same. Our last was at Pleasant Valley, a church known throughout, at least, southern Mississippi, and to some extent throughout the Southwest, for its once great religious and numerical power. It had at one time between four and five hundred members on the church roll, white and black. She licensed fourteen men to preach; the most of them became itinerant preachers; some of them became eminent, among the number Dr. J. J. Wheat; but the fortunes of war and other circumstances produced a sad change, and for the last few years her glory had departed, lost her former greatness, yet a few faithful and devoted men and women held on to the old altar. We got Bro. W. W. Hopper, who is acting as an evangelist among us, to assist a few days. The gracious Lord returned once more to dear old Pleasant Valley in convicting and converting power. Christians filled with the Holy Ghost, yes, Christian men and women who had been happy together in the long ago, and had been separated for a long time, in the providence of God met again. They made the welkin ring in glad hosannas and shouts of victory over sin. Our congregations were not large, yet twenty-two made application for church membership, and if the preachers, Bros. Hopper and Skipper, of the Brandywine circuit, could have staid with us longer, but I was left alone, and took the fever. We had to close our meeting when it was at white heat; so it has been with all my meetings. We had to close just at the time they got to a welding heat. Mr. Editor, can you answer why it takes so much longer to get up a religious interest in our meetings than it did in former years? I wish some one would tell us the cause. Altogether our little circuit has improved at least in numbers. We commenced the year with about one hundred and fifty on the roll. We have added about sixty, and at least one more protracted meeting to hold; so we may reach fifty per cent. before Conference. We are told not to count the chickens before they are hatched.

A. H. NICHOLSON, Pastor.

SEPTEMBER 22, 1883.

## VERMILIONVILLE, LA.

MR. EDITOR: Will you allow me just a little of your valuable space? We want to tell you and the readers of your paper what has been accomplished with a little talk and a good deal of labor, or, rather, a great deal of talk and labor. We called a meeting of the ladies of Vermilionville, Monday evening about twenty-five of all denominations responded promptly, and determined to have a supper on the following Thursday night, the proceeds of which is to be used in repairing the parsonage. We first thought of having nothing but ice cream and cakes, but as a good Bro. Baptist gave us a pig, promising to barbecue it, and one of the ladies gave a turkey, others giving hams and chickens, we determined to have meats. The ladies baked their own bread and cakes, made the ice

cream and salads, and on the night of the supper they brought a quantity of coffee, just ready to serve, and it was just as good coffee as you or anybody need want; in fact, if there was anything that was not good, was not of the first quality, we are no judge. Our supper passed off without a jar, and I think I can safely say everybody enjoyed themselves, and there was no railing, voting or anything of that kind, and if anybody even thought of dancing they said nothing about it. Our pastor was there, and found nothing to complain of. We cleared one hundred and one dollars. The ladies were greatly assisted by the young gentlemen. In conclusion we wish to say to the ladies who read this if your parsonage is not comfortable "go thou and do likewise."

J. T. CUNNINGHAM.

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## PLAQUEMINE BRULEE AND KIMBALL'S CHAPEL CIRCUIT.

MR. EDITOR: At several appointments on the circuit, commencing in July last, we have held protracted meetings with favor from the Lord, reclaiming backsliders, converting a number, taking several into the church, reviving and strengthening her. Bro. Shepherd, L. D., assisted at Kimball's Chapel, with a goodly number of lay brethren, who came up manfully to the help of the glorious work. At Plaquemine Brulee we protracted services night after night consecutively for ten nights, with good interest and attendance up to the close, which was necessitated by rain and dark nights. The church was quickened; one accession and two conversions. We had valuable help for a few days and nights from Bro. T. J. Upton, of New Iberia, together with a hearty co-operation of the membership, which never faltered. We want in this rapidly settling up country, for the stability of Methodism, our literature; but few of our standard works and church papers can be found on the circuit, notwithstanding strenuous efforts have been made to circulate them.

The highest commendation is due to our sisters of Plaquemine Brulee for the handsome manner in which, by their untiring exertions, they have adorned and beautified the interior of their church, having had it elegantly painted, carpeted the aisle and altar place, and with chandeliers and hanging lamps of modern style replaced the old, unsightly ones. Also our brethren have not been lacking in zeal in making the parsonage comfortable, having enclosed it, together with the pasture, with a board and wire fence, creditable to the community.

LEWIS A. REED, P. C.

SEPTEMBER 21, 1883.

## DOVER, MISS.

MR. EDITOR: I spent a good part of last week with Bro. Cooper, at Vaughan's schoolhouse, near Benton, Yazoo county, assisting him in protracted services. The Lord graciously blessed us, sinners were converted, God's people wonderfully revived, and an excellent class of eleven received, by our beautiful and impressive ritual, into Methodist communion. The entire community was seriously impressed with the truth and power of the gospel, and its heaven will in the near future, no doubt, leave the whole lump. A material effect of the meeting was the projecting a church building. This plan, supported by such men as C. and R. Bowman, Prentiss Swayze, Jim Vaughan and others living in that community, can not fail. They will soon have, I predict, a church called Bowman Chapel in which to worship. Bro. Cooper has been full of work this year, and the Lord has abundantly blessed his ministry. During an eight months' pastorate about sixty have professed Christ. The people to whom he ministers are warmly attached to him. It is, indeed, refreshing to witness their expressions of confidence and love.

THOMAS W. ADAMS.

SEPTEMBER 19, 1883.

MR. EDITOR: I am serving a new charge; three churches cut off from the old Buena Vista circuit. This division left Ebenezer without a parsonage and without a tenable house of worship. During the winter and early spring we were literally out of doors. I found one handsome edifice projected and the work under good headway. We have been worshipping in this since April, and it is now nearing completion. Soule's Chapel, "the mother of us all," was a mere shed; now it is being beautifully fitted up, and in a short time will present a fine appearance. The old rickety house at Pleasant Grove is to be razed to the ground, and a new one will soon adorn the sacred spot. The entire bill of lumber has been ordered, and the house will be ready for occupancy and doubtless completed by Conference. Last, but not least, we have had about fifteen conversions and many additions.

Our presiding elder is a wonderful Porter—*sui generis*. By common consent he stands peerless and unapproached in the strength of his own individuality. Many meetings now in progress; the district is in a blaze.

J. T. CUNNINGHAM.

## Marriages.

CARTWRIGHT—BENNER.—At the residence of the bride's father, in Shelby county, Tenn., September 18, 1883, by Rev. W. J. Seal, Mr. Cartwright to Miss Ella M. Benner, both of Shelby county, Tenn.

CHERRY—SEALE.—At the residence of the bride's father, near Condemfield P. O., Nebraska county, Miss., September 18, 1883, by Rev. W. J. Seal, Mr. Cherry to Miss Mary Ella Seale.

JOHNSTON—FRENCH.—Near Steam's Creek, September 12, 1883, by Rev. G. F. Thompson, Rev. William C. Johnston, of the Baptist Church, to Miss Margaret E. French, all of Rankin county, Miss.

## Obituaries.

CLAY—Death, the dread agent, has visited another home circle and made desolate its attractions and destroyed its quiet and hopes by sorrow and trouble. On the morning of August 5, 1883, Mrs. ELBA K. wife of Robert Clay, died at the residence of her father, Mr. Simon Hall, at Cuba, Sumpter county, Ala.

How sad is the thought of death when contemplated from the human standpoint, especially when we are surrounded by pleasures and cares and interests which engage our strongest affection, and when in the prime of life we are wont to look forward to "many days." Such was the condition of our friend. She was the young wife and the young mother; born May 7, 1853; married December, 1874.

She leaves a husband and three little children to mourn her departure. Her life was ended by consumption—the most deceptive of all diseases. Being flattered by the hope of returning health, she thought more of life than the realities of death and the judgment. She was evidently deceived as to the truth of her physical condition. Her friends felt deep interest in her preparation for death, but she thought and spoke more of life and its interests. The great truth for her early departure, however, was revealed to her, in unmistakable assurance, and she then directed her soul's energy in settling the matter of her eternity; and when the messenger called her response was, "I am ready to depart and be with Christ." She was prayerful and resigned amid her greatest suffering, and only wished to live long enough to bid her husband farewell at his coming—a boon denied her. Her father and mother feel their loss, and sorrow for their lovely daughter, but look forward to a happy meeting "over yonder." Her little children can never know what is the strength and nature of a mother's love. We, therefore, commend them to the keeping of God, that he may bless and save them from sin and transgression. She was a member of the Methodist Episcopal Church, South, about a year before her death.

T. Y. ABERNETHY.

THOMPSON—NEANIE A. THOMPSON, the subject of this sketch (nee Neanie Andrews), was born in East Feliciana parish, La., October 30, 1848. She was educated at Silliman Institute, Clinton La.; married Hon. W. L. Thompson, (at present a representative in our State Legislature), August 15, 1865. She was converted and joined the Methodist Church under the preaching of Mr. C. G. Andrews, September, 1873; moved to Texas in consequence of lung trouble in December, 1874. For the past six years she has resided in San Antonio, where she died March 15, 1883, leaving a husband and four children. The writer has been requested to give the following synopsis of the remarks made at her funeral in regard to her character:

"It is but seldom that I make any reference to the character of a departed one, but today I do so without hesitation, and urge you to follow her as she followed Christ. Let us look at a few elements in her character: 1. 'She was hard to understand; no one knew the beauty of her Christian life but those who knew her best. The truest and the noblest are not understood at once. 2. 'Her conscientiousness: She was scrupulous in her observance of the rules of her church, even obeying them to the letter, because she had promised to do so. 3. 'Her devotion to her family: Too many banish their religion as soon as they enter their own family circle. Our sister was even more religious, if possible, in her own home than when abroad. 4. 'Her sincerity: This was such a strong principle in her life that those who did not know her accused her of harshness. She hated even the semblance of lying, and I never knew her to be guilty of even a 'society lie.' 5. 'Her piety: She came as near my own ideal of Christian character as any one I ever knew. Her life had been a taken such possession of her that it had become a quiet, mighty force, controlling every act. She did everything as unto the Lord.'"

W. J. YOUNG.

ELDER—SARAH CURTIS, was born near Liberty, Miss., August 25, 1816. She was first married to Ira Elder, and during his lifetime she was converted and joined the Methodist Church. Her parents were Baptists. Ira Elder died in 1847. In 1848 she was happily married to Wyatt W. Elder. She died at her home in Pike county, Miss., July 31, 1883.

She was the mother of five children; two are living now. She raised six step-children. They are all religious men and women. Though modest and unobtrusive, she was a true Christian. She never neglected a known duty. She was often found at the altar of prayer, and she "walked before the Lord in the beauty of holiness." Next to her humility was her devotion to her children. For them no labor was too fatiguing, no sacrifice too great. Six years ago her faithful and beloved husband, who had walked by her side so long in death and joyfully went home to God, leaving her again a widow. A few days after his death her eldest son died, leaving a young wife and two offspring. In passing through this trying ordeal of earthly separations—when with the fatalist she could say, "All thy waves and thy billows are gone over me"—her faith in Christ was never shaken. Beneath these waves of sorrow she felt the tender arms of Jesus. Her illness was of short duration. She literally "fell asleep in Jesus." While her friends were yet awaiting her transit from earth she was smiling in her heavenly redemption.

N. L. J. HOOPER.

KING—REV. THOMAS KING, L. D., was born in Craven county, N. C., May 3, 1808, and died in Lincoln county, Miss., June 1, 1883.

His wife was pious. When taken sick only about a week before his death he remarked to his family that his end was near. When asked if he was willing to die, he replied, "Perfectly willing and ready," or words to that effect. He removed to Mississippi from North Carolina with his parents when quite a child. He was converted and joined the Methodist Church about the year 1830 or 1834. His conversion was sudden and powerful, and which he never afterward doubted for one moment. He had been heard to say by friends that for thirty-five years he served the devil, and when he gave his heart to God he prayed, in faith, that God would give him the same number of years in which to serve him. His conversion was answered. He was a very well remembered man, and will era who ever traveled the circuit to which he belonged. Had he received early educational advantages he might have attained to an exalted position in Church and its doctrines, and was the spiritual adviser of the community in which he lived. He will be missed.

N. L. J. HOOPER.

HOPE—DIED, near Vermilionville, La., KATIE WILKINS, daughter of Dr. T. B. and Sue Hopkin, was born January 10, 1881, and died August 12, 1883.

The death of little Katie has brought sorrow to many loving hearts, and a dark shadow across the household that had been made bright and happy by her presence. How lovingly she clung to the little darling, how she could only look on and watch her struggle with death. They had power to stay the ruthless hand of the dreadful monster. The little one must go. God alone is the author of life and death. The bud is plucked and the flower is gone. The heart is broken and the loving heart is left to mourn. But they who loved her, as they bowed around the little form cold in death, exclaiming, "Thy will, O God, be done!" mourn; but not as those who have no hope. They look beyond the bounds of time to a happy meeting with the little darling, now a bright angel in glory, where she is waiting the coming of fond parents, grandmother and those who are seeking a home with God.

T. S. RANNEY.

TRAILER—Infant son of I. R. and George Trailer, and grandson of George and C. L. McInnis, was born February 20, and departed this life, in Oak Ridge, Morehouse parish, La., March 11, 1883.

McINNIS—LENA, infant daughter of George and Maggie McInnis, was born March 3, and departed this life, in Oak Ridge, Morehouse parish, La., July 20, 1883.

WHITE—HERBERT SIDNEY, son of W. S. and Kate White, and grandson of G. W. and C. E. McInnis, was born April 17, 1881, and died this life, August 12, 1883, in Prairie Mer Rouge, Morehouse parish, La.

MYERS—GEORGE WILSON, son of J. P. Myers (deceased) and Ida Myers (deceased), and grandson of G. W. and C. E. McInnis, was born September 18, 1881, and departed this life, August 25, 1883, in Oak Ridge, Morehouse parish, La.

"Suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven."

J. P. WYMAN.

MOIGAN—DIED, near Vermilionville, La., WILSON HOPKINS, son of Alexander and Kate Morgan, was born May 17, 1879, and died August 12, 1883.

How glorious to die as did little Hopkins! Just as the life was leaving the body he prayed. God heard his prayer and sent his angels with sweet music. Then, in everybody's question, he said, "I love Thee, Lord, and fall asleep in Jesus." The Lord took his happy soul to live with him in glory, where he is waiting for the loved ones who are following on.

T. S. RANNEY.

He leaves the aged partner of his early joys and sorrows behind him, and two daughters. Nine children had preceded him to the spirit land.

S. J. COTTON.

DEEN—ABLE DEEN was born South Carolina in the year 1800, died at his home near Atlanta, Ga., parish, La., July 30, 1883. Very early in life Bro. Deen, joined the Methodist Episcopal Church, which relation maintained with unwavering devotion to the close of his long and beautiful life. Wherever he lived—in Alabama, Texas or Louisiana—devotion to religious principles rendered him the servant of all observers; meek, gentle, kind-hearted, generous and hospitable. Above all things he loved his church, his communion, her discipline, ministers. No labor too hard, no task too costly for him when the interest of the church was involved. Always ready for duty of sacrifice, always ready for the service of sanctuary. Without a murmur he submitted to the providence of God, believing that God was too wise to allow him to go to afflict without cause, "walked with God," and, consequently, was always ready to give a reason for the hope within him.

For years he had been ready to wait for the end; hence death came to him no surprise. Only the day before he died he spoke of the end calmly and with as much assurance as he used to do in his feast. He leaves the wife of his life, four children and many friends, not to mourn but to rejoice in the power of death as life in death. May they meet him in heaven!

J. W. HEARN.

McLEAN—DANIEL McLEAN, born in Washington county, Ga., October 3, 1807, and died in East Feliciana parish, La., August 26, 1883, at seventy-five years, ten months and twenty-three days. In his youth removed from Georgia to Alabama, thence, in 1835, to Wilkinson county, Miss. On February 18, 1841, he was united in marriage to Mary A. Beam, who survives him. In 1858 he came East Feliciana, La., where he lived until death.

Bro. McLean had been long a member of the Methodist Episcopal Church, South. His religious life was consistent and well confirmed by his profession. He was naturally cheerful and hopeful and very industrious; ways at work until forced to retire a short time before his death. His offerings for weeks and months before his decease were intense; yet he was patient. As a Christian he was quiet, peaceable and patient. A neighbor he was kind, charitable, given to hospitality; as a husband a father he was tender, attentive, affectionate, and as a Christian a true, exemplary and pronounced.

The excellence of his character is attested by the universal esteem in which he was held by his fellow-citizens; but the highest tribute to his memory, demonstrative of his piety, example, is found in the character of his family—all of whom are devoted to moral and religious.

D. M. HAY.

FERRISS—It is with sorrow that we record the death of three little children—ALBERT GALLATIN, born April 1870, died August 21, 1883; JOHN HOLMES, born May 21, 1874, died August 24, 1883; NOVA LEE, born April 29, 1883, died August 1, 1883—children of Dr. R. L. Ferriss.

Within the short space of one month two little brothers and one little sister have been taken from earth to heaven. A father, mother and three sisters left behind to mourn; but they sorrow not as those without hope, for he said, "Suffer little children to come unto me," has translated these little children to heaven, and there they can not call back their little "Jewels," they can meet them somewhere in that home where there will be no more parting from those we love. We stood by the grave of little John (the last buried), we thought and spoke from these words: "What I do not know now, but that shall be hereafter." In heaven there will be no more parting from those we love. These sweet little children were with the father, mother and sister made to weep.

R. S. GALL.

HOPKINS—DIED, in Vermilionville, La., KATIE WILKINS, daughter of Dr. T. B. and Sue Hopkin, was born January 10, 1881, and died August 12, 1883.

The death of little Katie has brought sorrow to many loving hearts, and a dark shadow across the household that had been made bright and happy by her presence. How lovingly she clung to the little darling, how she could only look on and watch her struggle with death. They had power to stay the ruthless



## HIS WAY.

God has us on his way alone  
Till we are homeless and distressed,  
And humbly then come back to own  
His way is best.

He's in the world by Horeb's rock,  
And hangs in the wilderness,  
And humbly then come back to own  
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verted under the first prayer, and praised God with loud voices. One of them said, "I have often persecuted my friends in Tennessee for shouting, but now I wish I could shout so loud that they could hear me in Tennessee."

Another of my churches was called Providence, we had but few members there at that time. Old Father Lawrence, an excellent man, a local preacher, and member of many years standing in South Carolina, his wife and one or two sons, Joseph Toland and his family, and one or two others constituted the church. Here at first we had another little leg cabin, with a dirt floor and no door shutter to preach in. On one occasion, when I went there to preach, I had to dispossess an old blind horse called "Old Walker," who had appropriated it to his use as a shelter from the stormy blasts. But we had a bush arbor built, where the Lord blessed us with some good meetings before they erected a better house. I preached also at Barnett's Church, a small framed house on a beautiful elevation on the margin of a lovely prairie. This was one of the best churches at that time on my circuit, there I found Charles Barnett, a man of prayer and sincere piety, class leader, and there we had an excellent revival during the year. I always preached with more liberty, and felt that I was blessed with the confidence of the people more here than at almost any of my appointments, this might have been because they were more demonstrative, for I presume I was fully as acceptable to the other churches. I found a good membership at a church called "Liberty," near Mt. Rogers. He and his family, Judge McGhee, Judge Augustus, Bro. Harrison, Moses Cockrell and their families were in this church with some others. This church, in connection with some members from Macon, established a camp ground this year, 1883, and we had a glorious meeting, about forty were converted, thirty-four whites and ten blacks joined the church.

During this meeting a young woman, who was a convert, fell into a kind of trance, which lasted from about ten o'clock at night till three the next afternoon, during which she appeared insensible and motionless. One of the physicians present appeared quite uneasy about her, and was anxious to bleed her, declaring that her situation was dangerous; but he was not permitted to do so. When she became conscious she was very happy, clapping her hands and praising God. She said that while she was in that situation she had a view of her Saviour, and that he appeared reconciled to her.

There was extraordinary power resting upon the people of God, many were prostrated and helpless, such were the overwhelming views, which they had of the goodness and glory of God and of the glory that awaited them in heaven. One afternoon, during the meeting, I invited all who wished a special blessing to go with me to the woods for prayer. When we arrived at the place the ground was covered with a great company of all ranks, sizes and classes, who threw themselves on their knees or prostrate at full length, and very soon we realized such a baptism as I have seldom witnessed. We had a general time of rejoicing, some mourners were converted, and I opened the door of the church and took in five members on probation, one of whom was Judge Dickson, of Macon, who soon afterwards found peace in believing and made a valuable member. Bro. Ellisha Callaway was quite amused at my zeal, and said he had never known the door of the church opened in the woods before.

## Address to the Annual Conference.

## ADDRESS OF THE CENTENARY COMMITTEE TO THE ANNUAL CONFERENCE.

Dear Brethren: The last two General Conferences took suitable action looking to the celebration of 1883 of the hundred years of the organic existence of American Methodism. It was determined, in grateful acknowledgment of God's signal mercies, and of our increased prosperity and responsibility, that we should endeavor to raise the sum of two million dollars, to be applied equally to the cause of education, church extension and foreign missions. The Centenary Committee, appointed by the authority of the last General Conference, consisting of the Bishops and twelve ministers and twelve laymen, met in May, and adopted a plan for the observance of that event. A copy of the pamphlet containing that action will be placed in the hands of each member of your body. Said committee being authorized to organize sub-committees in every Annual Conference, to assist in carrying out the wishes of the General Conference, requested the presiding elders to nominate a minister and layman from every district, who, together with the presiding elders, should constitute the Annual Conference Centenary Committee. All such nominations have been confirmed, and these committees are thus constituted, form the most important agency for the realization of the great centennial objects above set forth. An Executive or Central Centenary Committee, consisting of three ministers and three laymen, was appointed, whose duty was defined to be "to correspond with the Annual Conference Centenary Committee, to prepare and publish all necessary documents, and to secure the intelligent and hearty co-operation of the whole church, particularly in the matter of collections for educational objects."

While the leading object of this centenary observance is the spiritual improvement of our people, by reviewing God's signal mercies during the century, it is most important that we show our gratitude in such form as to make the church far more efficient for the future. It will be borne in mind that the usual regular collections

should in no wise interfere with the centenary contributions. These latter are a thank-offering in acknowledgment of the divine blessing upon the labors of the past hundred years. Coming but once in a lifetime, they should be on a commanding and monumental scale, that future generations may know how we celebrated so great an event. Moreover, while the General Conference expressed a willingness to include in the aggregate centenary collections such special local contributions as might be made to relieve church property of burdensome debts, and to erect or greatly improve churches or parsonages, yet our people are everywhere urged to keep chiefly in mind the great leading objects of our centenary celebration—namely, a loan fund of \$500,000 to be administered by the Church Extension Board, the special mission buildings for educational and other purposes in China, Mexico and Brazil, and the strengthening of our schools and colleges with the most liberal and sound education. These special objects for the library of the church are recommended after the most mature consideration. These being realized, will be able to plant and strengthen our Methodism in all her fields, both at home and in heathen lands.

While these three objects will share alike in the distribution of all unassigned funds which are kept in the hands of the Central Centenary Committee, yet donors may give full direction to the gifts. This enables patronizing Conferences to concentrate upon such educational institutions as they may prefer. The strengthening of those already in existence appears much more important than the creation of new ones to share their weakness. Several millions of dollars are needed to properly equip and endow existing institutions. It is to be hoped that much may be done in the way of creating a Centenary Educational Fund, to be administered by the next General Conference. Let the church plan and do large things for Christian education during her centenary year!

You will need to designate at this time who will preach the centenary sermon before your body at the next session. You will also determine whether the last Sabbath in May, or the last Sabbath in October, 1883, be observed in your bounds as the day for special centenary services. Unless urgent reason forbid, it is recommended that those Conferences whose usual term of meeting is before the first of November, observe the last Sabbath in May, as pastors are thus enabled the better to carry out their plans for such observance. You will also determine the best time for a children's celebration of our Methodist centenary. Each Annual Conference is expected to decide the time for itself, which should perhaps be in the same month as the special centenary services held throughout the Conference. The contributions of the children are desired to constitute a permanent fund to aid needy Sabbath-schools.

Let ample attention be given to the holding of mass meetings at such places as each Annual Conference Centenary Committee may determine, where suitable addresses may be made, and the people be fully instructed as to the nature and object of the centenary observance. Let the most liberal use be made of our church papers in furnishing valuable historic information, as to the first planting of Methodism in the various sections of our land, in recounting those triumphs of the gospel vouchsafed to our fathers; and in stressing those doctrines and usages which have contributed under God to the spiritual power of Methodism in all lands. Above all, let the whole church be much in prayer that her centenary year may be crowned with the outpouring of the Holy Spirit and gracious and universal revival of religion.

J. H. HENDERSON,  
JAMES WHITEWORTH,  
D. S. MYERS,  
L. D. PALMER,  
W. P. HARRISON,  
JAMES G. CARTER,  
Central Centenary Committee.

## Self-Support of Native Churches.

Mr. Joseph Cook says: "The American Board of Commissioners for Foreign Missions is almost alone among the missionary managing bodies of the world in insisting on large or complete self-support by the native churches. In Bombay, Calcutta, Madras, Canton, Fookow, Shanghai, Kobe, Kioto, Tokio and Yokohama, ten representative cities of Asia, it is insisted that no large gathering of missionaries of all denominations and nationalities, a series of questions on the religious condition of India, China and Japan, and, among them, this inquiry: 'Ought native Christians to be encouraged and instructed to give a tenth of their income to the support of their churches?' With not half a dozen exceptions in at least a hundred cases, missionaries outside the field of the American Board replied, 'No, not yet,' but missionaries inside the field of the American Board said 'Yes,' and so did the foremost of their pupils and converts. One evening in Bombay, the second city of the British Empire, for Bombay is now larger than Calcutta, or than Glasgow or Liverpool, I was putting a series of written questions to a company of missionaries and civilians, and this question about self-support was among the inquiries. Scotch and English missionaries, one after the other, rose and opposed such a pressure as is brought to bear on native churches, by instructing them to give a tenth of their income to the support of their pastor. But, finally, up rose a converted Indian from the ranks of the American Board, and in the most cheerful, almost classic, English, almost turned the feeling of the company in favor of the American plan. I had a similar experience in many a city, and I found the converts, especially the most intelligent of them, quite as emphatic in defending this system of self-support as the missionaries of the American Board themselves."

## Religious Intelligence.

Florida in this country often ask for the name of some native youth in a mission field whom they can support. Aside from the fact that our missionaries are seldom known by name at the mission rooms, there are other difficulties, which may be learned from the following response sent by a missionary to a request that he would select from a school under his charge a young Christian pupil who would eventually become a preacher. He objects to so doing, giving the following reasons: (1) I do not know which of these boys may become preachers. (2) Though I hope some of them are Christians, yet the temptations of the old life are so many, and we have had

so many disappointments, that all we can say is, We hope that some of them will become Christian preachers. (3) The influence upon the boy would not be good, to know that he was the recipient of all, or nearly all, his support. "I should be very glad," he adds, "to have the money to help one or more boys, but I do not think it wise to select any single person with the expectation that he is to be supported by friends in America so that he will feel aggrieved if I did not continue to give him the money."—New York Witness.

—Mr. James Cameron, who has been a missionary of the Chinese inland mission, says that one result of his travels in China has been to convince him that China is now open to the gospel in an even greater degree than Japan. The Chinese are conservative in their ideas, so that when converted they remain steadfast in the faith, in spite of the greatest opposition. They are also ready to witness a good confession before others. The gospel is thus being propagated in many provinces by the Chinese themselves, and without any pecuniary help or inducement. A Chinaman who had been educated at one of the native Universities was converted; he has since been preaching almost every day, with the result that from ten to fifteen of his countrymen have asked for Christian baptism.—Gospel in all Lands.

—Until the women are reached, nothing can be considered as permanently accomplished. It is they who teach the nation to be idolatrous, training the children in superstition from the very dawn of reason. And yet who is to reach the women of China to influence them on the side of Christianity, but the Christian women? And no one will do it so effectually as the Christian women. It is she alone who will be able to find her way into the interior of Chinese homes—which are zenanas to all intents and purposes—now fast closed against us. Some female workers in connection with our missions have been able to get access to the inner quarters of Chinese houses, but none more welcome, when once the influence has been established, like the female physician.—Bishop Burdon, Hong Kong.

—The first Karen who became a Christian was Khyah, of the Hoxay, born in 1778 and lived with his parents till he was fifteen years old. He was a wicked boy, and became a robber and murderer. When about fifty years old, he got in debt, and because he could not pay it he was made a slave. A Burman, who was a Christian, paid the debt, and took him into his family to live. Here he learned about Jesus, and became a Christian, and was baptized by Rev. Mr. Boardman, Tavoy, May 16, 1828. His life was entirely changed, and he traveled among the people preaching the gospel.

He was earnest and successful, and lived twelve years after becoming a Christian, leading many to Jesus.—Gospel in all Lands.

—Miss Lathbone, who arrived recently from Burmah, brought with her a Burmese woman, about twenty-two years old, who is called Mai Myit. Translated, this means Miss Rivers. Mai Myit is said to be the first Burmese woman who ever came to America. She is about five feet tall, and very slender. Her features are like those of Chinese women, but her color is darker. She has been graduated from the schools in Burmah, and will study for five years in this country before returning there to work as a missionary.

—The London Missionary Society has received a telegram announcing that the Queen of Madagascar died on July 13. Her reign was one of religious history was extirpated. The cruel practice of native superstition was unspurned away, and in 1877, all the slaves from the Mozambique coast who still remained in the country, were freed at the blow. The spread of Christianity was encouraged, and the domestic condition of the people ameliorated in every way.

—Nebraska is often cited as one State in which high license has worked admirably as a temperance measure. Some think that this is still an open question, at the most. In Crete, which has a population of 200 inhabitants, having a Christian village and where good influences are supposed to predominate, there are, we are informed, six saloons in full blast, each paying a license of \$500. If this is true, and we do not doubt it, then high license did not redress to any great extent, the number of saloons in Crete.—Advance.

—The Salvation Army in Brooklyn are again trouble. A lady living near their headquarters in Concord street was seriously ill. A request was made that their services be conducted with less noise; the request was refused, when an appeal was made to the court by the residents of the vicinity, setting forth that the army services, as then conducted, were a nuisance. The captain was arrested, and has been imprisoned pending the payment of a fine of \$100.

—The Congregationalist says: "An audience of nearly 1,000 people gathered at the First Church, Pittsfield, Mass., on Sunday evening, July 29, to hear Deacon Kirby relate his twenty-five years experience as a worker among the Esquimaux. He was the first missionary north of the Arctic circle, where the mercury stood sixty degrees below zero, and where it took two years to receive goods from England."

—The Rev. Arthur T. Pierson, D. D., in an article in the Foreign Missionary, states that the number of Christian converts during a period of thirty-five years of missionary labor, in the island of Madagascar alone, is computed to exceed the number of converts in the Roman Empire during the first centuries of the Christian era. And yet converts are all the time asking, "What have missions accomplished?"

—Nearly \$25,000,000 have been invested in the search for gold in India, and not \$25,000 have been realized after three years' labor. The money invested in missionary labors there, which some short-sighted business men pronounce a waste, has brought substantial and permanent returns. Missions pay, it mines do not.

—Miss Clara Banda, with helpers, in a recent country trip through Japan, sold three hundred and fifty copies of the gospel in an hour and a half. More than five hundred people were crowded about the sale.

## Our Young People.

## WRINKLES.

"Where do the wrinkles come from?"  
And the joyful little Grace  
Looked gravely in the mirror,  
At her rose-tinted face.

"Where do the wrinkles come from?"  
Why first, dear, a supper,  
The heart late in a sorrow,  
And then the wrinkle grows.

"Then anger comes a tapping,  
And the heart's door opens wide,  
Then hasten unguilty entry,  
And discontent and pride.

"And the wrinkles follow slowly,  
For the face has for its part  
To tell what is doing  
Down in the secret heart.

"And the red lips lose their sweetness,  
And draw down so," said Grace;  
And the lovely, youthful angel  
Goes slowly from the face."

"Watch the gate of the heart, my darling,  
For the heart is the dwelling place  
Of the angel of beauty,  
Whose smile is seen in the face."  
—Indianapolis Sentinel.

## Our Boys.

DEAR BOYS: My second resolution was closely connected with the first. I not only determined to withdraw from all wicked and demoralizing associates, but to supply their places, as far as possible, with the best educated, most moral and well-behaved boys and men in our community. I was not willing to throw away what little leisure time I had from my daily labor with the ignorant rusties around me, who could learn me nothing that was good either in manners, morals or religion; for, though I could not yet claim to be a Christian, I wanted to keep on the safe side. As a person's character is generally judged by the company he voluntarily keeps, I resolved to keep good company or none at all. As I was brought up to attend all the Protestant Churches in our vicinity, it afforded me an opportunity of becoming acquainted with the best men and women in the country, and it was my delight—because I thought it to my interest—to associate with them on all occasions when I felt assured that my company would be acceptable. I found congenial associates among other churches; but several cultivated and influential members of the Methodist Church were very kind and attentive to me. They invited me to their houses, treated the undeveloped boy somewhat as their equal, gave me much information on many subjects, and especially on the subject of religion. I felt that I had made a very fortunate exchange in withdrawing from the vulgar crew which I was formerly surrounded, and having their place supplied with such congenial spirits as had encouraged me to associate with them. What I especially wish to impress on your minds in this second resolution is, never make a backward or downward lick; never throw away your time and opportunities by associating with low-down, ignorant people who can not improve either your minds or morals. Always let your voluntary association be with the elevated, moral and religious classes of society—people who can learn you something and help you to get up a few rounds higher on your way to fortune, fame and heaven.

MR. EDITOR: As my paper is a subscriber to your paper, I will write you a letter, hoping it will escape the wastebasket. I read the little folks' column with much interest. I will answer the questions contained in your last paper by Lulu Moss and Ruby Yeager. The answer to Lulu's question is found in Job xiii, 13. Ruby's is in Exodus iii, 1. I will ask one question and then close, as this is my first letter. Where in the Bible is the word "housekeepers?"

Your little friend,  
LESLIE SPRUELL,  
OF FARMER, MISS., Sept. 15, 1883.

## "Miss Positive."

The girls called her that because she was always so sure that she was right. Her real name was Ida. In Miss Hartley's school, the scholars each said a verse from the Bible every morning at prayers. One morning Ida had such a funny verse it made all the scholars laugh, and even Miss Hartley had to pucker her lips to keep a little sober.

This was the verse, repeated in Ida's gravest tone: "It never rains but it pours."

Now, all the girls knew enough about the Bible to be sure there was no such verse in it, except Idah. She was "just as sure it was in the Bible as she was that she had two feet," so she said, "and, if they didn't believe it, they might ask Miss Hartley."

So it reces they all asked Miss Hartley at once: "Miss Hartley, is there such a verse?" "Miss Hartley, there isn't, is there?"

And Miss Hartley had to say that, so far as she had read the Bible or heard it, she certainly never had heard any such verse in it.

But Miss Positive was not convinced. She shook her pretty brown head, and said she couldn't help it, it was in the Bible—the Book of Proverbs, and she could bring the book to school and show them.

Miss Hartley said this would be the very best thing to do. So the next day came Ida, looking puffed and happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters: "It never rains but it pours."

"But, dear child," said Miss Hartley, "don't you know that isn't a Bible?"

meaning in them and were used so much.

After a good deal of talk, Ida had to own that she was mistaken, and that there wasn't a word of the Bible in her book from beginning to end. Then how her naughty little playmates teased her!

At the play-hour they buzzed around her like so many mosquitoes, and giggled and asked her if she "got caught in the rain," and "if it poured hard to-day," and ever so many other silly things that they seemed to think were funny.

Ida stood it very well. At last she said: "I've got a verse for to-morrow that is surely in the Bible. I hope I found it for me: 'Set a watch, O Lord, before my mouth; keep the door of my lips shut.' And girls, in spite of all your teasing, I am going to try to keep the door shut." Then all the owners of those naughty tongues looked at her, one by one, looking ashen-faced, as if the thing to say so much just about a mistake.—Christian Standard.

## Just the Time to Be Pleasant.

"Mother's cross!" said Maggie, running into the kitchen with a pout on her lips.

Her aunt was busy ironing, but she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a howl came from within her. "The very time to be helpful and pleasant is when other people are cross. Sure enough," thought she, "that would be the time when it would do the most good."

"I remember when I was sick last year I was so nervous, that if any one spoke to me, I could hardly help being cross; and mother never got angry nor out of patience, but was just as gentle with me. I ought to pay it back now, and I will."

And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething baby.

Maggie brought out the pretty ivory balls, and began to jingle them for the little one.

He stopped fretting, and a smile dimpled the corners of his lips.

"Couldn't I take him out in a carriage, mother?" It's such a nice morning," she asked.

"I should be glad if you would," said her mother.

The little hat and sack were brought, and the baby was soon ready for his ride.

"I'll keep him out as long as he is good," said Maggie, "and you can sit on the sofa and get a nap while I am gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother.

The tears rose to her eyes, and her voice trembled, as she murmured: "Thank you, dear child, will do me a world of good if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning."

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and down on the walk!

She had done real good; she had given back a little of the help and forgiveness that had so often been bestowed upon her. She had made her mother happier, and given her time to rest.

She resolved to remember and act upon her aunt's good word. "The very time to be helpful and pleasant is when everybody is tired and cross," Christian at Work.

DOOR'S HOT-SLEEPING. (One morning Lulu's mother was going away to the next town. She was going to bring her baby for a visit. "The carriage was waiting before she was quite ready."

"Now I shall not have time to finish my work," she said. "I will let you sweep the sitting-room, Lulu. You did it very nicely last week, and I know you want to help me."

Lulu was pouting because she could not go in the carriage with her mother. She thought it was very cruel that she should stay at home when she wanted to go so much. So she did not answer, but sat by the window pointing till the carriage was gone. Then she said to herself, "I don't feel like sweeping, and don't care how I do it. I think it's too bad that I can't go to ride!"

So she swept the sitting-room in a very heedless manner. She did not get the dust-pan and take up the litter; she only dashed it together and left it under the hearth rug.

When her mother came home she praised her for making the room so neat. Grandma praised her too. She said, "I like to see children do their work well. Then I feel sure they will do their work well when they grow up. I am glad I four little girls are going to be good housekeepers."

Oh, how Lulu felt! She was so ashamed of what she had done. She felt worse because they praised her. She kept thinking of the litter under the hearth-rug. She was afraid some one would move the rug and see it. She was unhappy all the rest of the day. When she went to sleep at night she dreamed that she could not find the dust-pan.

She woke very early the next morning, and went down stairs alone. She found the dust-pan, and brushed up the litter as carefully as she could. It seemed easy enough to do it now. She wished that she had done it at first, then she would have deserved praise from her mother and grandmother.

Dora remembered this for a long time. I am not sure if she ever forgot it; and it taught her a good lesson. She found that wrong-doing made her very unhappy. When she grew older she learned to be a neat housekeeper.

OUR LITTLE ONES.

A poor boy was attending school one day with a large patch on one of his knees of his trousers. One of his schoolmates made fun of him for this and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

O, said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake."

This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggle if we hope to come out right.

—Mr. Bliss, who has been working with Messrs. Moody and Sankey in England, has organized in Plymouth a band who have taken to his name, and they call themselves "Blissian Brothers." They now number 218.



## Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND  
WESLEYAN CHURCHES OF  
THE METHODIST EPISCOPAL  
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CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS. REV. J. T. HAWKINS.  
REV. W. L. O. HUNNICUTT.

THURSDAY, OCTOBER 4, 1883.

The following, from the Christian at Work, is reproduced without note or comment:

It is tough to hear a pious elder pray in mockery, "bless our pastor abundantly," when the pastor sees him give ten dollars a year to the church and a hundred dollars for a pleasure trip.

The first session of the United Methodist General Conference in Canada seems to have been quite a love-feast. Members of the former separate organizations vied with each other in Christian courtesy and generosity. The united church begins its career under most favorable auspices. This union of once divided strength will add greatly to the progress and influence of Methodism in the Dominion.

Dr. Haygood and his views on negro education are being vigorously discussed. In reference thereto the Wesleyan Christian Advocate enters "protest in the name of Christian journalism against the insinuation of sinister motives in this discussion," all of which we most heartily endorse. Those who fail to agree with Dr. Haygood have no warrant in discounting the purity of his motives. We predict that sooner or later critics and objectors will applaud his wisdom and Christian patriotism.

We publish this week on our first page articles from Drs. McFerrin and Lafferty. It is not according to our judgment to furnish such literature to the Advocate readers, and advised against it. Dr. McFerrin felt that in justice to himself as an officer of the church his statement should be published in all papers that made any reference to the controversy. We respect his wishes, and, in perfect fairness to both parties, publish with it Dr. Lafferty's reply. The facts are now fully and plainly given, and our columns are disburdened of this "fleshy load."

We publish elsewhere in this issue the address of the Central Centenary Committee to the Annual Conference. Its well-timed suggestions should be carefully considered and acted upon. Much depends upon a good beginning, albeit it has been said: "Better is the end of a thing than the beginning thereof." The end is "better" when the beginning is good. The Conference organization should be perfected with care. Right men, full of zeal and resources, must be called to the front. Nobody is to be complimented. If centenary year is to be a time of great things in our Methodist Israel, strong and willing workers are needed.

The New York Christian Advocate says: "The interest displayed by the Protestant Episcopal Church in the colored people, though recent, is not the less to be commended." We commend that utterance with some modification. Their recent interest is to be applauded, but its display can not be approved in all particulars. For instance, in displaying their interest they take occasion to discount the work of other churches among that people for an hundred years. A little modesty would rather become these recent converts to negro evangelizing. Depreciating a century's labor by other denominations is neither apology nor atonement for past neglect.

We have before us the printed plan of a Wesleyan circuit in England. There are two itinerant preachers and fifteen appointments. These preaching places, on account of the density of the population, are, of course, very near each other. But each place has Sabbath preaching. There are twenty local preachers, and their appointments are fixed for each Sunday at least once, and for the week night services at different points. Our interest centered in the work allotted the local ministry and the very important service they rendered. But for them the circuit could not be efficiently supplied with the gospel. The local minister was once the right arm of our service. Why may he not be again? There is unused power there that needs to be utilized. Our circuits can scarcely hope to live on one sermon a month at an appointment with no weekly prayer and class meetings. There seems to be a call for an earnest, effective local ministry. Every call to preach is not necessarily a summons into the itinerancy.

## Eli as a Father.

The lesson of Eli's life-history is not in his judgment or high priest-hood, but in his course and characteristics as a parent. He was an amiable, God-fearing, religious man, of strong faith and quick spiritual discernment. In public administration he accomplished little, his example was free from personal stain. When the midnight revelation was made to Samuel he understood it not, and Eli had to assure him of its source. Though in those days the word of God was precious, and there was no "open vision," he immediately recognized the voice of Jehovah. And then when the evil tidings were communicated to him by Samuel, there was no complaint—no bitter resentment—but a sweet, ready, perfect submission. "It is the Lord; let him do what seemeth him good." That was a grand expression of faith. Not every Christian has attained unto such an experience. We can hail good news gladly, but not evil tidings submissively. But Eli's faith reached a yet higher altitude. When messengers from the front of battle returned, bringing dispatches of the terrible disaster, the old man heard it calmly. When told of the death of his two sons his strength yet sustained him. But when he learned that the ark of God had been captured by the Philistines, his heart broke with sorrow, and immediately life became extinct. "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died." There is no mistaking the depth and sincerity of his love for the kingdom and word of the Lord. Other sorrows he could bear, but not the capture and profane handling of God's ark and oracles. Would that our jealousy for the purity and sanctity of our Lord's word and ordinances had more of Eli's reverence and intensity.

But with all his goodness Eli was a weak man. He loved the right, but he lacked courage to put down the wrong. This was manifest in the training of his sons. They were irreverent and grossly irreligious, but he failed to control them. Their wickedness became a proverb and national reproach, but in his weakness and false gentleness he withheld a father's voice of command and hand of restraint. He mildly admonished, but did not compel obedience. They went from bad to worse, until the whole land suffered because of their sins. In this respect Eli types a multitude. Parental sentimentality is the bane of domestic and social prosperity. We are great admirers of gentleness—"governing by love." That is well, unless it be an expression for no government at all. Every parent is the divinely appointed prophet, priest and king of his household. He is not only to teach, but govern his children. This is the divine order, but the practice in many families has reversed it. The children rule, and the parents sinfully obey. And, as a result, Hopli and Phinehas are a numerous generation in our time.

A successful and honorable manhood is impossible without restraint in childhood. Young life needs bit and bridle more than whip and spur. Children are not competent to make wisest choice in all things. They often desire the injurious, and must be denied. To grant every request, though urged with a cry, would sometimes be sinful and cruel. Parents must choose, granting and withholding, as the child's highest good demands. Alas! for the vacillating weakness at this point. Here the child masters the parent, and becomes another Hopli or Phinehas.

The sad fate of Eli and his sons is a dreadful warning. They suffered the penalty of ungodly childhood and youth. Their overthrow was not a coincidence, but a consequence. Eli reaped the fruits of his loose family government. Jehovah himself stated it in these words: "Because his sons made themselves vile and he restrained them not." And others besides Israel's aged high priest have suffered like sorrow. Homes have been made desolate, and wayward sons become a perpetual grief to a family, because "he restrained them not." Wise and timely restraint is a shining virtue in a parent. Indulgence is ruin. We find the following quotation from Dr. Adam Clarke in Dr. Haygood's excellent book, "Our Children," which will fittingly close this homily: "Parental affection, when alone, infallibly degenerates into foolish fondness; and parental authority frequently degenerates into brutal tyranny when standing by itself. The first sort of parents will be loved without being respected; the second will be dreaded, without either respect or esteem. A father may be as fond of his offspring as Eli, and his children be sons of Belial; he may be as authoritative as the Grand Turk, and his children despise and plot rebellion against him."

But let parental authority be tempered with fatherly affection, and let the rein of discipline be steadily held by this powerful but affectionate hand, and there shall the pleasure of God prosper; there will be give his blessing, even life forevermore."

## The Alcohol Habit.

The literature of liquor will never be exhausted until the evil is exterminated. So long as the poison-vice continues every fresh contribution to the subject that will give additional light as to the cause and cure, or in any way spur the zeal of reformers to more intelligent toil, must be hailed as a messenger of peace. We have read, therefore, with special interest an article in the October Popular Science Monthly on "The Alcohol Habit," by Felix L. Oswald, M. D. It is discussed from the standpoint of a scientific specialist, and with an original force and freshness that must command attention. The facts gathered and skillfully marshalled make an invincible argument in favor of total abstinence. The author starts out with the declaration that our Creator has armed us with "nearly all the protective instincts of the Nature-guided animals." No human being ever relished the first "stimulant." But by repeating the dose, nature's protest at length is blunted and an abnormal craving is produced.

Our author gives three infallible tests, which, he says, Nature has furnished, in order to distinguish a poison stimulant from a harmless and nutritive substance:

"1. The first taste of every poison is either insipid or repulsive."

"2. The persistent obstruction of the noxious substance changes that aversion to a specific craving."

"3. The more or less pleasurable excitement produced by a gratification of that craving is always followed by a depressing reaction."

Wholesome food and beverages (such as milk and cold water) are quite as pleasant first as last. Indulgence is not followed by repentance and specific craving. But the drunkard's appetite can not be satisfied with water or milk; he must have his strong tipples. "Natural food has no effect on the poison hunger; Nature has nothing to do with such appetites."

Now, from these facts, Dr. Oswald deduces two valuable lessons: "1. Every poison can become a stimulant. 2. The alcohol habit is characterized by all the symptoms which distinguish the poison hunger from a natural appetite." His reasoning is especially clear in exploding the radical and popular fallacy that alcohol is a food, and an all-virtuous medical agent. He says, and truly, that "its victims mistake a process of irritation for a process of invigoration."

On the progressive nature of every poison habit the facts adduced are a revelation of horror and sorrow. This point needs to be re-emphasized, for just here the moderate drinkers make denial, and do their baneful work. From his position the conclusion is irresistible that there is no such thing as a harmless stimulant, because the incipience of every unnatural appetite is the first stage of progressive disease. The following statements in support of the proposition are well-authenticated and worthy of careful study: "International statistics have revealed the remarkable fact that the alcohol vice is most prevalent, not in the most ignorant and most despotic countries (Russia, Austria and Turkey), nor where alcoholic drinks of the most seductive kinds are cheapest (Greece, Spain and Asia Minor), but in the commercial countries that use the greatest variety of milder stimulants—Great Britain, Western France and Eastern North America. Hence the apparent paradox that drunkenness is most frequent among the most civilized nations. The tendency of every stimulant habit is toward a stronger tonic. Claude Bernard, the famous French physiologist, noticed that the opium vice recruits its ranks of the veteran coffee-drinkers; in Savoy and adjoining Swiss cantons kirsch-wasser prepares the way for arsenic; in London and St. Petersburg many other-drinkers have relinquished high wines for a more concentrated poison; and in Constantinople the Persian opium-shops have eclipsed the popularity of the Arabian coffee-houses."

Other points we have not space to consider, especially the evil results of physicians too frequently prescribing alcohol for their patients. Would that all members of that noble profession had the spirit and courage of Dr. Rush, a distinguished English physician, who said: "No man shall look me in the face, on the day of judgment, and tell the Almighty that Dr. Rush made him a drunkard."

## Cheap Postage.

On Monday of this week, October 1, the law went into effect reducing ordinary letter postage to two cents. As every former reduction this will be approved as a necessity for the increasing demands of private, commercial and official communication. This measure may appropriately furnish occasion for some thoughts on the general subject. The history of postal progress is full of interest. It indicates the march of the world's civilization. How crude and unsatisfactory were the early facilities for postal communication. Stations were established a day's journey apart, and provided with saddled horses, ready to speed forward official dispatches. There was then no provision for private letters. These were first imperfectly arranged in the sixteenth century. It was during the reign of James I that a complete organization of postal communication was effected, and England's first postmaster-general was appointed. His name, Matthew Le Quester, deserves to be remembered. It was thought a wonderful feat to establish a running post between London and Edinburgh, to go night and day, and come back in six days. Now a mail train passes with all ease from one city to the other in eight hours. A monthly mail between Boston and New York was established in 1672, and was considered a great convenience. It is said the people of the colonies were startled when Benjamin Franklin proposed to run a stage wagon to carry the mail from Philadelphia to Boston once a week, starting from each city on Monday morning and reaching its destination by Saturday night. In the earlier days letter communication was quite a luxury. The rates were graduated by distance. From the organization of our postoffice department until 1816 the rates of postage were: For a single letter (that is, one composed of a single piece of paper), under 40 miles, eight cents; under 90, ten cents; under 150, twelve and a half cents; under 300, seventeen cents; under 500, twenty cents; over 500, twenty-five cents. And these rates were paid by the receiver, and not the sender of letters.

To Rowland Hill, of England, is the world indebted for the penny postal system and the system of pre-paying postage by means of small adhesive labels called "stamps." They were first used in 1840, and on the sixth day of May. But not until seven years after were they introduced into the United States. For his eminent services, though for a time unappreciated by the Tory party, the English government conferred upon Rowland Hill the honor of knighthood, and, when feeble health compelled his resignation of office, he received from parliament a grant of £20,000 and the retention of his full salary, £2,000 a year.

In 1863, after several reductions and modifications, the graduated system was abolished and a uniform rate adopted. Letters weighing a half ounce were sent anywhere in the United States for three cents. In 1872 the system of delivering letters free of charge in cities of 50,000 population was inaugurated. Now the rate is reduced to two cents. Doubtless before the approaching session of Congress there will be a proposition to further reduce rates on newspapers and foreign letters. We also need a parcel's post, such as has been established in England. The value of speedy and cheap postal communication can not be over-estimated. It has been one of the mightiest factors in our modern civilization. Would that in our burdened mails and over our flying trains only a pure literature and kind messages could be borne.

## Early Methodism in New Orleans.

We reproduce the following from the Times-Democrat of the twenty-fourth ultimo. It will be of interest to many Methodists scattered abroad who at one time were connected with the church in this city:

Some months since an article on "Early Methodism" was published in the Times-Democrat, which has attracted the attention of several who were participants in some of the incidents mentioned. It has drawn forth a communication from Mr. E. Notlee, a member of the Felicity Street Methodist Episcopal Church, South, from which the following items are taken:

He says that the first Methodist Church in Algiers was built in 1842 on Delaronde and Bony streets, and was the only church on that side of the river for many years. The Mississippi Conference appointed as its first pastors the Rev. Charles Whitehall and W. H. Watkins, who served for three years, or until 1845. This church was noted for a number of conversions. In 1845 the Rev. H. S. Tripplitt, now at Morgan City, was placed in charge of the churches at Algiers and Gretna. Mr. Oliver, a French Catholic gentleman, donated the lots on which the church in Algiers was built. At the Quarterly Conference held in Good Hope Chapel in 1855, over which the Rev. Dr. J. C. Keener, now a Bishop, presided, Messrs. James Fowler and

Edward Notlee (who had been members of the Algiers church since 1846) were appointed a committee to locate and erect a suitable church, which led to the building of the present edifice, now standing on Delaronde and Lavergne streets. It was dedicated by Bishop Pierce, at the Conference of 1857 the Rev. (now Bishop) H. N. McTyeir was appointed pastor of this church.

The celebrated John N. Maffitt took great interest in New Orleans Methodism, and by lectures and other means secured the first money (\$3,000) for the construction of the

## POYDRAS STREET CHURCH.

of which he laid the corner-stone in the year 1836. It is said that by his gentle, persuasive preaching, multitudes were attracted to his appointments, and that mainly through his influence the Hon. Judge McGehee was induced to take hold of the work of building this church and push it to completion. It was dedicated by Bishop Andrews in the fall of 1837.

There was in this church in those early days a prominent, remarkable French lady, a refugee from St. Domingo, who was known as "Mother Canew." She was one of the few who escaped the massacre of 1793, in St. Domingo, at which time she was separated from her family and placed on board of a British man-of-war, which brought her to Carolina, where she was happily converted. On her arrival in New Orleans she went through the streets inquiring for "my people de Methodists," as she called them. On finding the church on Gravier street she united with them, and used to go from house to house among the French people, like a "flaming torch," preaching the gospel. Cottage prayer meetings were a great means of grace in the early days of the church. One was held on Friday nights at Patrick Thompson's house, who resided on Chartres street, below the cathedral. He was a man of great piety, and full of the Holy Ghost, and was known as one of the pioneers of Methodism in New Orleans. Another of this class of meetings was held on Wednesday nights at Mr. Coleman's, who lived on St. Charles street, between Callopestreet and Tivoli (now Lee) Circle, on the site of the future Masonic Temple, where William Decan, who was recording secretary for many years, and six other young men were converted one evening; all of whom became useful members of the church. Mr. Decan married Mrs. M. J. Decan, who, by her saintly life, still glorifies her Master, and is a member of this church.

## THE LAFAYETTE CHURCH.

was a log house, built in 1830 or 1831. Mr. John Page and the Rev. C. K. Marshall located it on the corner of Rousseau and Josephine streets. The former was a Sunday-school teacher there, and the latter, the distinguished divine, was converted in this chapel while an apprentice at Leeds Foundry. The chapel and the boys' gymnasium, which stood two squares above it, were the only buildings which then stood in the open fields of that vicinity. The most of the preaching was done by local preachers, flatboatmen from the West.

A larger and more imposing edifice was erected in 1841, on the corner of Fulton and St. Mary streets, and was known as

## ST. MARY'S CHURCH.

Many of the older members of Felicity Street Church were converted there in the year 1842, during a revival under the pastorate of Rev. Mr. Langrell.

It was occupied by the Methodists for sixteen years, and has since been used as a school, synagogue and negro church.

## THE FELICITY STREET CHURCH.

About 1844 a (baptist) Methodist Church was built on the corner of Magazine and Robin streets. Its congregation enjoyed the services of a number of devotedly noted ministers. In 1849 its membership united with the St. Mary's Church, and joined in building a large frame church across the rear of two lots on the corner of Chestnut and Felicite streets. This building was afterward sold to the Episcopalians who removed it to the corner of Race and Camp streets, near which it now stands, adjoining the beautiful church known as the Free Church of the Annunciation.

The Rev. H. N. McTyeir was the first pastor of this church, being transferred from the Alabama Conference, from whence New Orleans has obtained a number of the popular ministers who at various times have occupied the pulpits of its Methodist Churches.

In 1850 the present large brick church was erected on the front of the lots corner of Felicite and Chestnut streets. The corner-stone of this church has quite an incident connected with its history. On one of the several visits of the Rev. Mr. Maffitt to New Orleans he and T. K. Price, on taking an evening stroll, noticed a crowd in front of a platform. They approached it and found that a gentleman was delivering an address upon laying the corner-stone of a theater. Among the assembly were a number of the patrons and celebrities of the stage. The orator upon recognizing Mr. Maffitt, invited him to deliver the benediction, which he consented to do, but pre- faced it by praying that the building contemplated might never be erected for the purpose intended, and that God, in his providence, might so order it that the collected material might be used for a better purpose. It is stated that the theater was never built, and that that identical stone now forms the corner-stone of the Felicite Street Methodist Church. Among the esteemed pastors who labored in this field of early Methodism few are more tenderly remembered than the Rev. Elijah Steel, who died as pastor of the Poydras Street Church, of the yellow fever, in the year 1841.

Another noted worker in this church was the Rev. W. R. Nicholson, who was afterward a leader and Bishop of the Reformed Episco-

pal Church. The superintendent of the first Methodist Sunday-school of New Orleans, says the Rev. Dr. Marshall, was a Mr. Clark, who, with his brother, died of cholera in 1832.

The story of Mr. Jay Gould's life, as told by himself before a committee of the United States Senate, is full of thrilling and heroic incidents. It has been issued in pamphlet form and scattered broadcast over the country. His was a manly battle with poverty and adversity, but by nerve and purpose became a great millionaire. He started life a friendless boy of fifteen, and with a very limited education. One passage of genuine pathos most attracted us. By rising at three o'clock in the morning he was enabled to study until six, when his business in the store demanded his entire time until ten o'clock at night. In a little while he had mastered the mysteries of surveying, and started out in that business. Down in Ulster county he found himself without a cent to pay for his dinner. Here his imperial purpose prophesied his future success. He says: "I then debated about throwing up the whole engagement, but I went out and had a good cry where nobody could see me. Then I got down and I prayed, and I felt better afterward. So I made up my mind to go ahead." That prayer was a factor in his life. It amid the excitements and successes of after years he has forgotten or neglected to pray, that one prayer is not to be underestimated. It was the pivotal point in a remarkable history.

Our neighbor, the Southwestern Christian Advocate, around on Natchez Alley, takes us gently to task for some recent references to the decline of New England population, and, especially the decadence of the traditional large families. The editor says he came from New England, has relatives there, goes back there occasionally, and has not found it as we stated. Our authority was an able article, supported by well-authenticated statistics, in the Popular Science Monthly from the pen of Dr. Nathan Allen. He is the major born and is supposed to have no prejudice against his section. Bishop Cox, of the diocese of northern New York, has also written very fully and candidly on the subject, as have other writers in our Northern exchanges. It is purely gratuitous, therefore, for the Southwestern to suggest that "it is time to stop this railing at the sins of others." We commented upon a well-known, oft-discussed and lamentable fact, and in no spirit of sectional accusation. Our New England apologist around the way needs to wipe his specks and read the papers.

We notice in an exchange that the Nashville Banner has avowed its determination "to make war on official drunkenness." A very righteous and patriotic purpose. No man should occupy official position, and be in any wise related to civil administration, who leagues with the companions of the still. In some States, notably in Mississippi, there are explicit statutes on the subject. A presentment by the Grand Jury, and conviction before any court, are alone necessary to remove an officer from office. It is a good law, though its execution may have been neglected. A swill-tub should not be allowed to disgrace even the most subordinate place of trust.

THE NEW ORLEANS CHRISTIAN ADVOCATE believes that if the negroes of the South have made any progress since their emancipation "it is no doubt due almost solely to the discipline of slavery."—Christian at Work.

Whatever may be our belief on that subject we are not responsible for the above. We do not undervalue the discipline of slavery for the negroes of the South. They came here savages, and were Christianized by constant contact with our white race. But the words quoted above are the rightful property of another pen.

Rev. Thomas Cameron sends us a note from Black Hawk, Miss.: "I am indebted to Revs. J. F. Evans, J. M. Huggins and J. D. Cameron, of the North Mississippi Conference, for valuable help in my meetings on Black Hawk circuit. The meetings, though not resulting in large accessions, were times of refreshing to the church."

"District High School opened finely with Prof. J. P. Marshall at its head."

The Colorado Methodist reports a good opening of Las Vegas Seminary. We are glad to note that our brethren are building wisely in the West. With the gospel they are planting Christian schools.

Special attention is called to the notice of the meeting of the Board of Trustees of the Seashore Camp Ground, October 13, 1883.











## Christian Advocate.

Give Your Wife a Vacation.

She needs one. Little nines are harder to be borne than great responsibilities; and she has many more little cares than her husband, and sometimes as great responsibilities. The doctors tell us that more women break down mentally than men; and they also tell us that this is because they have more cares to carry, and have to carry them continuously. When your work is done you can lock it up in your office, and put the key in your pocket. But she never locks her work up till sleep comes and turns the key upon it. "A woman's work is never done." And modern life has increased and intensified it. Cares have multiplied faster than conveniences. Life is more complex. Its demands are greater and more numerous; society more exacting; the table less simple; dress a decorative art; home hygiene more difficult to preserve and perfect; servants both more numerous and less well-trained and intelligent. The home-keeper must be an artist in dress; a chemist of the kitchen; a sanitary engineer; a domestic doctor; a lady of literary culture; an executive officer skillful to compensate for the defects of poor service; an ornament and a light in society. Who needs a vacation if she does not?

And she can not get it at home. The more quiet and restful the home is to you, the more evidence that it is a care, if not a burden, to her. If you see no friction, it is because she is so skillful an engineer. If you see no machinery, it is because she makes it run so smoothly. A house-keeper can no more take a vacation in her home than a merchant in his counting-room or a Prime Minister in his council-chamber. The better rest your home affords you, the more her need of rest. How long have you been married? How long since she has had a vacation? How long since she has had a night when she had not to see that the children were safe in bed? or a morning when she had not to see that breakfast was provided for you and them? or a day when she had not to see that the home was a harbor for her husband when night suffered him to come into port?

It is true that it is always difficult to make a wife and mother take a vacation. The better wife and mother she is, the greater is the difficulty. She thinks that one can take care of the home as she can. And she is right. She is sure that she can take her place in the care of the children. Right again. Nevertheless, she needs her vacation; and she will be a better home-keeper and a better mother for a week's rest. The house will value her more for a week's abdication of her throne. Her children will appreciate her better for a week's laying down of her scepter. Is she sometimes irritable? She is tired. Is she sometimes depressed and gloomy? She is overworked and over-tired. Send her off, or take her off, where she can sleep without keeping one ear open to hear the children uneasily tossing in their sleep; where she can sit down to a table that will present some unexpected dishes to her; where her night will be without dreams and her day without cares; where the blunders of servants will bring no self-reproaches, and she can even hear the crash of crockery without disquiet. Such a vacation will take the tired look out of her eyes and put the old light back again; it will give the rippling merriment of girlhood to her laugh, elasticity to her step, color to her cheek. Woman's power of regeneration is wonderful; if it has but half a chance. Try the experiment. Why not?

## "Face the Music."

The way to find out the meaning of our title is to read what follows, which we respectfully dedicate to whom it concerns and to whom it fits. We have a brother who is regular at meeting—very. He never misses a chance to hear the word. He loves it too. No doubt of that. He can tell you all about the sermon—the strong points, if there are any, as well as the other points. His memory, like the charity, never fails. He remembers all that you said in that sermon he heard, and he remembers, furthermore, how many times he has heard you say those same things, if per chance he has heard you preach more than once. His memory is all right. Certainly. He not only recollects all you say, but he thinks about it, and feels the force of it, and stores it away for future use as the best gathers honey in the summer and lays it by for winter.

Now the only fault we have with this brother is that he doesn't, well—that he doesn't face the music. We speak in a figure. The pulpit is supposed to be the music-box. Our good brother looks for all the world like there is no concord of sweet sounds in that direction for him. Just so. "As you preach to him, or see or hear anybody else do, he seems to you though he is under the influence, he won't say a word of the gospel. He looks down, or he looks up, or he looks out of the window—he looks any way except at the preacher, or if at him at all, in painful, furtive glances. A favorite attitude is to put his face in his hands and his hands between his knees or thereabouts. It is hard for a third party to tell which to be sorry for, the preacher or the hearer. But suppose there is no music to face. Suppose there is nothing much to attract him to the pulpit. Suppose that the preaching is slow—agonizingly and literally slow, and as Peter hinted about some of Paul's doctrines, hard to take, well—how about that? Face the music. Brother, FACE THE MUSIC. Put on the very best countenance you can command.

Countenance the sermon and the preacher. Try it. Try it, brother, not so much for its subjective influence on you, (the fact is that you are all right except in this little matter, and here you are all wrong,) not so much for any personal benefit on you, as for its practical help to the preacher. Let the preacher catch your eye and see your interest and feel the sweet and tonic contagion of your presence. Next, let the helpful presence of the Holy Ghost in the full presence of a sympathetic hearer, to a preacher. Don't look at your preacher as though you were doubtful of the experiment. Face the music—Southern Advocate.

John Wright made a speech at Rutgers University, in which he said that the promulgation of the English language, the sciences and religion among the people of India, would awaken them to their servile condition, and arouse feelings which will be hostile to permanent subjection to England.

## MISCELLANEOUS.

## LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, as prepared by Dr. H. Moxley in his Biliousness, Constipation, Indigestion, Headache, Rheumatism, Kidney Disease, Fevers, Chills, Impurities of the Blood, Pain in the Chest or Back, and all other diseases caused by a torpid or diseased liver, and the torments of the South and West are caused by the failure of the liver and kidneys to do their duty. Show me a sick man or woman, and I will show you a torpid or diseased liver, and vice versa. It is an established fact that lemon, when combined properly with other liver-tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver-tonics, caloric, aromatic stimulants and blood-purifiers. Fifty cents for one half-pint bottle. Sold by druggists generally.

ATLANTA, GA., May 12, 1882.  
Dr. H. Moxley.—Dear Sir: After ten years of great suffering from Indigestion or Dyspepsia, great nervous prostration and biliousness, disorder of the bowels, constipation, during which time I have tried all known remedies, and at great expense, I have been cured by your Elixir. I am now a well man. The Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver-tonics, caloric, aromatic stimulants and blood-purifiers. Fifty cents for one half-pint bottle. Sold by druggists generally.

Dr. H. Moxley, Wright City, Missouri, writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years' standing. For sale by all wholesale druggists, New Orleans.

Lemon Elixir prepared by H. Moxley, M. D., Atlanta, Ga. If your druggist has not got the Elixir, send fifty cents to get a bottle by express. For sale by all wholesale druggists, New Orleans.

NEW HOME SEWING MACHINE

Is More Perfect, Costlier to Make, More Durable, and made of Finer Material than any other Machine, and SOLD FOR LESS MONEY.

LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until our machine companies make a machine equal to it. After twenty years' experience in the sewing machine business, I find the poorest machine I ever saw the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will not attempt an accurate description of the superior qualities of the

NEW HOME HEADQUARTERS, 170 CANAL ST., GUSTAV SEEGER, Sole Agent.

Reductions.

To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value ten to twenty per cent.

Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.

To those contemplating purchases in our line we would say CALL AND BE CONVINCED that our reductions are not imaginary ones, but are from figures that are at all times guaranteed to be the lowest. THE CHEAPEST FURNITURE HOUSE IN THE SOUTH.

W. G. TEBALD, Wholesale and Retail Furniture, 37, 39 and 41 Royal Street, New Orleans, La.

ESTABLISHED IN 1832. F. BELDEN, WHOLESALE DEALER IN

HATS, TRUNKS, FLOWERS, UMBRELLAS, ETC.

No. 14 MAGAZINE, AND 75, 77, and 79 COMMON STREET, NEW ORLEANS.

HIRAM H. CARVER, ATTORNEY AT LAW, 60 CARONDELET ST., NEW ORLEANS

Will attend promptly to all business committed to him in all the courts of the State. Special attention given to the collection of claims, settlement of accounts and criminal cases.

REFERS TO: Walter Church, Esq., T. C. Church, Esq., Geo. W. B. Hall, Assumption Parish.

FRED. N. OGDEN, Dealer in, BAGGING, TIES AND TWINE, Celebrated E. Carver Gila Company, Shultz Belting Company, 71 Carondelet Street, New Orleans.

## MISCELLANEOUS.

## JOS. B. WOLFE &amp; CO., Cotton Factors,

59 Carondelet Street, New Orleans, and General Agents for

DANIEL PRATT IMPROVED Revolving Head Cotton Gin

PATENTED JULY 15, 1873, AND

Eclipse Hulling Cotton Gin, WITH REVOLVING HEAD.

PRICES REDUCED.

Is the very perfection of a gin for ginning roughly gathered cotton. It separates the hulls from the lint before it reaches the saws, and is invaluable to planters in these times.

THE REVOLVING HEAD GIN has been in use for the past ten seasons, and several improvements have been added. It obtains all friction at the ends of the cotton box, prevents the roll from breaking and gives a larger yield of lint from same quantity of seed cotton than any other gin in use. The revolving head lightens the draft and continues the gin to run faster in the leveling process, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other gin. The seed being ginned very close, the length of the staple is increased, producing cotton, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the gin in every 100 bales ginned. Testimonials sent by mail on application.

SELF-EDUCATORS AND CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO., New Orleans, La.

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FERTILIZERS—CHEMICALS.

Highest Grade of Manufactured Fertilizers. Sterns' Ammoniated Raw Bone Super-Phosphate, Sterns' Pure Ground Bone.

Write for Agricultural Almanac. Sulphuric Acid, Muratic Acid, Bone-Black.

STERN'S FERTILIZING CHEMICAL CO., 14 Union Street, NEW ORLEANS.

YALE & BOWLING, WHOLESALE DRY GOODS AND NOTIONS

17, 19 & 21 Magazine and 23 Common Streets, NEW ORLEANS.

KENDALL'S SPAVIN CURE

The most successful Remedy ever discovered for the cure of Spavin and does not blister. READ PROOF BELOW.

Saved Him 1,800 Dollars

ADAMS, N. Y., Jan. 30, 1882.  
Mr. J. B. Kendall & Co., Gentlemen: Having used a great deal of your Kendall's Spavin Cure with great success, I thought I would let you know what it has done for me. I was years ago laid up with a severe case of Spavin, and it was very painful. When I was laid up, I was laid over the cross bar and got laid out for a long time. I tried all kinds of remedies, but they all failed. I then tried your Kendall's Spavin Cure, and I took the bottle carefully off, and heard afterwards for \$1,800 dollars. I have used it for Spavin and Wind gallop and it has always cured completely and left the leg sound.

It is a splendid medicine for themselves. I have recommended it to my friends, and they all say it does the work. I was in Withering and Kendall's drug store. In addition, the other day and saw a very fine picture of your Kendall's Spavin Cure, and I could say: they said I would write to you that you would send me one. I wish you would, and I will do you all the good I can. Very respectfully, E. B. LEMAS.

From the Akron Commercial, Ohio, of Nov. 23th, 1882.

Readers of the Commercial can not well forget that a large space has for years been taken up by Kendall's advertisement, especially of Kendall's Spavin Cure. We have had dealings with Mr. Kendall for many years, and we know of some large business houses in this city who have also dealt with him for many years, and the truth is fully and fully proven, not only that he is a good honest man, and that he is a celebrated Spavin Cure is not only all that it is recommended to be, but that the English language is not capable of recommending it too highly.

Kendall's Spavin Cure will cure Spavins. There are hundreds of cases in which it has been proven to cure certain kinds of Spavin, but after all, it is not so common as the usefulness of this celebrated medicine to curing Spavins alone, they make a big mistake. It is the best medicine known as an external application for rheumatism in the human family. It is good for pains and aches, swellings and lameness, and is just as safely applied to men, women and children as it is to horses. We know that there are other good medicines, but we do believe this Spavin Cure to be far better than any ever invented.

Kendall's Spavin Cure. Very truly yours, CHARLES HENRY.

KENDALL'S SPAVIN CURE ON HUMAN FLESH.

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## MISCELLANEOUS.

## A. Brousseau's Son

22 and 24 Chartres Street, 22 and 25

MOQUETTES

\$1.00 and 1.70 per Yard.

TAPESTRY BRUSSELS

70 Cents a Yard up to \$1.00.

Willows, Anemones, Vervains, Moquettes, Brussels, Ingrains, Three Pies, Window Shades, Lace Curtains, Cords, Nappies and China Matting, Turkish Rugs, Crumb Cloths, Rugs and Mats.

In Great Variety, all Latest Styles and Novelties. Call and see. Telephone No. 100.

JOHN I. ADAMS. WM. H. RENAUD

JNO. I. ADAMS & CO., Wholesale Grocers

Commission Merchants, No. 41, 43 and 47 Peters Street, (Formerly New Levee), NEW ORLEANS, LA.

MECHANIC'S TRADER'S Insurance Company.

14 CARONDELET STREET, New Orleans, La.

Solicits Fire, River and Marine Risks, AT LOWEST TARIFF RATES.

GEO. H. FROST, LLOYD E. COLEMAN, Secretary, President.

F. C. GREGORY, J. M. CRAWFORD, Asst. Sec. and Fire Mgr., Marine and River Clerk, R. C. SHORTRIDGE, Collector.

Board of Trustees: J. H. Allen, J. A. Bradman, J. D. Britton, Sam. Boyd, T. J. Carter, J. D. Cobb, H. T. Coleman, H. P. Coleman, J. M. Frankfort, Ben. Gerson, P. G. Gilbert, J. Davidson Hill, Chas. Holloway, W. L. Lyons, R. L. Moore, Lloyd R. Coleman.

New Orleans, April 29, 1882.

CRESCENT INSURANCE COMPANY.

Incorporated as a Mutual Company in 1849—Re-organized as a Stock Company in 1880.

CASH CAPITAL, \$500,000. Has paid nearly NINE MILLIONS for losses since 1850.

Annual and Term Policies issued on Desirable Fire Business.

W. R. LYMAN, President, CHAS. H. DOLSEN, Vice President, CHAS. E. RICE, Secretary.

TRUSTEES: Joseph Bowling, Simon Sternheim, George W. Bentiell, Paul E. Mortimer, Edward Nalle, W. R. Lyman, Charles H. Dolson, A. H. Biewer, Harry L. Flash, J. J. Bell, Lucien Delery, N. H. Allaire, M. Gille, C. K. Davis, A. Rosenfeld, John D. Fisher.

See our Agents throughout Louisiana, Texas, Mississippi and Arkansas.

Factors' and Traders' Insurance Company.

49 CARONDELET STREET.

Paid Up Capital, \$1,000,000.

ED. A. PALFREY, President, JOHN CHAFFE, Vice President, THOS. E. WALKER, Secretary.

Issues Policies Covering Fire, River and Marine Risks at the Lowest Tariff Rates.

TRUSTEES: John Noble, Richard Milliken, R. M. Wainley, T. L. L. Brown, Wm. J. Behan, Chas. H. Haffs, Wm. Hartwell, A. T. Jaudin, Henry Abraham, A. Britton, Wm. Cunningham, R. T. Buckner, John Chaffee, Sam'l Friedlander, A. H. May, Samuel H. Boyd, H. F. Kahlemann, D. C. Jurey, A. M. Bickham, Louis Bunn, G. W. Bentiell, John I. Adams, Wm. A. Gwyn, Chas. E. Black.

ARTHUR WACKERBARTH, L. H. JOSEPH.

WACKERBARTH & JOSEPH, MANUFACTURERS

Wholesale Dealers in Tobacco, Cigars, Snuff, Pipes, Etc.

45 MAGAZINE STREET, New Orleans.

It Will Pay You

GOOD READING

GOOD READING

CHEAP

As most every family takes secular, as well as religious journals, we have made arrangements to club with the following newspapers, at the rates annexed.

The first column of figures give the price of the publication per year, the second the price of the two, including our Advocate.

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New Orleans Phrynos 2.00 3.00

Southern Liberator 1.00 3.00

Courier Gentleman 2.00 4.00

American Agriculturist 1.50 2.75

Cash to accompany all orders. No reduction allowed on these rates for remittances. Will receive subscriptions for all the leading newspapers in the United States.

CARVER & JAMIESON, Publishers, New Orleans Christian Advocate.

## MISCELLANEOUS.

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155 CANAL STREET,

15 Bourbon Street, 15 Dauphine Street,

NEW ORLEANS.

House Established in 1842.

Keep at all times a most complete assortment of European and Domestic

DRY GOODS

As the Stock is replenished by weekly arrivals. Purchasers will find Advantageous to Call and Examine the Goods.

Samples Sent Throughout the Country, and Orders Promptly Executed. The BONNET and DRESS-MAKING Departments are placed in most SKILLFUL HANDS.

LELAND'S WHOLESALE AND RETAIL MILLINERY

Established 1850. Largest Assortment of Trimmed and Untrimmed HATS in the City. Ribbon, Laces, Flowers, Velvets, Plushes, Etc., Etc. Pattern Hats for Milliners a Specialty.

187 & 195 CANAL STREET 187 & 195

No. 56 USE St. Charles St.

THE TRADE MARK

A WONDERFUL and SCIENTIFIC DISCOVERY

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, AND possess the property of keeping your eyes in good condition, as when first they were CATED GLASSES have a magnifying and enlarging effect upon the objects that they view, and the eye becomes augmented by their use for the following reasons:

1. The chemicals used in their manufacture give them a magnifying effect, so that the eye is enlarged by their use for the following reasons:

2. The chemicals used in their manufacture give them a magnifying effect, so that the eye is enlarged by their use for the following reasons:

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6



PRICES CURRENT.

NEW ORLEANS, MONDAY, OCT. 1, 1883.

ADVOCATE OFFICE.  
New Orleans, Monday, Oct. 1, 1883.  
The following prices were obtained from the market on the above date, and are for the most part, the highest prices obtained in the market.

Commodities	To-day	Previous
Cotton, 50 lbs.	10.00	9.75
Low ordinary	9.50	9.25
Good ordinary	9.25	9.00
Low middling	9.00	8.75
Good middling	8.75	8.50
Medium	8.50	8.25
High	8.25	8.00
Low	8.00	7.75
Medium	7.75	7.50
High	7.50	7.25

Commodities	To-day	Previous
Cash, 50 lbs.	10.00	9.75
Low ordinary	9.50	9.25
Good ordinary	9.25	9.00
Low middling	9.00	8.75
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NEWS OF THE WEEK.

DOMESTIC.

JACKSON, Miss., Sept. 25. - A deep interest and enthusiasm has been awakened here in the approaching State fair. The extensive preparations for the same have reached completion. Spacious and convenient buildings have been erected for displays in the various departments, representing every industrial interest. Liberal premiums in money have been offered in every department and class, including a number of large special premiums for hooded stock, cotton and other things. There will be a large excursion from the Western States, composed of those who wish to buy lands and build homes. A celebrated brass band from Chicago has been engaged for the fair. Everything betokens a splendid and successful fair.

NEW YORK, Sept. 26. - The Herald reduced its price to 2 cents this morning, but made no comment. There are rumors all about the effect that the Sun will reduce its price in a few days to 1 cent; also, that it will continue the same price, but issue a double sheet. The Times is said to have doubled its circulation since the reduction.

CHICAGO, Sept. 25. - The schooner David Vance ran this afternoon into the west approach to Adams street bridge, demolishing a sixty-foot span of that structure and causing a damage to it of \$20,000. The vessel was in tow of two tug boats at the time, and the bridge was open to permit their passage. Fully 50 people and a dozen teams and vehicles were precipitated a distance of 25 feet to the ground. One was fatally hurt, and six others, two of them young women, were more or less injured.

WASHINGTON, Sept. 25. - The following statement, showing the gross revenues of the Postoffice Department for the last two fiscal years, has been prepared by the sixth auditor: The gross revenue of the year ended June 30, 1883, was \$2,477,773; year ended June 30, 1882, \$1,245,477; increase for 1883, \$1,232,296; stamps sold in 1883, \$1,232,296; in 1882, \$39,533,317; increase for 1883, \$1,192,763; stamps sold for the quarter ended June 30, 1883, \$10,582,212; for quarter ended June 30, 1882, \$9,889,612; increase for 1883, \$692,600.

CONSTANTINOPLE, Sept. 26. - A fire in the Kadiköy quarter of this city last night destroyed 300 houses. The loss is about \$1,000,000. Nearly one-third of the buildings in the district are in ruins.

ST. PETERSBURG, Sept. 26. - Details of the recent anti-Jewish rioting at Novomoskowsk, province of Jekaterinoslav, have been received. Only the synagogue and three Jewish houses escaped demolition. Two hundred families were rendered homeless. Order was restored after five or six days and been killed and 30 arrested. The trouble originated in the discovery that a Russian church had been plundered, which act was attributed to the Jews.

PARIS, Sept. 25. - Waldeck Rousseau, Minister of the Interior, has telegraphed an order to the prefect of Savoy prohibiting holding of meetings there of the Salvation Army, and ordering the expulsion of members of the army from the department if they disobey the order.

NEW YORK, Sept. 25. - Capt. Davis, from Santo Domingo, West Indies, speaking of the terrible cyclone there, says that at least 100,000 people were killed within a distance of 80 miles south of Santo Domingo City. It will take scores of labor and an immense amount of money to repair the damage caused by the storm. Great destitution among the poorer classes must surely follow, as nearly all the plant in trees in fruit, on which they depend in a great measure for food, are blown down. One half of all the villages along the coast are destroyed. Among the buildings destroyed at Azua, were the factories of Capt. Hardy, of Boston, who sustains losses to the amount of at least \$30,000.

LONDON, Sept. 25. - A dispatch from Canton states that foreigners are in no immediate danger, although the Chinese express indignation at the highness of the sentences pronounced upon Tidewater Logan, or originator of the recent riots in that city.

GENEVA, Oct. 1. - At the trial of the Messrs. Booth and Charles Wirth and four other members of the Salvation Army for disturbing the peace, they pleaded in defense that they obeyed the dictates of their conscience. The public prosecutor demanded that they should be sentenced in accordance with law. The accused were found not guilty and were discharged.

N. W. Ayer & Son's American newspaper annual, 1883, contains a carefully prepared list of all newspapers and periodicals in the United States and Canada, arranged by States in alphabetical order. In this list also is given the name of the paper, the issue, general characteristics, year of establishment, size, circulation, and advertising rates for the three months. Also special lists of religious, agricultural, and all known class publications. Trade journals are arranged under their respective headings in alphabetical order, so that any paper published in the interest of any particular trade can be seen at a glance. It gives the population of the United States, and of each State, Territory, county and county seat, the chief cities and towns, and of nearly every place in which a paper is published from the census of 1880. Also similar information concerning the Dominion of Canada, from the census of 1881. It also contains a carefully prepared description of every county in the United States, as well as of each State and Territory as a whole, and of each of the Canadian provinces, giving valuable information concerning their mineral deposits, chief agricultural products, principal manufactures, nature of the surface and soil, location, area, etc. There is no other single publication within our knowledge which contains information of such varied use and value for general business purposes. Complete in all its departments, thorough in its details, giving just the information needed, and only that, simply arranged, easily referred to, carefully compiled, it is, in fact, a model work of its kind. Price, \$3.00, carriage paid.

Lippincott's Magazine, for October, is especially rich in articles on travel. Amelia Barr, in an illustrated paper, "Spin-Drift from the Hebrides," gives an interesting run-influence of her tour through the regions with which all novel-readers have been familiarized by William Black: Alfred M. Williams in "The Giants of the Plain" describes the habits and customs of the Osage Indians, the largest race of men in North America; Louise Coffin Jones sketches the "Highlands of North Carolina," and F. B. De Costa has a timely contribution entitled "A Trip to Iceland," the home of the recent volcanic eruption. "The White Fish of the Great Lakes," by G. Archie Stockwell, gives an account of one of the great industries of the Northwest. "The Jewel in the Lotos" is as interesting as ever, and there are two capital short stories, "Miss Parkinson's Ward," by Elizabeth Cummings, and "Under False Pretences," by Mabel S. Emery. J. B. Lippincott & Co., Publishers, 715 and 717 Market St., Philadelphia.

It seems impossible that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, &c., should make so many and such great cures as Hop Bitters do; but when old and young, rich and poor, pastor and doctor, lawyer and editor, all testify to having been cured by them, you must believe and try them yourself, and doubt no longer.

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CAMP MEETINGS.

SEASHORE CAMP GROUND - A meeting of the trustees of Seashore Camp Ground will be held upon the grounds on Saturday, October 13, at half-past eight o'clock A. M., for transaction of important business. A full attendance desired. Written reports from the officers and from chairman of committees and departments will be required.

W. H. POSTER, President.

E. A. MACKIE, Secretary.

There will be a camp meeting at Seashore Camp Ground, on the American circuit, Seashore District, Mississippi Conference, beginning on Thursday night before the second Sunday in October. Ministers are invited and urged to attend. There will be convocation for ministers at Moss Point on Thursday morning.

E. A. MACKIE, Secretary.

There will be four camp meetings on the Meridian District, this fall, to wit:

Andrew Chapel, eight miles east of DeSoto, Sept. 7. J. C. Brogan, Pastor.

State Line, M. & G. R. Dr. J. W. Harmon, Pastor. Oct. 3. Trains will make regular stoppings at the ground, four miles north of the town. Several fine mineral springs on the ground.

New Hope, 3 miles south of DeSoto, Kemper county, D. A. A. Hill, Pastor, Oct. 10.

Union, 15 miles east of Quitman, on Backsaguna Creek. J. C. Brogan, Pastor, Oct. 19.

All ministers and people are cordially invited to attend.

J. A. GORDON, P. E.

There will be a camp meeting at New Prospect Camp Ground, on the Vancleave circuit, Seashore District, Mississippi Conference, beginning on Thursday night before the fourth Sunday in October. Ministers are invited and urged to attend. There will be convocation for ministers on Thursday morning, at Ocean Springs.

J. C. HOLLAND, P. E.

The Sugar Town Camp Meeting will commence Friday night before the fourth Sunday in October. Conducted strictly on the self-sustaining plan. There will be a boarding tent on the ground. Ministers are generally invited, both local and itinerant, and will be provided for. The camp ground is situated on a hill south-east of Sugar Town, P. C. fully located and well-watered.

H. A. HOLLY, P. E.

The annual camp meeting for the DeKalb circuit, Mississippi Conference, will begin on Friday night before the second Sunday in October next, and continue until Thursday morning following. Valuable improvements to the amount of \$100 have been put upon the camp ground, besides several new and substantial tents will be put up and erected. Preaching



# Christian Advocate.

29.—NO. 41.

NEW ORLEANS, THURSDAY, OCTOBER 11, 1883.

WHOLE NO. 1419.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

AT THE POST OFFICE AT NEW ORLEANS, AS SECOND CLASS MATTER.

Christian Advocate.

GALLOWAY, D. D., Editor.  
JAMIESON, Publishers.

112 CAMP ST., NEW ORLEANS.

\$2 per annum.  
Single copies, 10 cents.

Advertisements, 10 cents per line.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

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God. This they did for many Sabbath, and finally they were admitted into the church. They felt it a great privilege to come that distance to be with the people of God, and to unite with them in worshipping the true God. One Saturday evening, just before the hour for preaching, the song of praise was heard in the distance, and soon these words were heard: "Come to this happy land, etc., and in a few minutes more there came a band of twenty pilgrims, bringing their bedding, clothing, eatables, etc., to spend the Sabbath—all directing their steps to the house of God. Soon the house was crowded with those eager to join in praise and prayer. It was said by those who heard them, that in their petitions they pleaded with God as being present in their midst to hear and answer prayer. They prayed, confessing their sins and unworthiness, and with sincere thanksgiving to God for the revelation of his mercy to them, and fervent prayers were made for their relations, friends and neighbors, that they, too, might know the love of God through Christ Jesus.

There are times in this barren land when we feel deeply the loss of the glorious Christian privileges of our home-land; but the loss of these blessed privileges is abundantly compensated for by the joy and happiness afforded us of preaching the gospel in pagan lands, and seeing the resplendent joy of those brought out of pagan darkness and made new creatures in Christ Jesus. Thanks be to God for this glorious privilege! It is one that would not exchange for all the honor which this world could give. There is no joy like that of telling to a pure heathen and showing loving people the old, old story of the cross. It is something terrible to think of the moral degradation of the millions of heathen around us; but it is indeed blessed to be the bearer of glad tidings, and to proclaim to them the acceptable year of the Lord, liberty for the captive and the opening of the prison to them that are bound. And when we see these dry bones being moved by the Spirit of the Lord, yielding to the proclamation of the "glad tidings" of the gospel, who can tell the joy and perfect happiness of him who preaches it to proclaim in this valley of death "the words of eternal life."

When Bro. Hu removed from Tientsin to this country, work he had the people constantly about him, listening to his preaching and receiving instruction from him. He could see their lives, and how far they were from the Holy Spirit to turn from their evil ways. The weak, the erring and those easily tempted were under his eye and the special subjects of his prayers to God. His circuit was very extensive, reaching a radius of thirty miles from a center. He never spared himself, nor did he ever spare others in his travels. He would always walk to the nearest stations, and with his quilt for his saddle, he would ride on his dandies to places more distant, being a full week on his circuit, preaching the word of God and by his presence and words of comfort would cheer the hearts of all those who professed faith in Christ. When not engaged in preaching he would examine the quakers, settle any petty quarrels among the people and sometimes visiting the mandarins about cases of persecution against the native Christians. Now and then there would be disputes between the heathen and some of the native Christians about the boundaries of their land, and the case being brought before the mandarins, the native preacher was always expected to take the part of the native Christians, and this was a source of great trouble to Bro. Hu. At times he would act as a friendly arbitrator, and try to settle matters between the parties to prevent them from going to court. There were days when he had his appointments and felt disengaged. Some of the native Christians would run well for a season and then fall away, and this greatly troubled him. At some places the people would be very enthusiastic and eager to acquire a knowledge of the gospel, when suddenly, for some trivial cause or evil report, there would be an entire abandonment of the whole body of believers, and not one would be left who would recognize him or assist him in any way to make known the truths of the gospel.

Wherever the people took a deep interest in the preaching of the gospel he cheerfully visited them and labored to preach the word of life to them. When on these visits, they would go far to meet him and would receive him with great respect and hospitality. They would conduct him with much joy to the church, refresh him with tea, and then listen with marked attention to the truths of the gospel. If none of the native Christians had a room good enough for him, they would unite and borrow or rent the best house in the village, and thus they made our brother feel that he was indeed their welcome and honored guest. Often after preaching, the people, instead of retiring, would collect around the preacher, light their pipes, begin to talk to him and ask many questions. Some now and then would be introduced, each himself exhorted or instructed. Then local matters which had caused some anxiety would be brought up, laid before the preacher, and his decision asked in the matter; or some man who had been reading

the New Testament would ask for an explanation of some parts he did not understand, and at the same time all would listen attentively for an answer from the preacher. Sometimes a man would ask about foreign customs, when Bro. Hu would discourse for hours to those around him. Often they would sit thus until after midnight, when the preacher would intimate that it was necessary they should all have some sleep, and then they would all rise, sing the doxology and retire. I am,

Yours in Christian fellowship,

J. A. GALLOWAY, D. D.

Church Nomenclature.

BY REV. W. D. ANDERSON, D. D.

As national mind and character are expressed in the language used by the different peoples, so the religious terms used by the different churches, or by the same churches at different periods of their history, are expressive of religious views and conditions. Among early Methodists there were "mourners in Zion," "seekers of salvation," "persons under conviction," and persons "converted." There were also "seekers of perfect love," and those who were "sanctified."

We use the terms: "penitents," "converts," "enquirers after salvation," etc. The old significant term, "convert," is retained. "Backsliders" is a term rarely used. We modify and soften its harsh truth by milder terms: "grown cold," "that are zealous," "becoming worldly-minded." The startling reports of other years, giving the statistics of "converts" and "penitents," have given place to so many "received by letter or by profession." A modern term, "newly converted," is now much used when giving religious results of special efforts. "Additions to the church." This is very simple and easy to be understood. "We need not go back and inquire for the very expressive term in the olden state." "Believers," "believers," "seekers of religion." These terms are few, and the number in religion are not as formerly present in other years.

"I need with the church" is usually the first step on the way to heaven. It is used to denote the anniversary of our birthday was kept. The heavenly history began with the angel's announcement of the birth of Jesus, first in the stall at Bethlehem, later a happy converted soul with sweeter, dearer shepherds. Old-fashioned Methodists had a precious ring to it, like the echoes of heaven's bells. "God for Christ's sake, forgive me my sins and convert my soul," was the language, accompanied by reference to place and date. There was not the quiver of doubt about the time, not a shadow of question in the happy soul. There was a scriptural dress in which the simple appeared, and with childlike simplicity called everybody "to hear what God had done." "I love the Lord," and "I know, I feel the Lord loves me." "I had sweet peace in believing." "My soul is happy in God. I enjoy the witness of the Spirit." Communion with God and the fellowship of the saints were enjoyed to the full, and often the cup ran over with joy and praise.

There was a sweet mixture of poetry, philosophy and divinity in Christian experience deep enough for the profoundest thought, and yet so simple and beautiful and loving that the children could understand it. The faculty likeness, tones of voice, carriage and gesture were preserved and identical from spiritual infancy up to Simon's valchetry, prayer and blessing. The babe, the child, the young man, the old man, the nursing father, each and all had our dear father's resemblance becoming more distinct and mature and beautiful as closer approach to the heavenly home lit up the countenance and shed the soul with the brighter, more blessed glow of eternal life.

The class meetings were the training-schools in the language, literature and divine philosophy of genuine Methodism. The more advanced, matured Christians were lovely objects of lessons to those who were in the ordinary, or preparatory departments. Our great educators, the eye and the ear, were weekly employed in sanctification. The heavenly vocabulary was acquired and cultivated in all its purity, simplicity and beauty.

Early Methodism did not have as large a range of *literary* books as we have. It was confined to a small number of books, precious biographies of eminent Christians and works mainly controversial, but suggestive of pure gold to all faith, courage, comprehensions of duty and privilege, and to lead to sublimer trust in God and to open up in the soul a deeper experience of Divine grace.

Comparative fewness in number, and intense combined opposition against them, made communion with truth and God more prized, endeared more tenderly Christian fellowship and graced more indelibly on the heart; not only truth, but the loved verbiage in which they received and enjoyed it.

"Preacher," in its simple, but mighty force, is changed into the additional syllabled word "minister."

"Society," which once had a most hallowed meaning, has been lost in the word "church"—more vague in its meaning and application. Those queer old terms, "quillage" and "table expenses," and similar ones, have been merged into a more high-sounding expression, not always true—"the support of the ministry." That dear old term, "our leaders," is more a memory of an historic fact than a present reality.

Opinions, and the language in which they are expressed, whether in Church or State, in letters, sciences and government, are ever undergoing change. The wants of the human soul remain the same. Our utter helplessness and our dependence on goodness and mercy are part of our history and inheritance. Amid earth's mutations and the burial grounds of the human soul, as well as of the human body, no truth shines with clearer, lovelier, diviner light than "Jesus Christ the same yesterday, to-day and forever." The nomenclature of heaven, like Christ, is unchanged. The words and the hymns and the praises that were so nicely adjusted to the life and soul of Abel, earth's first representative in heaven, the first joy and love and care of the angels, will prepare each redeemed one to add in the worship of the heavenly sanctuary and to enter upon the duties and delights of God's holy home.

What a rich and ever new delight to learn from the life of Christ himself the theory and history of redemption, and to approximate toward the reasons and purposes of the eternal mind in the mysteries of the incarnation and the glory following to heaven and to earth. Here we dwell in homes of clay and we read truth and gaze at Christ and heaven through prison bars of clay. Here we know in part; there we shall know as we are known. How glorious the prospect of communing with truth and God without any intervening translations, and of using in our praise the true complete language of correct thought and holy emotion. Heaven's nomenclature is the wonder of angels, the bliss of the redeemed.

Dr. Haygood and the Negro.

Mr. Editor: In your issue of September 15, your associate, Rev. W. L. C. Hunt, writes an article under the caption above. He thinks, Dr. Haygood's "advances" have pleased the people generally, and even the Methodists. Let me say that those advances have pleased the thoughtful people West. Positively I know many uneducated and prejudiced people who dislike them. Dr. Haygood has uttered nothing that I recall that is not in harmony with the inheritance of all our Bishops and the late General Conference. He has advocated the cause of Paine Institute; but Paine Institute is the creation of our own General Conference. Should that be distasteful to the people?

Bro. Hunt characterizes Dr. Haygood's advocacy of negro education with an epithet, "negro philanthropy." He thinks that not a complimentary term, so he uses an ugly word. That is not argument. Why not use a similar word to describe Dr. Patterson and Bishop Keener because they make a speedily of Mexican civilization? or of Dr. Allen because he makes himself a champion of our work for the Chinese? It is easier to use epithets than to justify it.

Bro. Hunt argues elaborately on the proposition that education does not make people moral. Does Dr. Haygood allow any such thing? He does not. He only proposes to use the school-house and the text-book with the negroes. We use them with Chinese, Indians and Chinese. Do we not foster schools among all nations to whom we send missionaries? Are not Bishop Marvin's daughters nobly giving themselves to the work of educating the Indians, our brothers in Christ? Do we not look to missionary work in Mexico to help the missionaries in the work of educating the people? Is not Dr. Allen just now teaching out beyond his schools and seminaries for a university? Why favor all these and protest against an effort to build a school for the heathen at our door?

Bro. Hunt says: "Purely secular education, which is the only kind the State has any right to impart, has no tendency to make a man better for any purpose." Does he, therefore, oppose all State aid to the public schools and all secular education? I presume not, for he wants "all the world" to know "that the Southern States have bestowed millions of money upon the education of the negroes." Then why deride Dr. Haygood for asking a little more of the same thing? Christian men know how to turn education to good account, and no one proposes "purely secular education." Dr. Haygood, as well as W. L. C. H., desires to Christianize the negro, and, in doing so, to make education "a handmaid" to do for them what it does for us, and what we trust it will do for Mexicans, Indians and Chinese. Is education worth anything to Bro. Hunt? Why, may it, not be worth as much to an African? If his argument, that education does

not make men good, is worth anything against Paine Institute, then it is just as potent against Centenary College, and the Wesleyan University, and the Chinese University. When will he write an article against these institutions on the same grounds?

But we have the singular spectacle of a Methodist minister favoring for one nationality what he thinks utterly useless for another, and may be in fact, pernicious, as it only makes them capable of greater crimes. He says we want money to build a university in China. Is he not afraid that school will only transform the ecclesiastics from small to great villains?

But Bro. Hunt opposes the enterprise of Paine Institute and negro education because we want money for several other schools and institutions. Does he seriously propose to abandon all other enterprises and church work till those on hand are complete and done with? Will he build no new church and favor no new work till China and Macon and Centenary are finished? Hardly.

Bro. Hunt insists that knowledge does not insure good voters. Admit it. But does he contend for an ignorant voting class? If education does not help men to vote correctly, what does it help them to do? Are not the illiterate more at the mercy of designing demagogues than the cultivated? Is an ignorant constituency as desirable as an educated one? Then, education does help the voting population. There is no class who is not the better for education—subjects, rulers, employers, employees, laborers, artisans, farmers, merchants, as well as all professional men. If Bro. Hunt never rode a circuit, he knows that an intelligent and well-bred horse is better than a stupid and spoiled one. And any man, who would withhold the training, even a horse should have, to make him more servicable, ought to be arraigned before good Mr. Henry. Beigh for cruelty to animals! How much, then, is a man better than a horse?

But the most unkindest cut of all yet remains. Bro. Hunt winds up his plea for having our neighbor in ignorance with these unflattering words: "The opportunities of life and liberty are open before him. Let him make the best of them." Mr. Wesley did not say that of the ignorant colliers of Kingswood and Cornwall. He not only preached to them, but established schools as fast as he could. Neither our fathers nor we have ever said of any people: "They are miserable; but let them get on the best way they can." That is not Wesleyan; it is not Pauline; it is not Christian. Bro. Hunt will take that word back.

What hast thou that thou didst not receive?

What is Dr. Haygood's crime that he is assailed so ruthlessly by so many? He wants to teach and help a race to be wiser, stronger, better, happier people. Is this criminal? While he eloquently advocates the cause of China and Brazil and Mexico, he does not overlook a people at our door. Is that sinful? Let brethren define his sin. State clearly, and then sustain it specifically. He certainly does not sin against Americans or Christians by wanting to educate Africans. I challenge Bro. Hunt to define the sin of Dr. Haygood. It is not dishonesty; it is not superstition; it is not misanthropy. What, then, is it?

I write not in defense of Dr. Haygood personally, but of a principle and an enterprise that I endorse heartily, and which ought to seem to me to commend itself to every Methodist in the land.

W. L. C. H.

The E. A. Seminary.

Mr. Editor: When I saw the advertisement of the above school in your paper I was very much puzzled. I know Prof. Smith well, and I wondered and wondered what he could mean by "The E. A. Seminary." I thought, maybe he means "East Arcadia Seminary," but then I remembered that Arcadia was hardly large enough to call part of it East Arcadia. And the puzzle grew more puzzling. The more I tried to solve it, the deeper I went into a labyrinth of perplexity, and still there was no clue. I was in despair. But it often happens that people will do in despair just the thing they ought to have done before they come to that state. And so, Prof. Smith being a good friend of mine, I sat down and wrote him a long letter to him to please explain to me this riddle of "The E. A. Seminary." And then it was two solid weeks before my suspense was relieved. But the answer came, and, like the answer to all riddles, it showed the whole matter to be very simple.

Prof. Smith is a man of strong religious convictions and staunch principles, and he believes decidedly in the Ten Commandments. He is one of the finest believers in the Fifth Commandment. I have ever met. Though a man with a growing family of his own, he feels still the pressure of the obligation of that Fifth Commandment, and it was to meet, in part, that obligation that he called the new school, which he started in Arcadia, "The E. A. Seminary." The capital letters form the

initials of his mother's name. He founds a school, and honors his mother by naming it for her. And this mother is worthy of all honor. She has raised, and now has living, twelve children—the youngest being over twenty years of age. There is not a cripple nor a drunkard nor a gambler nor a bad character among them. Except two, they are all earnest and working members of the church, and the two who are not members are good supporters of the church. All honor to such a mother! With what a pardonable pride may she regard her household! Take the Roman matron, only in a far deeper sense, she may point to her children and say: *Hæc domus mea est.*

I honor Prof. Smith for deeding the silvered brow of an honored mother with a fresh laurel, conceived by his blind heart and placed there by the loving hands of a loving God. What a great pity it is that so many of us grow out of reach of the Fifth Commandment!

I have a word of commendation for "The E. A. Seminary." It is located at Arcadia, a town on the railroad that connects Shreveport and Monroe, and is thought by some that it will be the most important town between those places. Prof. Smith is having suitable buildings erected for the accommodation of his pupils, and has already begun his school with bright prospects. He is a good educator, painstaking in imparting instruction and thorough in discipline. I heartily commend his school to the people of North Louisiana.

W. L. C. H.

Mansfield and the College.

Mr. Editor: To be, being the fifth Sunday, and having no regular appointment of our own, we claimed the privilege of staying at home and going to church with our family. This pleasure was augmented by its being a perfectly mother's occasion at Mansfield school. We heard the preaching of a good sermon. We enjoyed a pleasant communion season with the brethren at Mansfield, among whom were several ministers, which reminded us of like seasons in other years and with other brethren.

We found at the college with J. P. Hunt, a new unit, new president, new faculty, and in the main, new pupils. Dr. Grace, in his voluntary three, had some weeks before the school was opened, in regard to his students. I order the *university* was not so important as it is a large school at the present, and though the school is not large, his pupils have been better to him than did before. He has forty-six pupils, some twenty boards and a full corps of teachers. He is prepared in every department to do his work. Pupils are still coming in, and we expect soon to report a full school. As an incentive for the prospects of the Louisiana Conference to work for the college, we can remind them that they may have their children educated there free of tuition fees. The idea is all right, if it is necessary to send a girl abroad in order to be educated. We may have them as well educated here as anywhere. Why not patronize home institutions the home lost all its charms?

We call the attention of families who have sons and daughters to educate, that we have a first class male high school at Mansfield, under the supervision of the Rev. F. E. Butler, of Vanderbilt University, who is a most estimable model for boys.

Mansfield is a healthy location, has good society, good churches, good Sunday schools and good preachers. The drought is still upon us. Unless we have rain very soon, the roads and lamp posts will be cut off, which will be serious loss to the country. The health of the country is good.

Good Words.

There is a "good word" in every man's life. Not gold, nor silver, nor any other thing, but a good word, which is the seed of the kingdom of God.

Plain straightness and morality and every day righteousness are better than all emotion and all dogmatism and all churchism, says the world, and Christianity says much the same; but plain straightness and righteousness and every day morality come most surely when a man is keeping close to Christ. Macdon.

As the home is necessary to the human system, so Scripture must have its historical matters. The expositor who nullifies the historical ground-work of Scripture for the sake of finding only spiritual truths every where, brings death on all correct interpretation. J. A. Bengel.

There are times when these souls of ours get under the shadow of the throne, when we can almost feel the hands of heaven, and then falls upon us a quiet like the echo of an angel's song. Simpson.

Our heavenly Father knoweth our need, and will supply it. He hath created us for happiness, and he can give it.

God is love. It is he which both made everything; and he loves everything that he has made. Brooke.



## Christian Advocate.

THURSDAY, OCTOBER 11, 1883.

For the New Orleans Christian Advocate  
 By THE WRITER.

The demon of drink has laid his foul touch  
 On the homes and hearts of the land,  
 For our noble women, so pure and brave,  
 Have taken the matter in hand,  
 In every breeze North, South, East and West,  
 There comes the news of earnest fight,  
 While the devil backs his heels in flight,  
 And the women strike for right,  
 As they doubt that the men who deal  
 In the fiery drink of hell  
 Must lose the fight against God and the right,  
 And our women's hot shot and shell,  
 The towns and cities and counties and States  
 Are being redeemed full fast,  
 And all this broad land, so cursed of drink,  
 The women shall conquer at last.

The making of drunkards and breaking of hearts,  
 This blighting of hopes and of love,  
 Will soon give way to the bright, better day  
 That is dawning from above.

Ye helpers of poor, fallen men, lose not  
 Your faith in God; in him be strong,  
 And, pressing daily battle on your foe,  
 Ye shall see the dawning wrong.

The Lord Almighty is the God you serve,  
 They, who against your God can stand,  
 Your prayers of faith and love, and deeds of love,  
 And bide you with his own right hand.  
 SEPTEMBER 29, 1883.

## How to Treat Your Pastor.

It is somewhat surprising that there is so much appreciation of preachers, men sent of God to teach the way of life, and minister to the spiritual wants of the people, and I propose to give a few hints about the treatment of your pastor.

On the first appearance meet him with indifference, and assure him he was not the one you expected; that you were looking for Bro. Gass, as all thought he was the very man to get members into the church, so that the rest would not have to pay so much, for it is a very hard burden upon you to pay as much for the gospel as you pay for keeping a dog or carrying concealed weapons. That the presiding officer certainly did not represent your church properly. And you doubt whether the work will support him. That you all are very poor, and can scarcely get enough money to pay your taxes and buy your tobacco, and you fear he will have to teach school or plow, or in some other way support himself, and preach on Sundays. But tell him his preaching three times on Sunday he will be expected to organize and keep up prayer meetings, whether the members attend or not, and visit and bury the dead, and hunt up the children, and provide means to keep in operation all the affairs of the church, to act as superintendent of the Sunday-school, and if need be, without the aid of the members, as they have to work all the week and are quite tired on Sunday, and especially on the night of prayer meeting. And then you should call on him to serve you at any time, as he is the servant of the church; and you demand his services, though he may have to leave his plow or dismiss his school. Tell him if he is not willing to stand all this probably he had better go somewhere else. Tell him it matters but little about pastoral visiting, as the people will be too busy, most of the time, to receive him; neither does it matter about his sermons, so they be very short and frothy, and have a little of the syllabus about them; they will be all the better for that. Tell him exactly how he must preach, how long, how he must tell, and what he ought to do; that he should do as Bro. Foster did; that he must not try to awake the sleepers in Zion, as they are quite comfortable and do not wish to be disturbed. Tell him the young people must have recreation, and he should permit them to talk and write notes to each other and scribble in church hymn-books, and if they desire to do so, eat what persons they wish during divine service, for all the young people control their parents, and to cross the young self-importance would be to offend the whole generation. And then, too, some who are members of the church are very fond of dancing, and some like to go to the saloon. Considering all these things, it would be very unpoplar for him to touch upon these topics, especially as some of the old members encourage them. Say to him that there is a gentleman who is a very large liquor dealer, and a nice family who are spiritualists, and a wealthy invalid who attend your church, and sometimes give you "a lift" in raising money, and he must be very careful not to preach about liquor-selling or spiritualism or infidelity, but he may preach against Pharisee and the Jews with all his might; that will delight his audience, as it will not be personal to them. Should the preacher not pay you all the attention which your individual demands, by neglecting others, get angry toward him, and declare you will not give him a dollar toward his support, and maybe you will prosper more by such a course. Should he intimate that your course is not altogether what it should be, as a member of the church, tell him you are no worse than others, and justify yourself in the neglect of Christian duty; this may make him feel more interest in you. Absent yourself from church meetings and prayer meetings, because you have no inclination to go, or your work in secular matters has fatigued you. Absent yourself from preaching, because Sunday is a day for rest, and you want to sleep or read the papers, and be sure in the afternoon to take a ride for your health. This may encourage him to preach better. When you go to church take a back seat, and never think of going up to the preacher to greet him cordially. Oh! how this will stimulate

him. Be sure to keep away on communion occasions, or when a collection is to be taken up. When he calls to make you a pastoral visit treat him as you would a stranger making a fashionable call, and avoid as much as possible conversation on religious topics, you having enough on that subject at the church; this may encourage him to call again. Always object to any plans he may propose to the time and manner of holding special services; tell him there must be no excitement, and if your suggestions are not followed absent yourself from the meeting. When you give the young people a party be sure to fix the time on the night of the regular prayer meeting, and tell them they have liberty to make as much noise as it suits them, and become very much excited over the smallest trifles. At the close of the year, when the preacher must close up his finances, say you can not pay what you promised, that you lost an ox by overwork, and your crop or business did not "turn out" as much as you thought it would, and on these accounts you can pay only one-half the assessment, which you promised to pay, thereby making him pay your debts. Knowing the amount of your indebtedness will be canceled so soon as his successor is appointed, you can afford to refuse payment. Then go to your merchant and tell him you want him to pay for your dead ox by deducting one-half of your account, and to make up the deficiency in your short crop. Should your preacher have a wife consider her a fifth wheel to a wagon, and one who could easily be dispensed with, or complain if she does not wash and scrub and take in sewing to support the preacher. And then she must attend all the meetings and act on all committees, and be a general servant for all the church. If you have a carriage or a buggy and she has never called to ask her to take a drive for recreation, as she never needs any; never think of offering your conveyance to visit you or any one else. Such attention would make her feel proud, and she ought to be very humble, and ought to be kept at home working for the children. Should she, in the practice of economy, remodel an old dress or an old bonnet, and make it appear as new, say she is extravagant. If you are a steward never call to inquire if your preacher needs anything, and be slow in collecting his salary as possible, or make it a mere convenience, knowing it will all be paid at the close of the year by statute of limitation; this may strengthen his hands, and make him a more zealous pastor. Should you have a fine garden, and plenty of fruit and fresh meats, never send him any; not even at Christmas turkey, always thinking he has plenty, and don't need what you may send, or that he may not be able to return the compliment. Should the preacher ask of you a favor offer many excuses, or if granted at all, do it with reluctance. Should there be an excursion of ladies and gentlemen never think of the preacher and his wife; they do not take pleasure in such things. Should your son or your daughter marry do not invite your pastor to perform the ceremony, for he is home folks, but send off and invite a minister from a distance—"the distance lends enchantment," you know. Your preacher will appreciate such courtesy, and has no need of the marriage fee, as you pay him an extravagant salary. How pleasant it will make him feel. Always object to any plans your pastor may propose to collect funds for church purposes, and especially when he suggests that ralling and extortion at fairs are unchristian. When you think he will call on you for missionary money always plead poverty, though you have many tenants or have thousands of dollars at interest. There is one thing you must not fail to do, as it may make your pastor more useful to you and the community, and aid him in his work. Should he be severely criticized by anyone, but especially by persons not of your own church, be sure to join in the unkind act, or acquiesce by assent or silence. When an unfavorable rumor is started by the world, or any designing person, to injure his usefulness do not tell him about it, but visit your neighbors, and whisper it all around under the semblance of profound secrecy; maybe he will hear of it when every one else has, or when the minds of the community have been poisoned against him. Be certain to join in any opposition to him that may arise from any quarter, and never offer any word of commendation, nor assist him in the work assigned him. Should he urge upon you a higher standard of Christianity say to him he had better get after the sinners and let you sleep on; that you do not expect to be any hotter, and that you joined the church before he was born. Be very active in your opposition to the efforts for a revival, for fear you may be converted and your superficial pretensions may become known, or for fear you may become a little too much excited, and thereby expose yourself to the derisive smiles of the ungodly. When you get sick, and probably may die, send for the preacher whom you have failed to sustain, either financially or morally, and for whom you have felt contempt in your heart, because of his sincere discharge of sacred duty; maybe he will gladly serve you, and may exercise unusual faith in praying for you. Should his prayers be answered in your recovery, treat him as you did before; he may blind his heart to you, and he may become your friend till death shall lay him in the grave, when all his toils and sufferings and sorrows shall end.

NEMO.

## Revival in Natchez City Mission.

MR. EDITOR: Yesterday the ninety-first name was enrolled on the register of Wesley Chapel, Natchez City mission. We have just had another protracted meeting, in which the revival life glowed and the goodness and glory of God were shown. Wednesday, September 12, Rev. A. F. Watkins preached for us, and the next two nights Rev. J. V. Penn, of the Louisiana Conference, filled the pulpit, and on the nineteenth Bro. D. P. Bradford arrived, and preached for us nightly for a week. Every sermon was blessed of God, and conversions were witnessed almost every time we met to worship. Bro. Bradford's sermon, on "The Prodigal Son," deserves special mention. It was one of the most earnest, affecting and effective sermons I ever heard. Yesterday Bro. Black baptized thirteen of the candidates, and after a discourse on the General Rules, there were received into full membership three, on certificates and thirty-one on profession of faith. Three more would have been received had sickness not detained them, and six more are waiting until they are better prepared for assuming the vows of church membership. A number of the young converts were at class meeting in the afternoon, and some of the youngest briefly testified to the peace they had found. Men beyond middle age and their children, young men and their wives, and others in the vigor of early manhood and the bloom of young womanhood, stood at the altar and distinctly responded to the disciplinary questions. If there be joy in the presence of the angels of God over one sinner that repenteth, surely the arches of heaven rang with hallelujahs yesterday, and the shouts of heaven were echoed by the shouts of glad hearts on earth. Another fruit of the revival is the increased attendance upon the Sunday-school. We have now fifteen classes, which were attended yesterday by one hundred and fifteen pupils. Behold what God hath wrought! The young converts are being put to work in the Sabbath-school and the church. Again we thank God, take courage and go forward.

OCTOBER 11, 1883.

T. L. WELLEN.

## To the Ladies and Ministers of the Mississippi Conference.

Realizing the great obligations resting upon us as Christians, and seeing how far short we come of doing our whole duty as missionary workers, I feel constrained to say something, hoping thereby to arouse all to greater interest and exertion.

While looking over the last minutes of our board, and noting the gratifying extent to which our "women's work for woman" has grown in the last few years, and from such a small beginning, I could but exclaim: "How wonderful are thy works, O Lord." Truly "he hath showed the people the power of his works, that he may give them the heritage of the heathen."

Still I do not feel that we, as a Conference, are doing our full duty in this great work of saving souls for the Master. At our last annual meeting we only had 16 auxiliaries, with 307 members. Since then four new auxiliaries and one juvenile society has been reported, making 20 auxiliaries, with 392 members (an increase of 85) and six juvenile societies; are not posted as to the number of members in the latter. While this is an improvement on our last year's report it is not what it should be. Are there not more than 392 ladies in the bounds of this Conference who are willing to come forward and unite with us in trying to send "good tidings" to those who sit in darkness and the shadow of death, never having heard of the glorious gospel of the Son of God? Yea, verily; but they need some one to lead and encourage them. Will not our dear pastors come to the rescue? Will you not bring the subject before your congregations; and propose to meet with and advise the ladies, and after an organization is effected, attend the monthly meetings whenever it is possible, that all may know you are really interested in the work? An untold amount of good may be accomplished in this way. We, as an auxiliary, feel greatly indebted to our pastor for his kindly interest and advice, often meeting with us and always ready to help in any way possible. One great cause of inactivity on the part of some is the want of information on missionary subjects. They are not posted as to the movements of the board. Do not know the number of missionaries in the field, nor what progress they are making in their work, and, indeed, are almost totally ignorant as to what is being done. Now, it is impossible to know this, without reading, and, as no one can feel a very great interest in any work they do not understand, it is highly important that every member at least should be a reader of the Woman's Missionary Advocate. You are more than doubly paid in the way of news for the subscription (fifty cents), besides it greatly increases our zeal to see others striving, and making daily sacrifices in order to forward the cause. It is a fact to be lamented that only seventy-five copies of this valuable paper are taken by our Conference. This ought not to be so. Then let us all reconsecrate ourselves to our Master's service, stir up our latent energies, and go forth conquering and to conquer. And when another six months shall have rolled away it can truly be said of each: "She hath done what she could."

JEMMIE E. PETTY, Pres't. Miss. Conf. Society.

## Two Public Evils.

MR. EDITOR: In this State, notwithstanding any opinion to the contrary, there is a very large portion of the citizens who desire the passage of laws that will stay the flood of evil that seems to dominate the State. They desire the prevention of the abuse of God's holy day by stopping unholy traffic now flaunting its shameful methods in the eyes of all good men and women, a disgrace to the State, a means of temptation to the weak, to the ruin of thousands, a source of expense to the people in the criminal charges foisted upon them instead of revenue, for no doubt that although the sale of intoxicants has its terrible results every day of the week, it does more harm on a day that by perversion becomes a day of sinful indulgence, because men are permitted for the sake of greed to keep open places where the sinful appetites can be indulged. Further, the moral, religious and right-thinking citizens not only desire the closing of all unnecessary places of business on Sunday as a means of good to the body politic, but they also desire such a curb put for every day on the unholy and destructive traffic in intoxicants as will prevent as much as possible the injury worked thereby to the families and finances of this commonwealth. This they have evidenced by numerous largely signed petitions to our honorable Legislature, by the organization of societies for the promotion of the temperance cause and by moral suasion. What has been the result? A limited amount of good as far as the reformation of individuals, greater good by keeping many away from evil associations, and detesting the public mind to a comprehension of the importance of the temperance cause. Why have they not met with more success? How can they cause their rights to be respected? By concentration of effort, by organization in a non-political association, such as the Prohibition Union of Mississippi. How can this be brought about? Somebody must devise the plan so as to be acceptable to all good citizens who desire success in this particular, and outside of the political arena, and thus cause their wishes to be respected by all political parties so far as the prevention of the nomination and election of men who ignore or antagonize their wishes. Now is the time for action. Who is sufficient for these things? Some instrument under God must take the initiative. Let every one who has a wish to advance this cause of God and humanity speak out, and the key-note may be sounded; several notes may be struck and produce harmony.

T. L. WELLEN, Sec'y. P. U. of Miss.

## From the Work.

MR. EDITOR: The Little Creek Camp Meeting closed on the night of September 23. It was a grand success. There were thirty-six applications for membership, thirteen adult baptisms and about forty conversions. Baptists, Presbyterians and Methodists, indistinguishably mingled their tears, sympathies and prayers over their children and neighbors in the altar. Their preachers, however, did not affiliate with us. I am indebted to Bros. McKee, Wynn, Bradley and Godfrey for valuable services, all of whom were on hand at the beginning of the meeting, and the former remained to the close. The people here say they have never witnessed such wonderful displays of God's power to save sinners. I never saw brighter conversions. I am satisfied that forty conversions is a low estimate from the fact that quite a number of persons belonging to the three above-mentioned churches were converted who never before experienced conversion. This camp meeting was characterized by unexceptional good order and marked attention by the largest congregations ever assembled in this locality. About a dozen heads of families, at the close of the meeting, pledged themselves to erect family altars. To God be all the glory.

SEPTEMBER 26, 1883.

A. LANDRY, P. C.

## Marriages.

GOLDEN-CLARK. At the residence of the bride's father, near Walnut Grove, Miss., September 11, 1883, by Rev. Irvin Miller, M. A., Goldie to Miss Jennie Clark.

MURKIN-HUNTER. At the residence of the bride's mother, September 9, 1883, by Rev. J. M. Wyatt, Mr. Ralph Hunter to Miss Electra Hunter, both of Goldwater, Miss.

REYNOLDS-MCNELLY. At the residence of the bride's brother-in-law, in Tyrone, Miss., September 27, 1883, by Rev. J. M. Wyatt, Col. W. A. Reynolds, of Batesville, Ark., to Miss Ida McNelly.

TRAWICK-OWENS. At the residence of the bride's brother, Mr. James Owens, Crystal Springs, Miss., September 26, 1883, by Rev. W. H. Lewis, Mr. P. H. Truwick and Miss Ella Owens.

HARGREAVE-WARE. At Mansfield, La., September 26, 1883, by Rev. F. M. Grove, H. D. Hargreave, Esq., of Shreveport, La., and Miss Willie Ware, teacher of music in the Mansfield Female College.

## Obituaries.

RATCLIFFE-ELETHA IDORA, daughter of Rev. D. W. Bonds, was born in Amite county, Miss., February 1, 1851, and died in Washington, Adams county, Miss., July 2, 1883. She joined the Methodist Church at the age of twenty-two years, and was happily converted two years afterward. In December, 1867, she was married to Mr. W. H. Ratcliff, who, with five children—four nearly boys and a sweet little girl—mourns her death.

Sweet spirited and gentle from her childhood, she seemed to need only the influences of our holy religion to develop the lovely girl into the truly noble woman. The beauty of her Christian character was most clearly shown in

the home circle, and those who know her best most loved her for the virtues that adorned her life. From the time of her conversion to that of her death she became more and more beautiful. She seemed steadily to "grow in grace," and each day became more and more like the blessed Saviour in whom she so fully trusted; and when the angel came bearing the summons, the message contained no terrors to her, for she was ready and willing to obey.

Her death was beautiful and triumphant. A lingering illness had made her familiar with the thought of dying, and she had become patient, submissive and trustful. There was manifest sorrow at leaving those she loved, and solicitude for the welfare of her little ones, but her sorrow was soothed by the thought that the separation was not forever; she was only going to a happy home whither the loved ones would come in a little while. She knew in whom she had put her trust, and felt assured that he would guard and protect those whom she must leave behind; then there was the joy of dwelling in the presence of the Saviour, and of serving him forever.

Sister Ratcliff's piety was of that robust and active type which characterizes workers for God. She loved her church. Labor for it was a labor of love, and a participation in its services was a delight. It was over a happy day for her when, with her husband and little ones, she could attend the services of the sanctuary. Her zeal and consecration were such as inspired hope and courage in the hearts of those by whom she was surrounded, and although she had been but a short while in our community, we can not but realize that our church has in her death sustained a great loss.

On June 21 the writer accompanied Dr. C. G. Andrews to the home of the deceased. We found her pale and weary, but cheerful and happy, strong in the strength that cometh from above, and trustful in the Lord, her Saviour; and when one week later looked upon her quiet face, now cold in death, it was a joy to realize that the sweet spirit was now at rest—at rest where there shall be no weariness, no heart-aches, no trials, no temptations—but rest where the soul shall bask forever in the sunlight of a Saviour's presence.

A few hours before her death she called her loved ones about her—her husband and children, all except her baby boy—"He is too young," she said; "you need not wake him"; and told them that Jesus was with her and she was willing to go; then, with a word of counsel to each, she bade them all good-bye. The funeral service, conducted by the Rev. W. C. Black, assisted by the writer, took place at Bryan's, the family residence, at ten o'clock A. M., July 3, 1883.

May the blessings of her mother's love rest richly upon her little children, and may the sorrow-stricken husband find consolation and joy in the God in whom his sainted wife so trustingly leaned.

A. B. WATKINS.

WALKER-MRS. QUEEN BENNETT WALKER was born in Mobile, Ala., February 21, 1815, and died at the residence of her husband, in Clarke county, Miss., August 3, 1883. She graduated at the Barton Academy, April 24, 1840, and was a teacher in that school for several years. She was united in marriage to Mr. William H. Walker, by Rev. A. B. Watkins, October 17, 1837. She resided on St. Francis Street, Baptist Church, in 1840, or 1847, under the pastorate of Rev. A. T. Spalding, with whom she was a great favorite.

She was an active, working member in the church, the Sunday-school and the choir during her residence in Mobile. While married and living as a Baptist, she was liberal in her views toward other Christian denominations. This liberal spirit was manifested by assisting the choir of the Jackson Street Presbyterian Church, which, at that time, was weak. She was also a member of the Mobile Mission Association, and was recognized as one of its most faithful and efficient members. At her marriage she was presented with a beautiful bridal present in token of her efforts and usefulness in their behalf—an honor conferred on no other member during its existence.

Though a girl, she was known as being 80 much in sympathy with the "lost cause" that a captain in the Thirty-second Alabama Regiment, refusing to surrender his colors, placed the flag around his body, and on his return presented it to her, which she retained in her possession until her death.

A. B. WATKINS.

She was generally known in Mobile as a zealous, working Christian, and numbered among her most intimate friends some of the best and most influential people in the city. The pastors of several churches—Baptist, Presbyterian and Methodist—felt an interest in her, and formed personal friendships for her and her family. As a Christian her light was not "hid under a bushel," but gave forth its influence in labors abundant in the Master's cause. There was a beautiful life, radiant with intellectual, moral and domestic charms. She was a devoted wife, a tender mother and an affectionate daughter and sister.

She expressed herself resigned to the will of God, and a short time before her death, with her arms around her husband's neck, besought him to be reconciled to her departure, assuring him that, though it might seem hard, yet God would do all things well, and all would be right—all would redound to his glory and the good of the family; he would not be unkind to her little ones. This passed away another Christian to swell the number of the redeemed in the harbor of glory. The providences, which appeared so mysterious to us, now veiled by the clouds of an earthly existence, will be made plain when the light of eternity shall shine upon the scenes of time. She was a Christian lady of culture and refinement, and leaves behind her the favor of a noble life as a rich inheritance to her husband and interesting children—a legacy more precious than landed titles and hoarded wealth. The writer, with Rev. W. D. Hargreave, a Baptist minister, attended her funeral, and with a large number of relatives and friends paid to her mortal remains the last sacred rites of a Christian burial.

not worthy. She did her work, put her might, put her whole heart into it, and as long, according to her plan, as she had reached her term. Her life was a daily fight. From the time she gave her heart to God, and her hand to the cross, she lived nearer to perfection than I ever knew. She was only when she joined the church, never disobedient, always peaceable and kind-like."

She was married to Mr. Howell, of Three Rivers, May 1840, and entered upon her married life as a family unit, herself the blessing of God upon her husband. She was the household around her the affections of a wife, and the affections of a mother, and she was so close to the vines drooping and rendered sad and desolate. Her married life was spent in labor, abundant and new "she felt yet speaketh."

She died, June 13, 1883, before illness. A few nights before she sang, "I'll soon be at home." Though her death was a surprise, she seemed to have a present summons, and passed away as she would, and as sweetly as she could, on its mother's breast. Weep her; she is safe and happy in the feet of God. Ye bereaved ones, in her footsteps and you shall within the beautiful gate "watching" to welcome her to home.

DENHAM—Died, at the home of her father-in-law, in East Baton Rouge parish, La., July 12, 1883, Mrs. R. DENHAM, nee SIMMONS, born in Madison county, Miss., on December 22, 1814, she was a probationer in the Mississippi Synod. She went with him to labor, Livingston mission, for several months, and passed away where she remained until her death. She was the mother of two children. The younger, Martha A., years, is left with her mother, Willie Ada, aged just nine years, taken to heaven, January 1, February 6, 1879. Her husband, his angel-baby, and how the wife has joined their little Martha how sad, yet how bright a record! Father, mother and all with Jesus.

Sister Denham was a member of the church before her marriage, and continued until her death. She was a devoted wife, and a mother of two children, and for a long time she endeavored to recover. When she died, death was near, she was surrounded with expressions of maternal tenderness for her child, of filial gratitude to her mother, and of filial affection to her father. Her death was a great loss to the church, and the world will miss her.

BECK—Died, by accident, July 27, 1883, at his home, near Mobile, Miss., Bro. WILLIAM M. BECK had just completed his journey at the time he was taken from the wife and child, and lay on earth was a great loss.

Mr. Beck was known as a community man, a peaceable, right man, and only those who can appreciate the enormity of crime which deprived the church of a useful citizen, the church of an officer whose walk was as a man, and whose heart was as a child, and whose faith was as a man, and whose love was as a child, and whose hope was as a child, and whose joy was as a child, and whose peace was as a child, and whose rest was as a child, and whose life was as a child, and whose death was as a child, and whose resurrection was as a child, and whose glory was as a child, and whose kingdom was as a child, and whose power was as a child, and whose wisdom was as a child, and whose knowledge was as a child, and whose understanding was as a child, and whose strength was as a child, and whose courage was as a child, and whose faith was as a child, and whose love was as a child, and whose hope was as a child, and whose joy was as a child, and whose peace was as a child, and whose rest was as a child, 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## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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REV. W. L. O. HONNIGT.

THURSDAY, OCTOBER 11, 1882.

We go to press too early to report the result in Ohio, but hope for the triumph of temperance. The second, or prohibitory, constitutional amendment may possibly be carried. As we write to-day, Tuesday, the battle is being pushed to the very gates of American liberty. We pray the God of battles to give the people deliverance from the damnation of doggeries.

The pastoral time-limit discussion in the Methodist Episcopal Church has developed the intense loyalty of the people called Methodists to the doctrines and polity that have given them greatness. No doubt many personally prefer some radical changes, but, fearing their effect upon the general system, will not urge them. We doubt if the world can show a like devotion to any other-creed or polity. Bishop James, of the Methodist Episcopal Church, said, just before his death: "Of the ten thousand preachers appointed last year but one refused to go to his work, and but one congregation rejected their pastor." One recalcitrant among ten thousand faithful! Where can its parallel be found?

The New York Independent at last squarely answers the question of the Central-Presbyterian. The latter paper propounded this interrogatory:

We want to know whether the people who write such articles as appear on this subject in the Independent are prepared to let out their philosophy. Would the author of such articles give his daughter in marriage to a negro as freely as he would give her to a white man?

Whereupon the Independent makes answer as follows:

"The people who write such articles wish to marry their daughters to intelligent Christian gentlemen. They do not consider that negro blood is a bar to intelligence, Christian character or gentlemanliness, nor any bar to marriage. It is said that the late Bishop Gilbert Haven, then editor of Zion's Herald, when appointed to room with a colored brother at Conference, suddenly remembered that he had important business in his Boston office. In all likelihood 'their daughters' will have made previous engagements. Now, that the Independent has delivered its soul in reply to the Central Presbyterian's argument *ad hominem*, we submit that this social equality discussion is a very profitless business. It can not be controlled by legislation or promoted by fiery denunciation. Each individual and family will exercise the right of choice in social matters. This they have done through all time. Homilies on caste may be a pleasant pastime to the writers thereof, but are innocent of any good accomplished.

We are gratified to note the progress being made by the Colored Methodist Episcopal Church in America. This year will doubtless be an epoch in its history. The last Christian Index brings joyful tidings from Bishop Miles and his visit to Missouri. At Richmond, in that State, the Colored Methodist Episcopal Connection formerly united with the Colored Methodist Episcopal Church, bringing 3,000 members, 40 traveling and local preachers, 27 churches, valued at \$30,000, 12 school-houses, 4 parsonages, and many good building lots in the town. Bishop Daniel Tucker, of the Connection, tendered his resignation as Bishop, and took an elder's position in the ranks of the church. That act was certainly exceptional and most meritorious. It simplified the question of union. There is another movement in the East that is likely to result in large accessions to this church. The Index predicts that by 1886 they will have at least 200,000 members. This leads us to hope that all colored Methodists will unite in one strong organization, which shall have the fraternal sympathy and assistance of all white Methodism, North and South, Episcopal and non-Episcopal. If this could be consummated, irritating discussion would be removed, broad Christian philanthropy would be unobstructed in its expression, and colored Methodism would be an hundred fold a greater power in the land. The measure, of course, will, as in the past, be stoutly resisted, but the reasons given, we fear, are born more of personal interest than intelligent missionary zeal. How many little names have been rescued from temporary oblivion by playing the role of self-appointed sentimental martyrdom!

## Spiritual Maternity.

In that most admirable and popular sermon of his on "Christ and the Church," Bishop Marvin forcibly stated and illustrated the fact that "the maternity of the children of God is in the church." It is a strong declaration, but in its last and most critical analysis will be found entirely correct. The marital tie is used to beautifully illustrate the relation between Christ and the church. Zion is represented as in travail and bringing forth sons and daughters to God. The ministry of the word, vitalized by the Holy Spirit's work, is made operative through the church. The Bishop well says: "The part the church performs in the salvation of men is not formal and official merely, but real and vital; so much so that it is *only* through the church that men are brought to God." If some unduly exalt and pervert this idea of the church into sacramentarianism and ritualism it should not, on the other hand, allow us to undervalue her sacred functions and mighty responsibilities.

The healthfulness and power of the church is measured by her robust and fruitful maternity. When there is no increase, there is suspicion of marital infidelity or loss of vitality. When the word has free course and conversions are multiplied, there is spiritual power in the church. Revivals are impossible with a lifeless church membership. There must be prayer and activity before the expectation of growth. However zealous the pastor and powerful his pulpit warnings and exhortations, unless the church first responds, sinners will not be saved. There may be convictions here and there, but a dead church will obstruct their passage into the kingdom. On the contrary, when there is spiritual glow and zeal in every believer success can be attained the ministry of the word. In the early days conversions occurred while the sermon was being delivered, because there was an expectant, praying, zealous church. In such an atmosphere resistance was well-nigh impossible. Heaven tempers the two-edged sword; but the church sharpens the blade and directs the blow. The slain of the Lord are many when Zion is really ready.

If numbers measure maternal robustness, the character of her converts types the purity of the church. The features of parents are reproduced in their offspring. No physical fact is more frequently observed and commented upon. So with the church. The young converts in a church, in piety and principle, are but a reproduction of its characteristic features. Children will rarely be more religious than their parents. This law is almost invariable. The exceptions have marked epochs in the church's history. This leads to the further remark, that the development of a thorough, earnest, evangelical ministry is a high, perhaps the highest, expression of spiritual life. Pious and prayerful is the mother who bears and trains a prophet for the Lord. It was Hannah's faith that produced and nurtured a Samuel. A church, therefore, that is not producing a full supply of ministers to meet her growing demands can not claim a vigorous, pure, Scriptural wifehood and motherhood. Something is wrong when there is lament over a dearth of preachers. We have been led to these reflections in noticing the demand for more workmen in a few of our Conferences, and especially in reading a recent utterance of Bishop Robertson, of the Episcopal Church, diocese of Missouri. He said: "For some time past almost all our accessions by ordination have been from other religious bodies. It must be difficult for me to recall when we have had a candidate who presented himself from the families of our own people." That, to our mind, is a most significant, indeed an alarming, statement. Dreadful must be the church's condition that has to draw and adopt from other denominations the sons that are to be her trusty leaders and wear the honors of the family name. Better, perhaps, have adopted sons than be childless, but it indicates a state of sad sterility. Just in parentheses, however, we protest against the morbid motherhood that resorts to kidnapping in order to secure children for adoption.

It is not only her glory, but the Scriptural evidence of her true divinity, that Methodism has produced so many efficient and successful ministers. While other churches have bewailed their lack of pastors, often we have had more applications than places to supply. The President of the Wesleyan Conference in England has a large list of reserves, from which he can draw at will to meet emergencies and supply possible vacancies that may occur. While there is urgent demand for men in new fields, the older Conferences of our American Methodism, North and South, are full to overflowing.

With all the supposed hardships and sacrifices of our itinerancy, our young men, under the call of God and tuition of the church, are not deterred from assuming its mighty responsibilities. May it ever be so. When we cease to raise prophets, brave and pure, for the Lord, the decadence of our vital powers will have begun and the unmistakable intimation of Providence given that our days of glory are numbered. Then if there be dearth of laborers anywhere in our great connection, let us betake ourselves to earnest prayer for the overshadowing of the Lord of the harvest.

## Believers' and Unbelievers' (?) Baptism.

A correspondent of the Texas Baptist Herald, in giving an account of a revival at Brenham, says: "I baptized six on the ninth ultimo, four of whom were already members of the church, but, claiming to be newly converted, they demanded believers' baptism, saying they had never had it."

All of which seems to us to cheapen and lower a solemn ordinance of God to the moods and whims of unstable individuals. Those persons professed conversion once, and on the strength of their satisfactory experience, were baptized and voted into the church. Now claiming to be "newly converted," they demand and receive "believers' baptism"—at all events, they are immersed the second time. Suppose the four should backslide this winter and be "newly converted" next summer, and again demand "believers' baptism," what would that pastor do? To be consistent, if they "demanded" it, he would have to rebaptize them. That makes the ordinance subordinate to individual demand. He must be absolutely satisfied that his is "believers' baptism." This question then arises, if the latter really be "believers' baptism," what was the former? Could it have been "unbelievers' baptism"? If so, who were the unbelievers? And unbelievers in what? These are not idle interrogatories, but are as pertinent and important as the sanctity and dignity of God's holy ordinance. It is not a light thing to repudiate an act performed in the name and by the authority of our Lord. Baptism is something more than gratifying and satisfying an individual. The mere desire or demand of a person does not entitle him to the reception or repetition of this ordinance.

Now, on the case above, we contend that one of two things must be true—either the first was "believers' baptism," or there is no certainty that such baptism ever is performed. If, then, "believers' baptism" only is valid, we can never be sure as to the validity of the ordinance. Look at the case. Those four persons were converted. They made open confession of Christ as their personal Saviour. After relating that experience, the pastor and church, all accustomed to these examinations and skilled in discerning the spirits, expressed themselves satisfied, and admitted them to baptism and church membership. Now, to characterize that as "unbelievers' baptism" is to charge the candidates with gross hypocrisy and brazen sacrilege. They were either believers or escaped fiends. But it may be replied, they were perfectly sincere at the time, but afterward discovered their mistake—that they never had been really believers. Then, we say, they may be as sadly deceived the second time as the first, and therefore can never know surely that they are not unbelievers. To rebaptize them on the reality of their *new* conversion is to discount the honesty of their first profession. The repudiation of the first baptism renders doubtful the validity of the second. Not only so, but it suspends the sacred ordinance on an individual's varying moods and experiences. Here, however, there is a logical inconsistency. The will of the individual is only supreme as to the *when*, not the *how*—the number of times, not the mode.

## The Newsboys' Proverbial Philosophy.

"Here's your morning paper! Full account of the murder!" These words often greet our ears as the little newsboys rush along the sidewalks or swing on the street cars in quest of customers. The papers may contain no account of an *unusual tragedy*, but the boys ring out the cry nevertheless. Two thoughts have been ever prominent as we have reflected upon their shrewd devices. First, They are perfectly safe in yelling out another murder, for every morning's paper has some such account. Telegraphic correspondents are sure to report each case in horrible, sensational detail. Human life is so cheap and homelike so frequent that the telegraph is daily burdened with tragic messages. Secondly, The boys, with a keen eye to business, know what will catch the average reader. A murder story, served up according to the modern reporter's highest art, never fails of a ready and

large sale. The little newsboys—proverbially smart—are too good philosophers not to profit by this morbid popular taste. They cater to their customers, hence their cry. Alas! that this is so. The sensational and tragical are eagerly devoured, while the pure and wholesome are eschewed as dull and drowsy. Our only corrective for this vitiated appetite is to circulate a purer literature and by degrees elevate the ideals and ambitions of a family and community. The tastes are educated by a change of diet. No poison habit can be cured by a milder stimulant. So in our reading we must supplant the impure with the more wholesome. The reading-habit should be encouraged and gratified, but the character of the literature provided is of infinite importance. There are many Christians—Methodists and heads of families—who subscribe for some secular papers that sneer at religion and gloat over criminal news, while their own Advocates are let severely alone. They talk about the enterprise of these periodicals, how full of news, etc., little recking at the same time, how entirely destitute they had become of any relish for spiritual food. Some go so far as to say that there is more religious news and reading in these papers than in the church press. And the deceived brother advances that as one reason for giving them a preferred patronage. "Why, see," says he, "what excellent sermons they publish from the world's greatest divines." Very true, and we commend their publication; but the brother had no eye for the sermons in his subscription. Most likely he never reads anything but the flaming headlines, giving subject, name of minister and place of delivery. But he is certain to read of every case of abduction, seduction, wife murder, kidnapping, duelling, assassination, lottery prize drawing, etc., that journalistic enterprise can collect. His little religious instruction gathered therefrom is like digging for treasure in a mine infected with death-damp. The sermon was published just to string such willing little fish.

All of which is said to emphasize this point—every Christian needs a *distinctly religious paper*, and every Methodist a *Methodist paper*. We make no appeal to your charity or loyalty to subscribe for any one of our Advocates, but to your religious necessities. The papers can better afford to do without you than you can to neglect them. No dozen or a hundred non-subscribers will materially affect any paper, but alas! for the dozen or hundred that have no such counselor and comforter. We make no arraignment of the secular press, but very few of them, we suppose, claim to be safe guides in matters of religion and theology. The intelligence, zeal and liberality of a man are measured by his appreciative religious reading. The drones, disloyalists and parsimonious critics of the church are among the non-subscribers to our Advocates. Not all non-subscribers are of that class, but all of that class are non-subscribers. So we hope our brethren will speedily get their friends out of bad company.

## Dr. Haygood and His Critics.

The recent utterances of Rev. Dr. Haygood on the subject of negro education have occasioned wide discussion and sharp criticism. That was to be expected. Memories are very vivid. We believe, however, that the adverse opinions published were provoked rather by the doctor's method of argument than any real opposition to the end proposed. Surely there are few or none in the South who favor withholding all educational facilities from these people. Dr. Haygood writes vigorously, even aggressively. He has decided, intense convictions, and advocates them with the ardor of a man who doesn't dare to dawdle. Had he written a homily of venerable platitudes on Christian education there would have been no criticisms and few readers. But as he aimed at something practical, and proposed a specific line of action, adverse feeling has been awakened. To deny that the negroes have advanced, and are advancing morally and educationally, is a confession either of purblindness or innocence of information. Without passion or prejudice, but under the constraint of Christ's love, we ought to help them to our fullest capacity consistent with the claims of other duties. On this subject we reproduce, with approval, the following from the Southern Christian Advocate:

Dr. Haygood we consider a patriotic citizen and a good and true man, and we bid him God-speed in his work of faith and labor of love. We have no sympathy whatsoever with the harsh criticism he is receiving in certain quarters for, as we humbly conceive, *daring to do right*. He may be ahead of his generation in Church and State, but he won't be long. We can't afford to neglect the education of the negro from the standpoint of our own necessities. He is here a

growing element in our population, and ought at the same time to be a growing element in our advancement in all the constituents of a genuine civilization. If Christian education is not to accomplish this or contribute to this then we ask what is to do it? So far as the Southern Methodist Church is concerned, she can't afford to take a back seat, or, to write more literally, she can't afford to go back from the position she already occupies.

## "Drawn for a Preacher."

A few days ago the Kentucky Lottery announced the lucky ticket as drawn for a Rev. Mr. Blank. This is the first time I have noticed such an announcement. It may be that other preachers have been the recipients of prizes. But, however that may be, it seems to me that it is time for the pulpit to speak out upon the subject of even receiving money obtained in that way. "Never look a gift horse in the mouth" says an old proverb, but when the influence of the pulpit is destroyed by being made the recipient of money from a lottery we should decide between a gift and hush money. There is no direct evidence that the reverend gentleman either purchased the ticket or was cognizant of its purchase for his benefit. But can he accept the money and ever again open his mouth against the iniquity of lotteries?

Very much after the same sort is speculation in futures. How can men opposed to games of chance engage in it? How can gambling be condemned while this enormity is practiced? Why should men who play cards half the night over ten dollars be "fined to the extent of the law" when just next door two other men have played a game in futures for ten thousand dollars? It looks as if the executors of our laws hunt the small offenders on account of size. It is easier to thrash a small boy. Besides, it is always more or less plainly insinuated that it is not profitable to fight the rich and powerful. They can be "persuaded," but not "forced"—so it is said. Meantime there is a "little matter"—nothing need be said of it—the officers see a difference in the "application and intent of the law," and they see well, just that.

Some time ago a gentleman engaged in this speculation was somewhat seared up. He was piously inclined. He did not exactly go to his closet and pray, but he kept saying mentally that "if he could make \$1,000 by the transaction he would give \$100 of it to the preacher." It is not known just how the matter terminated. I do not know that the preacher got or did not get the \$100—never inquired. In fact, I do not want to know. I should like for the preacher to get the \$100; he needs it sadly. But I should want him to be in blissful ignorance as to how and whence it came. It is fearful to be compelled to discount the highest honor even for the sake of personal friendship. Let the righteous, if possible, help me; but rather let them smite than depart from righteousness to relieve me.

The tendency of the age is to the Jesuit maxim: "The end justifies the means." Take money if it be a free-will offering, but watch the benevolent (so-called) deeds of the sharper. The money obtained by vile means is the "filthy lucre" which Paul warns us against, and the church should prefer to remain poor to rolling in luxury if that luxury be bought with dishonest gain.

T. A. S. A.

From Trenton, La.

In the same good company we had on our Woodville trip we left home on Saturday morning for the Oak Ridge Camp Ground, thirty miles distant. This camp ground is a very picturesque spot, and the supply of excellent mineral water, sparkling and cool, is abundant. The springs flow from the slopes of the ridge, and are convenient to the tents. The preaching tent is a well-built structure, and so arranged that the man who is content to preach a straight gospel can not fail of hitting some. We may say, however, that the man who does not preach a straight gospel must fail to hit at Oak Ridge or elsewhere, even though he live at arm's length. The meeting had started the night before, and we found a large number of saints and sinners already on the ground. The Lord met with his people at the very first service, and was "on the giving hand" all through the meeting. The slain of the Lord and the comforted of the Spirit were very many. Rev. R. S. Collier was in charge, assisted by Rev. A. A. Cornett, presiding elder of the Homer district, and Revs. J. H. Stone, R. T. Parish and the writer. Father Boddie, eighty-five years of age, and who, fifty-eight years ago, in South Carolina, was licensed to preach, came on Sunday. He would have been on hand sooner had he not fallen from his horse on the way and been hurt sufficiently to delay him. He got out to service

once. We suppose he is the oldest preacher in the State fully ripe for the better work. We were many godly laymen present, abounding in labor, altar and in the grove, pouring the prevailing prayer or a lovingly pointing mourner sinner's friend. There was rizing nor attempts at display part of the ministers, and no back on the part of the church the Spirit of God literally into his sure hands. No altar was crowded with singing lustily for mercy; no comforted mourners were laughing, weeping for joy arising with the genuine old-fashioned Holy Ghost-rings in their shyness. Wonder God's people were beyond description, their faces with Divine beauty as the continued to praise his name. Drink of the best wine of the dom. The grove meetings were sons of great power, and were blessed there. The converted went to work and went to their new-found Saviour. Count was made of the count on Monday night, but at one looked as if none would be able to assist the presence and saving God's mighty love. A gentleman remarked: "You all act as with new wine." I told him description of the state of the Scriptural. Thank God, as olden time, so now God's wine the "living water," even the Ghost sent down from heaven. "And the disciples were filled with joy and with the Holy Ghost." Baptists and Presbyterians labored heartily for souls as our own and I shall never forget how thing we found it to work for Jesus. We feel that sure for eternity was done at the Ridge Camp Ground, and hearts thank God and give the glory.

Before leaving we organized Washington I. O. G. T. Lodge, Vernon, La., with about twenty charter members, and Judge Smith as W. C. T. and Mr. Kidd as lodge deputy. Material for a temperance lodge could be had anywhere, and we feel that Washington Lodge will grand work.

Compelled to leave for Trenton the close of the meeting, so with regret, for our stay had among a most generous and people, and it was good to be there.

THURSDAY, OCT. 11, 1882.

Rev. Henry Ward Beecher here this week on Monday Tuesday nights. We had the privilege and pleasure of hearing Monday night, his famous lecture "The Reign of the Common People." Some years ago we visited church, but the great orator absent on a summer vacation. We heard him here not because we accept his theology—or, at his offenses, whatever they have been, but to study the secret of his power and learn original sources the value and of his teachings. To reject all because of a real or possible ture of evil, would leave very pastures for intellectual or a picking. A very large and brilliant audience greeted his first on to New Orleans. When observed he stepped upon the platform, appearance was rather disappointing—not his well-known and remarkably chiseled facial features, but short stature and ungainly figure. Had fancied a graceful, well-proportioned and cushioned figure of feet or more. But, instead, he stood short and stout, with large abdominal development. We were especially attracted by the massive and drug expression about his eyes, indicating that facility and exuberance of language which has been marvel of his long public career. His voice is full and flexible, under perfect command. There were occasional facial expressions, attitudes and flashings of the face that revealed infinite pathos and humor. His manner was entirely unaffected and deliberate with violent gesticulation or explosion of voice. Holding himself in absolute control he commanded eager attention of that audience nearly two full hours in a hot room with the mercury soaring up the nineties. He is certainly master and a model of effective speech and real eloquence on the platform. We will not attempt outline of his lecture. Some passages were superb. He excels in terse and striking statement. There were other references, however, when his peculiar theological vagaries found expression, that were most objectionable. One or two more flippant almost to blasphemy. Their effect must be pernicious upon those minds not grounded and established in the faith. Strange that an otherwise masterly production should be so foolishly marred!



## Palmer's Camp Meeting.

Palmer's Camp Ground is in the Whittington circuit, Seashore district, Mississippi Conference, some eighteen miles interior and north of Mississippi City. A new camp ground, near the banks of Palmer's creek, deep, clear, beautiful and cool enough this hot weather we have just had for refreshing drinking, and abundant enough for the Crescent City. The long mosses and grass float in its clear waters beautiful as the hair of woman trembling in the breeze.

There were eight large tents, with twenty families in them. Many rested in carriages and wagons and cloth tents. Bro. J. J. Coward donated the ground and much lumber. The tabernacle, 40x50 feet, was comfortably seated. The tent-holders were "given to hospitality," and on the Sabbath dined near or all of a thousand persons. Excellent order prevailed. It began Thursday evening, September 27, and closed Tuesday morning, October 2. Bro. Rayner, P. E., though indisposed, rendered valuable service. Bros. Nicholson, Downer, Weems, Gillespie, P. C., and your correspondent represented the traveling preachers, and Bros. Evans, Goff, King, Jordan and Scarborough the local preachers.

God blessed these generous people with a gracious revival. Up to Monday noon forty-five had professed faith, and there were still many penitents. We had good preaching, fervent praying, sweet singing, joyful shouting and happy conversions. The place bids fair to be a power for good in the years that are to come. Its cost so far has been some \$1,200.

J. B. WALKER.

The Rev. Dr. Daniel Dorchester, the great Methodist statistician, and Dr. B. K. Pierce, editor of Zion's Herald, Methodist ministers, were both members of the recent Massachusetts Republican State Convention. They should have been otherwise employed than occupying seats in a partisan convention; but as they were present we are glad Dr. Dorchester offered and Dr. Pierce seconded the following resolution:

Resolved, Inasmuch as the drapshop hath nothing in it which true civilization can cherish, or pure philanthropy respect, or genuine medical science approve, or sound political economy tolerate, or civil jurisprudence vindicate, therefore the commonwealth should not protect, but suppress, this prolific source of evil, and legislation should advance to that position at the earliest practicable date.

In its platform the convention went so far as to favor "an ever-advancing standard of temperance legislation."

Mr. James Sherrard, general secretary, furnishes the monthly statement of the Young Men's Christian Association, New Orleans, for September, 1883:

Visits to reading room, open 25 days; total attendance, 563; average attendance, 22; young men's social religious meeting, number of meetings held, 4; total attendance, 49; average attendance, 12; Parish Prison mission, number of meetings held, 3; total attendance, 380; average attendance, 126; Boys' House of Refuge mission, number of meetings held, 5; total attendance, 506; average attendance, 101; young men supplied with writing material free, 3; lodgings supplied to young men, 21; eligible, temporary employment found for 1; young men supplied with temporary aid, 1; visits to hospital by R. Parker, 43; meetings held at hospital by R. Parker, 5; average attendance at meetings, 25; employment found for 4; clothing supplied to 3; supplied with means to go home, 1.

## North Mississippi Conference.

The undersigned respectfully asks the presiding elders of this Conference to send to him at Oxford the names of candidates from their respective districts for admission on trial into the Annual Conference; and also the names of local preachers who will be present for ordination.

I will be obliged to those preachers who are not coming to Conference if they will notify me of that fact, and likewise to those who will have horses to be cared for. The same also to those preachers who will bring their wives with them.

Let the candidates for admission on trial be in Oxford by noon of Monday, November 26, and be prepared for thorough examination on the subjects prescribed, which is that of English branches, consists of spelling, reading, English grammar, geography and arithmetic.

Your attention, dear brethren, to these items will very much oblige, Your brother,

W. T. J. SULLIVAN.

OXFORD, Miss., Oct. 2, 1883.

We have a sad note from Rev. T. M. Liverman, of Conshatta, La., under date of October 4. He says: "Rev. J. W. Hearn's wife died this evening. He carries her to Atlanta, La., for interment. An obituary will appear in a short time. May the Lord bless the stricken family!"

Bishop Keener is at home again for a few weeks, after holding the Kentucky and Illinois Conferences.

Bishop Parker leaves to-day for Texas to attend his round of Conferences. Next Sunday will be spent in Galveston. He will not return before Christmas.

The Mississippi Methodist has suspended. The publisher says, whether the suspension is temporary or permanent, depends upon delinquent subscribers.

The Chickasaw Messenger, edited by our esteemed friend, Capt. Frank Burkitt, places us under special obligations for warm commendation of this ADVOCATE.

In New York City there are two hundred more drinking shops than provision stores. There are in all 10,075 places where liquor is sold, while shops for the sale of food, including butchers, bakers and grocers, number 7,197.

We have received from Rev. T. S. West a beautiful tribute to the memory of Mrs. Mary P. Brown, wife of Rev. Thomas W. Brown, of the Mississippi Conference. Our condolence is sincerely extended to this sorely bereaved itinerant.

Rev. W. H. McDaniel, of the Alabama Conference, in renewing his subscription to this ADVOCATE, writes a pleasant commendatory note. He expects to retire soon from active itinerant labor after having served fifty appointments. A long and honored record.

Rev. R. A. Burroughs, of French Camp circuit, has held eight revival meetings, resulting in about fifty accessions to the church. He says in spite of cyclones and drought all the Conference assessments will be met and the circuit's financial exhibit be creditable in all respects.

The District High School at Lexington, North Mississippi Conference, is doing well under Principal Ballard. He has an attendance of over sixty pupils, and more to follow. The resident pastory Rev. T. W. Lewis, writes of a good meeting in the town, resulting in five conversions and ten accessions.

It is said that one in every three members of the Northern Methodist Germans subscribe for the Apologist. A like ratio in our patronizing Conferences would give this ADVOCATE nearly twenty-five thousand subscribers. Then our contemplated enlargement and "enrichment" would be speedily accomplished.

Dr. Walker has secured the services of Rev. J. W. Beker to supply the Lafourche circuit, made vacant by the withdrawal of Rev. Pat. Galvin. A very excellent arrangement. Bro. Beker has been educated at Centenary College and Vanderbilt University, and proposes to enter the Louisiana Conference at its next session.

A volume of sermons from the late Dr. P. P. Neely will possibly be issued by Mrs. Neely. We hope a sufficient number of subscribers will be secured to ensure its speedy appearance. Dr. Neely was a minister in the Southern pulpit. Some of his sermons were models of vigorous thought, skillful arrangement and convincing eloquence.

We are in receipt of a letter from Rev. E. A. Flowers, of the Cayuga circuit, Mississippi Conference. He is just recovering from a long and critical illness—for days trembling between life and death. We are glad to get this cheering news, for all former intelligence excited the gravest apprehension. He hopes to be with his people again in November.

The United Methodist General Conference of Canada appointed the Rev. Mr. Briggs to bear the fraternal salutations of that body to the Methodist Episcopal Church, South. Mr. Briggs, we believe, has been the "Book-Steward" at Toronto for several years—an office corresponding to our Book Agent. The Conference also took timely action agreeing to participate in celebrating the Centenary of American Methodism.

We deeply sympathize with our dear friends and parishioners, Col. W. L. Nugent and wife, in the death of their youngest child—a bright, beautiful little daughter of sixteen months. After weary weeks of suffering she gently fell asleep and was borne by the angels to our Father's house of many mansions. How dreary is the earthly home, when baby is gone! Nothing so calming the tried spirit and soothing the brow of care as his innocent prattle. What a wonderful industry there is in childhood! (God uses his little hands to lead us to higher thoughts and noble aims.)

The Rev. D. C. Langford writes us an interesting letter from the "Northeast Corner," from which we extract the following: "This has been a hard, but successful year's work. I have upon appointments—my charge embracing all of the old Blinnville and most of the Lauder-

dale circuits. I have held seven meetings, five of which were glorious revivals. Forty-five have been added to the church. Our finances are well up, though the crops have been almost ruined by the continued drought. One new church has been built and several others repaired and improved. The ADVOCATE is giving great satisfaction to our people, and I find it a valued aid in my pastoral work.

We are indebted to some thoughtful friend for a copy of the Webster, La., Tribune—its large trade and historical edition of September 27. The following facts we gather as to the churches in Minden. There is seating capacity in the churches for every inhabitant, man, woman and child, white and colored. The aggregate church membership of the town is 600, fifty per cent. of the entire population. That is an exceptional and gratifying showing. Our church is doing well under the efficient pastorate of Rev. J. A. Parker. There is a membership of eighty-eight—twenty-two having been added this year. A new parsonage has been purchased and the church building improved. The next session of the Louisiana Conference will be held in that goodly town—a capital place to meet we judge.

## Columbia Conference.

The Columbia Conference was held at Independence, Oregon, closing September 19. Bishop Hargrove presiding, and J. W. Compton secretary. Three were received by transfer, G. W. Quinby, of the Missouri Conference, and T. B. White and W. W. Welsh, of the Denver Conference. J. W. Craig and James Austin were readmitted; J. B. Chamberlain was admitted on trial. The following are the statistical summaries: Members, 1,145; local preachers, 26; infants baptized, 27; adults baptized, 41. Money raised for foreign missions, \$55.20; for domestic missions, \$55.20; total, \$110.40; raised for church extension, \$206.

## APPOINTMENTS.

OREGON DISTRICT.—E. G. Michael, P. E.; Corvallis and Independence, J. R. N. Bell; Albany station, to be supplied; Lebanon and Tazewell circuit, J. W. Shreve; Brownsville circuit, to be supplied; Dallas circuit, to be supplied; La Fayette circuit, to be supplied; Oregon City circuit, to be supplied; Junction City circuit, to be supplied; Quincy, Professor in Corvallis College, Joseph Emory, Agent for Corvallis College; R. N. Bell, Teacher in Siletz Indian School; P. B. White; Coquille circuit, B. E. Sharp; Bandon circuit, H. A. Swafford; Roseburg circuit, J. W. Craig; Jacksonville circuit, B. C. Olesby; Oakland circuit, to be supplied; Applegate circuit, to be supplied; M. C. Miller and J. B. Perkins, superintendents.

WASHINGTON DISTRICT.—Dr. G. M. Folsom, P. E.; Walla Walla station, W. W. Welsh; Weston circuit, H. T. Burger; Heppner and Pendleton circuit, T. S. Paul; and assistant to be supplied; R. F. King; Dayton circuit, James Austin; Spokane circuit, J. W. Compton; Palouse circuit, to be supplied; Grande Ronde circuit, to be supplied; Summerville circuit, B. W. Yuskum; C. H. E. Newton, superintendents.

## Books and Periodicals.

SOUTH SIDE VIEWS. By Rev. W. A. Scott. South Georgia Conference, Atlanta, Ga. P. P. Davis.

This is a pamphlet of eighty pages, containing a reply to Dr. Whiston's strictures on the author's article in the Southern Methodist Quarterly for July on Bishop Andrew and two papers on Dr. Haysgood's "Our Brother in Black." We have read the pamphlet, but can see no good in the discussion. The author evidences much reading, intense convictions, and liberality of expression. His rhetoric, however, is too flowery and declamatory to convince an opponent or awaken the enthusiasm of friends. His blood, by its extravagance, always discounts an argument. Slavery is not now a social and political question, but a religious one, and its destruction will have no wholesome purpose. In the South there is no longer lament over its abolition. We accept the situation, but without any apologies for the past.

Messrs. Lee & Shepard, 47 Franklin street, Boston, announce the following additions to their Golden Floral Series, than which nothing more beautiful has ever been published:

My Faith Looks Up To Thee, by Ray Palmer, D. D. Illustrated by L. S. Condit.

God Is In The Garden, Maud, by Thompson. Illustrated by E. H. Garrett.

Christ Must Not Tarry To Night, by Rose Hawthorne Lathrop. Illustrated by Messrs. Morrill & Gerritt.

The Glorious Song Of Old, by Edmund H. Sears. Illustrated by Alfred Fredericks.

Price each, 25 cts.

St. Nicholas, for October, though the last number of the year, is a bright, lively and most interesting volume, in the quality of its contents, and opens with a beautiful poem by Philip Bourke Marston, entitled "Summer Changings," which is followed by the second part of Louisa M. Alcott's charming child story, "Little Pyramids and Thisbe." All big and little people who are fond of past will read with interest about a big and a little pot of which John Corey writes. They are respectively an eloquent and a wise one, which was once owned by a sailor, and which was the "Largest Pot in the World," and a broken "Milked Sheep" so small as to hide behind a bucket. There is also an entertaining chapter on army pets in Harry M. Kellar's "Revolutions of a Drummer-boy," together with an amusing anecdote of how General Grant once had to go to the "Kitchen Garden School" in a letter written by one of his little pupils, and there is an "Art and Artists" paper on Rembrandt, Al-

trated with reproductions of his etchings. The younger folks will be delighted to find another of Palmer Cox's funny "Brownie" poems. Indeed, funny poems are quite a feature of the number. Here is a list of them: "A Bold Hunter," by Eva P. L. Carson; "Punch and the Serious Little Boy," by Margaret Vandergrift; "Marandika Mamma and his Bass Drum," by E. T. Corbett; "Nod's Suggestion," and "A Big Blue," The two popular "Scribblers," by J. T. Crowbridge, and "Swamp Away," by Edward S. Ellis, are brought to eminently satisfactory conclusions.

Frank Leslie's Sunday Magazine, for October, is particularly attractive, profusely illustrated, and, altogether, a most interesting and edifying number. A characteristic article by the editor, (Dr. Talmage) "Shams in Religion," No. XI of "Religious Denominations in the United States," "The Life and Character of Gen. Robert E. Lee," "Mount Vesuvius and Around Naples," "Spain, Her and Her Churches," and the contribution, "Among the Nations of the North," are permanent articles, many of them being finely illustrated.

"Mr. Burke's Nieces" is continued, and there are stories, sketches and essays by Harriet Brown, A. B. Alexander, Eben E. Rexford, etc., and poems by Annie Matheson, A. E. Dennis, Charles D. Bell, D. D., and others. Address, Mrs. Frank Leslie, publisher, 37 Park Place, New York.

The Public Treasury, for October, is on our table. The frontispiece is a portrait of Rev. Dr. Schaaf, the distinguished Presbyterian scholar, commentator and professor. There is accompanying this portrait a discriminating sketch of Dr. Schaaf by the editor. The only other illustration is a picture of the famous Westminster Abbey, commenced by Edward the Confessor, 1055. This building, after years of labor, was finished at an expense of \$210,000. Bishop Simpson contributes a sermon for this number on Paul's Wonderful Prayer—and it is a wonderful and practical sermon. A sermon of special interest, will be read with interest on "Infidelity in the Treatment of Religion." All the departments have a real autumnal glory. The editor improves with each issue. New York: E. B. Treat, 737 Broadway.

The Modern Age, for November, will contain a translation from the Russian of Nicholas Gogol: Gogol is the standard humorist in Russian literature, although American readers know little or nothing of his works. The story is called "The Devil's Temptation," and gives an amusing picture of social life in Russia. Address, Modern Age Publishing Company, 133 Nassau street, New York City.

## The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. This offer is good only to December 1. No reduction allowed for past-due orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

P. W. C. JAMESON.

## Publisher's Department.

No fraudulent advertisements will knowingly be allowed the ADVOCATE. If one ever appears, it will be by mistake.

In ordering from those whose advertisements appear in our columns, please state that you have seen the same in the ADVOCATE.

P. W. C. JAMESON.

There was a young man named Del., Who played the fiddle to the B. He blew such a blast, That he blew all the fiddle away.

A valuable remedy for Indigestion, Constipation, Dyspepsia, Weakness, Fever, Ague, Colic, Cholera, Biliousness, Headache, Stomachic, and all other ailments of the digestive system. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

"Will there be war?" asks a timely editor. The chances are that if he returns to give his wife the price of a low full-blown war is inevitable.

The drunkard swills alcohol. Who can blame him? He is the king of all vices. "Our child has died. The doctor said it was certain. So, I have buried her." Henry Kneel, Veritas Tenn. At Georgia.

The difference between a bakery and a printing office lies in the fact that in the former the pie is formed, while in the latter occasionally the form is filled.

Invalid mothers, weak children, nervous and feeble infants are benefited by using Bowen's Brain Tonic. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

A man sent the Norristown Herald an article entitled, "How I Feel to be a Slave," and the editor returned the manuscript with the advice, "go and hang yourself for that."

A good Baptist clergyman of Burger, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia, and distressing ailments, for two years after he was told that his kidneys would cure him, because he was afraid of and prejudiced against "Bitters." Since his cure he says none need fear but trust in Hop Bitters.

The editor who kicked a poet down stairs apologized to a friend who had come in to steal exchanges by saying that he couldn't help it—he had a sore for poetry.

Complexional defects are eradicated, and the skin is made perfect by using Dr. Allen's Skin and Scalp Cure. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

Village postmaster to his wife: "Horo is a postal card to Mr. Jones, saying that his brother and five children will be here on Sunday. Now keep that card till then, and I will send the depot, and when they had to go to meet them, I will take them all over for three dollars."

Enterprising local Agents wanted in this town for an article that is sure to sell, live, drag and drive, and is preferred. Address Hamilton Food Preservative Co., 72 Kilby Street, Boston.

A new Colorado town built into being with the name of Wagon Wheel. It may prosper if the substitute don't get tired.

A school-board inspector asked a small pupil of what the surface of the earth was made of, and was promptly answered, "Land and water." He asked the question again, and the child said, "What then do land and water make?" To which he gave the immediate response, "Man."

M. E. B. They all say so that they tried them. "Chickadee" is a most interesting story. Most even takers.

Mrs. Homespun, who has a herd that every morning to get for young blood, at of their beds, says she can understand why children are called "the young generation."

If you need anything in the music line apply at the mammoth music house of F. Weidman, 135 Canal and 18 Bourbon streets, New Orleans, where satisfaction is guaranteed. Mr. Weidman will ship you a piano or organ at what place you name, on thirty days trial, to be returned at that time, freight both ways at the expense unless you approve of his selection. Pianos, from \$100 to \$600; organs, \$20 to \$150.

"How much is this leg of mutton?" inquired a sleek-faced chap of a butcher. "Well, sir," said the butcher, "it weighs a pound, and I'll charge you—" "All right," exclaimed the stranger, looking at the meat and seeing off with it, "all right, charge."

W. C. Shepard has refrigerators, ice boxes and freezers at the lowest cash price.

A clergyman lost his hat one evening, and was obliged to go home with a shabby one, which was left in the place of his. Next day the penitent appropriator returned the hat, and said, "I'll never take a minister's hat again. You can't think what queer things I've had running through my head ever since I put that hat on."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

A convicted young country parson, walking home from church with one of the ladies of his congregation, said, in allusion to his first audience, "I preached this morning to a congregation of angels." "I thought of that," observed the lady, "when you called them loved brethren."

Sent twenty-five cents in stamps for one copy of Knapp's Treatise on the Horse.

"What makes the sea salt?" asked Johnny's teacher. "Because there are so many ships in it," he said, and said Johnny.

Ask your neighbors to subscribe for the ADVOCATE.

We have a few more copies of the Mississippi Methodist. Please send three cents in stamps.

Notice to subscribers who order their address changed. Please give full address of the postoffice, otherwise change cannot be made.

To those of our subscribers, not contented to a summary order, we would say, please inform us by postal card whether to continue the ADVOCATE or not.

TO SUBSCRIBERS. All new subscribers, by sending in full in cash, an authorized one year subscription to the ADVOCATE, may have all old subscribers' arrears—will receive a copy of Knapp's Treatise on the Horse free.

VERMILION. During the summer of 1883, a Vermilion mine was discovered at Independence, Mo. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

THE GREAT LIVER OIL. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

QUERUS COD LIVER OIL JELLY. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

NEW CHURCH PAPER, The Northwestern Methodist. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

CHURCH FURNITURE. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

SCHOOL DESKS AND SUPPLIES. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

OF ALL KINDS. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

Watches. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

AMERICAN PATENTS. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

FREE. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

LOUISIANA STEAM Sash. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

Blind and Door. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

FACTORY. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

NEW ORLEANS. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

ROBERTS & CO. Proprietors. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

Sizes, Shades, Doors, Moldings, Joining, etc. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

Orders promptly attended to. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

Plantation Cabins a Specialty. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

BRANCH OFFICE. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

NO. 32 CARondelet STREET. It is a most reliable and safe remedy, and is sold by all druggists and grocers.

MISCELLANEOUS.

LOUISIANA STEAM Sash.

Blind and Door.

FACTORY.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sizes, Shades, Doors, Moldings, Joining, etc.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE.

NO. 32 CARondelet STREET.

BEWARE OF IMITATIONS.

GINGER.

CANTRELL & CO. PROPRIETORS.

FREE! Your Name.

GIVE AWAY.

THE ADVOCATE.

FRED. N. OGDEN.

BAGGING, TIES AND TWINE.

Shirley, Brilling Company.

BRADLEY'S SEMINARY.

LOUISIANA STATE UNIVERSITY.

AGRICULTURAL AND MECHANICAL COLLEGE.

Baton Rouge, La.

Session 1883-84 begins October 1.

Port Gibson Female College.

Session begins September 1.

Collegiate Institute.

Session begins September 1.

MANFIELD FEMALE COLLEGE.

Session begins September 1.

SCHOOL DESKS AND SUPPLIES.

OF ALL KINDS.

Watches.

AMERICAN PATENTS.

FREE.

LOUISIANA STEAM Sash.

Blind and Door.

FACTORY.

NEW ORLEANS.















# Christian Advocate.

VOL. 29.—NO. 42.

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THE WANDERER.

BY HELENA MODJESKA.

On a mountain's height, far from the sea,

I found a shell.

So my children eat this lovely thing

And find it as sweet as the sea.

And when I am old and grey

And my hair is white with age,

I will come to you, my dear,

And I will eat of the same.

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Southwest Missouri Conference.

The annual session of this Conference was held in Booneville, Mo., September 26 to October 1, Bishop Wilson presiding. This is the youngest Conference in the State; but, numerically, it is second, and at no distant day will be first. The personnel of the body is good, though not as uniform as an older or more Southern Conference. The reports showed prosperity in every department; a numerical gain in the membership of about twelve hundred. Several young men were admitted on trial, and several more of good quality would have been acceptable. We need more strong, energetic young men to occupy and hold this rapidly developing country. Our men are true and devoted to their work; but the country is about to outgrow us. Towns and cities spring up like magic. From nothing, we very frequently have a town of from one to five thousand in a few months.

There is not a drier agricultural country in the world than the northern part of this Conference, beginning with Kansas City and the Kansas line, thence down the Missouri river to the mouth of the Gasconade, a distance of about two hundred miles. Our territory covers the entire southwestern part of the State, bounded west by Kansas, and south by Arkansas. The southern part of the territory takes in what is popularly known as the Ozark mountains; but it is really a plateau. When you are on its heights you are scarcely conscious that you are out of the beautiful prairies through which you pass to get there. That section of the Conference is the most rapidly developing. Its mineral resources are being harvested: lead, copper, zinc, coal, etc. Much of this plateau is no mean farming country. It is fine for fruit growing. Its wineries are several degrees milder than in the river country.

Springfield is the principle town in that region, and has ten or twelve thousand inhabitants. It is at the crossing of two of the most important railroads in the West: The Kansas City, Ft. Scott and Gulf, leading from Kansas City to Memphis, thus bringing the South and West into close proximity, and the road popularly known as the "Frisco." These Western people can not stop long enough today, "San Francisco." This road connects St. Louis with the Empire State.

If any of our young men in the older Conferences should want more room to work, and more work to do, we can give it to them here. We can not promise more ease and quiet, but an opportunity to save more souls and a brighter reward in heaven. By the way, I would not be understood to say that the rank and file of our preachers are not as well paid as in older Conferences. I believe they are; but the work is harder and living more expensive. If I were seeking ease and comfort, I would not remain in the West. I came under conviction of duty, and shall remain as long as that conviction rests upon me. My friend, the Rev. L. C. Brown, a year paper of last week showed, was transferred to the Montana Conference, and stationed at Helena. He did not desire the change, and Bishop Wilson retransferred him and reappointed him to Sedalia station. Sedalia is one of the prettiest little cities in Missouri, having about seventeen thousand inhabitants.

Our churches in Kansas City are very prosperous. Our success during the past year has been greater than any former year. We have three well organized and self-sustaining churches and a chapel. Expect to plant another mission soon. Our new church on Lydia Avenue approaches completion. It is a gem in its architectural proportions, and will cost twenty-one or twenty-two thousand dollars. The Sabbath-school room is divided from the main auditorium. Over it are two large parlors, pastor's study and two dressing-rooms. Come West, Mr. Editor, and see us: in all candor, our preachers east of the Mississippi have no conception of the grandeur of this Western world. Come out and let yourself expand.

Fraternally,

A. W. LOWANCE.

Mansfield, La.

On last night we closed the third quarterly meeting for Mansfield station—the first that has been held there since the fearful tragedy of June 13. Such was the horror and general paralysis produced thereby that it was feared our church could not survive the crushing blow. The congregations ceased, in a large measure, to assemble. In fact, the church was partially closed for a period of six or eight weeks. But I am glad to report that this state of things has, in a large measure, passed away, and that the congregations are now good and the services are conducted with hopefulness and zeal. The pastor, Rev. S. S. Keener, is prosecuting his ministry with energy and good effect, and the official board and other members are co-operating with commendable spirit.

The Sunday-school is quite flourishing. On yesterday morning it numbered ninety-eight. I believe the Sunday-school did not suspend at all on account of the general terror

that pervaded the very air about Mansfield in June and July; but during these months the attendance was very small.

As for the college, fears were entertained that it could not possibly survive the shock—that it was hopelessly ruined. It was feared, and those fears were generally and freely expressed, that the president-elect, Rev. F. M. Grace, would decline to identify his fortunes with those of the college after its misfortune came upon it; but the event proved that he was not the man to abandon a great cause in the time of its calamity. On the contrary, he came forward at once and placed himself at the head of the institution six weeks earlier than he had agreed to do when he accepted its presidency, and since the middle of July has been at work with energy and skill in harmonizing the discordant elements and laying the foundations for a prosperous year. He wisely calculated that the patronage of the college for the opening term and year would not be what it had been for some years past, and he made his financial and other estimates accordingly.

On September 12 he opened with a larger number of pupils than the friends of the college had anticipated, and new arrivals are reported every week. During the first week of the present term President Grace informed me that the financial success of the term was assured. Some of the former patrons of the college have sent elsewhere, and some are still waiting in a state of suspense, and looking on to see if it can be possible that the college will still live and prosper. Such persons may give up their doubts and send to school at once, for the college will live and prosper.

President Grace is assisted by a sufficient number of competent teachers. Mrs. F. M. Grace is matron, and gives her personal attention to all the domestic concerns of the establishment. And she is a person of such age and experience in such matters as to know what are the requisites in each and every case and emergency that may arise. There is a truly home-like appearance all about the establishment. I am fully prepared to express the conviction that Mansfield Female College, under its present management, will render as efficient and as satisfactory service to its patrons as it has ever done in any former period of its history. This is saying much; but I do say it. And I publish the statement without hesitation.

B. F. ALEXANDER.

First Pastor, Mansfield, La.

Southeast Alabama Journal.

Mr. Editor: Saturday before the first Sunday in August, last, the writer began a protracted meeting in this place—Ramer, Ala.—which was closed the Thursday night following. The church was blessed, sinners converted, and twenty-six valuable members added to the Methodist Episcopal Church, South. Saturday before second Sunday, same month, began at Rocky Mount, and closed Thursday night with forty-two accessions—some of whom are yet to be received. Saturday before third Sunday began at Panola. This meeting began with the third Quarterly Conference, Bro. Motley, P. E., being prominently on hand, and closed Wednesday night. The church, in part of its membership, was powerfully blessed and six persons joined. Thus, in three weeks, seventy-four promising members were added to our church on this circuit, and the church much encouraged and strengthened.

In other pastoral charges in this portion of the State the preaching of the gospel has been crowned with conversions and accessions. Methodism is daily growing in power and numbers. Her banners wave, and trumpets sound in glorious victory from field to field. Now and then a heavy howitzer shot shakes the earth and flashing sky rockets illumine the heavens as the line of battle moves on the massive earthworks of Satan and sin. What prevents Methodism from converting and saving this entire country? Nothing but the lack of united effort and judicious management. How strange that a conquering army should voluntarily abandon any point of value to the enemy! And yet, on a recent trip to Dale county, I preached in a Methodist Church in Daleville, numbering twenty-four members, which had been thrown out and abandoned at the last session of the Alabama Conference. Also at Claybank, in the same county, numbering eighty members, threw out, thus at once over one hundred members of the Methodist Episcopal Church, South, are deprived of pastoral care and membership—a number nearly equal to the whole membership in Brazil, and less than the whole membership in China by twenty-seven members. This course will damage our cause in that section, not only with the parties thrown out, but with the popular estimate of Methodism. It smacks too much of iron-wheeling.

There is a strange unrest among the people. It is seen in the disposition to move from country to country. It is seen in the employment that some follow to make a living. The country has long since been overrun by life insurance and other sorts of agents. Whisky selling is

resorted to by able-bodied men—out of which come division, hatred, law suits and murder. Murder is on the increase. The courts are blamed, juries are blamed, whisky sellers are blamed, all blamed, and, perhaps, justly; but the blame rests directly on the head, heart and hand of a man who becomes such a devil as to slay his fellow. What power can arrest the wickedness of the times? Nothing, absolutely nothing, but the law and gospel of the Bible. Human nature is too stubborn in evil works to be uprooted and cast out by any power less powerful. The courts of justice, of course, do much to punish and prevent crime; but courts are sometimes composed in part of the most wicked. What of the church? She needs much improvement. She needs to learn better the lesson of equity and wisdom. She needs to learn and show the fact that she does not tolerate rings and cliques. To attain this "great grace," the whole Bible teaching must be heeded. "Believers must be one," so that "the world may believe" in Jesus, the sent of the Father. What destroys the power of the church as this absence among believers? O Lord! make the Methodist Episcopal Church, South, one in faith and practice!

ARMED, ALA., OCT. 6, 1883.

Our Centenary Work—For Missions.

It is not too soon to begin to crystallize the attention of the church around definite enterprises to be made monumental in our centenary year. The general committee, in the well-digested address forwarded to all the sessions of the Annual Conferences, mentions prominently as missionary objects the Anglo-Chinese University, the college for girls at Rio, Brazil, and training-schools for Mexico. All of these objects are of the deepest and most momentous importance to solid progress in our various mission fields. Some of them have been pretty fully discussed by our church press; yet more needs to be known. We invite special correspondence from those who have these matters in hand. Give the fullest information in the most succinct and pointed form.

How would it do, as the Anglo-Chinese University has been largely taken hold of by adults, to make this especially in Conferences, annual and district, and in church celebrations; then turn to the Sunday-school for the needed help in Rio and Mexico? Say, to keep a healthful rivalry, we look to the girls in our Sunday-schools for the fifty thousand dollars for the school in Rio, and the boys for the fifty thousand dollars for our training-schools in Mexico? Uncle Larry and the Rosebuds of Virginia, Uncle Hal and his Amelia societies of Alabama, will select the battalion into which to fall, or rather, it may be, lead. So with other existing children's agencies, all will find a place.

The children of the schools might begin at once. We will open up a special department in the Advocate of Missions to report their work. What school will be the first to report? Ask us all sorts of questions; we will be glad to answer. We make this note especially short, as we want to get it into our Sunday-school papers, as well as all our church papers, so that it may be read, and thought over, prayed over and acted upon by everybody. This does not hinder the work of the children on children's centenary day for the grand Sunday-school purpose. We ask only for the work from Sunday to Sunday in the schools. Organize a missionary society in every Sunday-school.

D. C. KELLEY.

North Hill, Tennessee.

From Trenton, La.

Mr. Editor: Yesterday was a grand day in Trenton. The Ouachita Parish Woman's Christian Temperance Union Convention convened in the Methodist Church, with thirty-five women present as delegates, and a large number of visitors from all over the parish. It was called to order by the writer. After a temperance hymn, and the reading of John xv, Rev. J. J. White, Baptist, led the convention in a fervent prayer. Mrs. Rev. B. P. White, of the Monroe Union, was elected secretary pro tem. The Committee on Credentials reported, a permanent organization was effected with Mrs. Judge Stubbs, of Monroe, as president, a vice-president from each of the seven unions represented, and Mrs. Rev. Robert Randle as secretary. The various committees needed were promptly appointed and went to work with zeal and intelligence to prepare their reports. A preamble and resolutions were unanimously adopted, setting forth the destructive character of the liquor traffic in the parish, blasting the hopes and hopes of the people, declaring it a constitutional right to prohibit by vote its manufacture and sale, and calling upon the Police Jury to grant the people a vote in an early day, submitting the question of license or no license on and after the first day of January, 1884.

Petitions for signatures will be circulated throughout every ward of the parish from now until November 1,

when they will be sent to Mrs. Judge Richardson, of Monroe, who will have them presented to the Police Jury for their action. The address to the citizens of the parish is a very strong appeal made by the women of Ouachita to the manhood and civility of the voters.

There are three colored unions already doing good work for the cause, and the convention heartily endorsed them and urged their leaders to organize colored unions all over the parish, promising to supply them with speakers and such help as they may need. A permanent Campaign Committee, with Miss Ada Parker at their head, was chosen, and a vigorous canvass will be inaugurated. Every effort will be made to secure the invaluable services of Miss Sallie F. Chapin. Since our South Carolina sister started the movement in our parish, great advance has been made, and the enemy have ceased their laughing and now realize that they have a life and death struggle on hand. The various denominations were represented, yet the utmost harmony prevailed to its close. Four of the Colony Colored Woman's Christian Temperance Union were in attendance, and seemed no will behind in their zeal and devotion to the cause. How the cruel pressure of this great wrong binds human hearts and hands together for its overthrow!

At night, in the Baptist Church, a large audience assembled for the holding of a temperance mass meeting. The singing was of the first order, the pieces being selected from Bugle Notes. Rev. J. J. White read the ninety-fourth Psalm, and Rev. Mr. Triley led in prayer. Judge N. M. Smith, of Vernon, La., made a strong address, calculated to make his audience think, and was followed by Dennis M. Scholers, Esq., in some eloquent remarks. The writer exhorted and sent around the pledge. Another choice piece was rendered by the temperance choir, and the Rev. Mr. Prosser, pastor of the Monroe Episcopal Church, and one of our best temperance workers, pronounced the benediction.

May our God carry on the good work he has begun to the end, that this grand old parish may be speedily rescued from the thrall of drink!

Good Words.

Just, I am in the 4th volume.  
And when in the 10th volume  
I shall be best pleased and my guide  
shall teach me how to improve.

What an earthly blessing to endure  
What a heavenly blessing to endure  
If children for our fathers' sins  
Are given for themselves, let them be.

One never knows a man until he has refused him something, and studied the effects of the refusal; one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character. The cross compels a choice for or against the Christ—O. P. Gilford.

Faith without repentance is not faith, but presumption; like a ship all sail and no ballast, that tippeth over with every gust. And repentance without faith is not repentance, but despair; like a ship all ballast and no sail, which sinketh of her own weight.—Sanderson.

When faith and hope fail, as they do sometimes, we must try charity—which is love in action. We must speculate no more on our duty, but simply do it. When we have done it, however blindly, perhaps heaven will show us the reason why.—Dinah Mulock.

When you cast into the crucible of your laboratory a bit of mud and extract gold from it, you may be able to extract from the crucible of the materialism of your times the law of conscience and the inflexible authority of duty.—Eugene Bersler.

We are to be Christ's body; the eyes by which he would see the needs of the world; the mouth by which he would speak his truth to the world; the hand by which he would heal the miseries of the world as his friend and Saviour.—James F. Clark.

Apostles never wasted a moment on a gospel of patch-work. Their two-fold text was "Turn to the Lord," which meant repentance; and "cleave to the Lord," which meant a life of faith and holiness.—Theodore L. Cuyler.

In studying the word of God, digest it under these two heads: either as removing some obstructions that keep God and thee asunder, or as supplying some unliving power to bring God and thee together.—Cecil.

If God's Spirit abide with thee, all things will be easy from the spirit and love. For there is nothing which makes the soul so courageous and victorious for anything as a good hope.—Chrysostom.

A charitable untruth, an uncharitable truth, and an unwise management of truth and love are all to be carefully avoided of him that would go with a right foot in the narrow way.—Bishop Hall.

To take up the cross and follow Christ is an old condition of discipleship; but it is a condition which has not changed with changing time.—Dr. Raleigh.

Hard words are like hail-stones in summer, breaking down and destroying what, if melted into drops, they would nourish.



MY JOY AND CROWN.

CHRISTEN, infant son of William  
and Mary C. DuBois, a native of San  
Francisco, Cal., aged nine months and  
twenty-five days.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND  
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CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. L. C. HUNNICUTT.

THURSDAY, OCTOBER 18, 1883.

George Macdonald says there are those "who would have us love Christ for protecting us from God, instead of for leading us to God." Such persons never rise to a full appreciation of the high privileges and dignity of sonship. They are servants, not sons.

We see it stated that the building erected in Boston as a memorial of Tom Paine, and as a propaganda of infidelity, is now named Appleton Chapel, and has been opened for Christian worship. What a striking confirmation of the Scripture: "The wrath of man shall praise thee; the remainder of wrath thou shalt restrain." The press on which Voltaire's works were printed is now used to print the Bible. And now Tom Paine's memorial has become a Christian chapel. So infidelity must give place to Christianity. No weapon formed against the truth can ever prosper.

Cardinal McClosky's late Pastoral Letter speaks out on several subjects with great plainness and vigor. He condemns divorce as the crime of this age, and insists that the ceremony once performed "no law, no State, no power on earth can annul it." Especially and powerfully does he fulminate against mixed marriages. He says, "A Catholic marrying a Protestant without permit, or consenting to a marriage service by other than a Catholic priest, shall be excommunicated." That is a rather strong assertion of authority. Exceptions may be allowed, but the circumstances must be peculiar. We have had some little observation of that matter, and know what constitutes the peculiarity of a case. If the Catholic be rich, influential and liberal; though married by a Protestant minister, and in defiance of the priest's protest, there will be a great display of churchly power and terror, but the member will not be excommunicated. Some compromise will be effected, and the recalcitrant one restored to full communion. On the other hand, we say every Protestant humiliates himself in being married by a Roman priest. He has to promise, if there be children from that union, they must be raised in the Romish faith. What Protestant, with the manliness and convictions worthy the name, can make such a surrender of his conscience? Though he may spurn the errors and superstitions of the papacy, he has to make a solemn vow to teach them to his children. We join with Cardinal McClosky in a warning against mixed marriages, but from exactly opposite reasons.

This is a time of campaigns and elections. Party politics is exciting the passions of many and claiming the attention of all. Who shall hold office and administer public affairs must and should be a question of moment to every patriotic citizen. We counsel moderation, however, and wisdom in determining who will receive your support. It is important that good men shall hold office. The old party shibboleth, "principles not men," has more sound than sense, more plausibility than truth. To nominate, by any caucus manipulations, a notoriously bad man to represent good principles is the very exhaustion of folly and inconsistency. We heard a gentleman say recently that he would vote for Tom Paine, or Bob Ingersoll, for President of the United States if either were the candidate of his party. He said their religious or irreligious opinions would find no opportunity for expression in the presidential office. Believing, as we do, that morals and religion are vitally connected with the genius and perpetuity of our government, we could no longer claim allegiance to a party that so outraged this conviction by nominating an infidel for its highest office. From time immemorial the President has issued an annual Thanksgiving proclamation. How could an atheist ask the people to render devout thanksgiving to God whose existence he denies? There is among us great respect for official position. Office gives influence, and the higher the office the greater the influence. An infidel President would be a moral plague, scattering far and near the blight of death. For every office let us select the best representative, adopting for our motto: "Principles and men."

## An "Angel of Crumbs."

That is a most beautiful conception found in the old Jewish Talmud that God has appointed an angel of crumbs who is to watch and punish with want those who throw away or tread upon the least crumb of bread. Our excellent monthly exchange, the Pulpit Treasury, happily employs it in giving editorial counsel as to the method of pulpit and pastoral work. Another line of thought has been suggested to us which may have practical value to our readers. The fancy of the Talmud is in perfect accord with our Lord's teaching concerning the fragments. After the display of creative power in making the few loaves and fishes feed the vast multitude, there was specific command to gather and preserve what remained. That was a timely warning against waste. His creative fiat was only to be issued to meet necessity, not to accommodate human thriftlessness and negligence. We are to wisely use what we have, and trust God for what we may have further need. Miracles will never be wrought as a tribute to indolence and waste. We are to make frugal use of all our Lord's abundant gifts. If prodigal of his blessings it is presumption to claim a repetition of like favor.

This lesson of the "Angel of Crumbs" is most wholesome and beautiful. It is faithfulness in little things that indicates character and determines career. No exhortation is necessary to carefulness in preserving and using some costly and historic treasure. That will be done without counsel or caution. But not so in husbanding the little resources whose accumulation makes such a costly purchase possible. On public and important occasions we weigh our words and watch our acts, but in the freedom of ordinary life we may be reckless in speech and deed. Now life is made up of little things. Character is formed by small and constant accretions. It is all-important, therefore, that we be guarded with sleepless vigilance against the neglect of the smaller duties that may disappoint the bright prophecies of a hopeful young life. We ought to learn well and often repeat the lesson of the "Angel of Crumbs."

The crumbs of time, wisely employed, make men great and learned. It would be an interesting chapter of history to recount the mighty results that have been wrought by the rigid economy and use of odd moments. It is said the Kirke White taught himself Greek while walking to and from his place of business. One of the distinguished chancellors of France wrote a volume in the successive intervals of waiting for his dinner. These little crumbs of time may be converted into angels' food, on which mind and soul will grow into greatness and glory. Let us remember that time must be redeemed. For idle moments we will have to give an account. The "Angel of Crumbs" will punish us with want. How often is this penalty suffered in this life. Men are reduced to penury for treading upon the crumbs of time. Hanging idly around towns "waiting for something to turn up," has caused many families to suffer "cleanness of teeth."

So in our religious experiences, the crumbs are often most enjoyed and accomplish largest results. If we slight the crumbs we will have poor relish for the feast. We should be as grateful for the smaller as the greater gifts of our Lord. And again we should be as careful in attending to those duties less esteemed as to others which are seen and known of all men. This beautiful thought of the "Angel of Crumbs" may be infinitely elaborated. Let us study it.

## The Decreasing Spirit.

This is a John the Baptist grace as beautiful as it is rare. He said, and sincerely: "He must increase, but I must decrease." Not every one can watch the rising star of another and rejoice therein. Envy rather makes us bitter and unhappy. We are too apt to think of the more favored one as the Mordecai in the gateway of our own higher attainments and achievements. This is also felt with regard to our changed worldly circumstances. If once prosperous, it is hard to bear present poverty. The memory of the past sours the present. Especially is this true as we look upon the success of others. But grace can conquer this spirit, and make us rejoice in a heavenly content. Not simply a yielding to the unpleasant inevitable, but an acceptance of changed conditions with Christian cheerfulness. In aid of this grace—if the earthly can ever help the heavenly—a little worldly philosophy may well be employed. We can find compensations in our new lot that fully satisfy all previous losses and crosses. To these reflections we have been led in reading an article in *Dea Lewis' Monthly* on "Our Rich Men." In that paper

this capital story is told, and its practical lesson is commended to all of every age and station:

Some one has told a pleasant story of a London gentleman who acquired a large fortune and set up an establishment. His cousin John, in the country, was urged by James, the city man, to visit him. After dinner they went out for a ride in a splendid carriage, with four horses and three out-riders. As they were whirling along through Hyde Park James slapped John's knee, exclaiming:

"Cousin John, this is something worth living for. A man feels that he is somebody when it takes such a carriage as this with four horses and three servants to give him an airing."

Some years later John went to see James again. (James in the meantime had lost money.) After dinner they went out for a ride. This time there were two horses and a driver. James said:

"Cousin John, don't you remember when you were here before what a tremendous spread I made? I thought it was something grand. Now the fact is, this is a great deal better. An airing in this quiet way befits a gentleman; the other play was a humbug."

Five years later John made his third visit. James' fortune had again been greatly reduced. After dinner they went out to the stable, and Cousin James harnessed up his one horse, and while they were joggling along through Hyde Park, the two gentlemen and the wife and daughter, James said:

"Cousin John, this is a great deal more sensible than the old style; it is so pleasant to know your horse, to love him, and I really believe he knows and loves us, every one of us. It seems altogether a more comfortable and pleasant way to live. There was a great deal of flummery and fever about our methods when you were here before."

Five years later, when John came to the city again, he found his city cousins in very modest quarters. James' wife and daughter were doing the housework, and when the things were out of the way, and the time came for an airing, James said:

"Cousin John, will you have a cane?"

As they trudged along, the two ladies and the two gentlemen, stopping here to look into a window, and there to watch the children playing in one of the public squares of that much blessed city, James said to John:

"Cousin John, I really believe I should be a younger man by five years if I had always walked instead of riding. We never knew what it was to be really independent and comfortable until we found our legs. Since wife and daughter began to do our housework they are much healthier and happier, and we have now become acquainted with each other, and our life is one; in a sense, it never could have been with a fine carriage and a house full of servants."

## The Prosperous South.

As our readers well know, we have always been an optimist as regards the Southern outlook. We have instinctively discounted and discarded every prophecy of evil, believing that the future was full of promise. Whether this is to be credited to studious forecast or the buoyant hopefulness of youth is unimportant. But facts now confirm the wisdom of that judgment or, if you please, impulse. Everything betokens an upward and onward movement. Despite all the devastations of war, and the political and social unrest of the reconstruction period, our star of hope is rising higher and higher and shining with a steadier ray. When a people have regained hope, they have recovered the greatest friend to success. There are no idle harps now hanging on the willows. All are making music to the step of our onward march of progress. Factories are multiplying everywhere, capital is hurrying Southward, seeking profitable investment, industries are multiplying, railroad lines are pushing their net-works into every State, and all classes and interests are feeling the thrill and glow of a new life. Here and there have been failures. Plantations have gone down beneath a weight of mortgages and debt has crippled the fortunes of many. Cotton producing has been disastrous to hundreds, while their lands have grown poorer from the exhaustion of staying the day of foreclosure. But while this is true there has been general improvement, until now we have real prosperity. Our people have learned to live at home. Within the past few months, our travels and observations have been a revelation of patriotic joy. We have met farmers whose homes were filled with plenty, all the products of their own freehold. Vegetable farms, stock farms, hay farms, strawberry farms, etc., now bring thousands of dollars to their owners where a few years ago there was barren waste or bankrupting cotton fields. Cattle of best blood and purest strains are being raised by men who very recently owned only "sorgh stock," whose value was tested by their ability to weather a winter without food or shelter. New ideas and aspirations are now dominating the agriculturists of the South. These thoughts are not shared alone by our people, but from abroad thoughtful men are watching with studious interest this certain growth. As an encourage-

ment to our old men to be patient and our young men to stay at home, we quote the recent utterances of Hon. Wendell Phillips. We are the more delighted to republish his words, for we feared that he was incapable of seeing any good thing in this Southern Nazareth:

The handwriting on the wall is so plain now that a fool need mistake it. New England is doomed just as sure as natural laws will produce fixed results. New England has no soil worth mentioning, and her wealth has all been derived from her manufactures. These are gradually leaving her, and eventually they will all go; some to the West, but most to the South, where the advantages for profitable manufacturing are all located. The coal and iron in the South are easily gotten at, and inexhaustible in amount, and the iron mills, foundries and machine shops can go to them better than they can be carried to the shops. Then the cotton and woolen mills must go there, for the raw materials are and are to be produced there most cheaply, uniformly and better. This of itself is no small matter. As the South grows stronger and stronger, the wealth, culture and power of the country will be centered there, until she will become not alone the mistress of America, but the central empire of the world.

## The Result in Ohio.

After one of the most active and memorable campaigns known to any "off-year" in politics, the great State of Ohio has expressed its sovereign will at the ballot-box. It was not a simple contest between the Democratic and Republican parties. Other issues were involved that embarrassed the party leaders on both sides. There was a judicial amendment and two other amendments to the constitution; the first favoring the regulation, the second the prohibition of the liquor traffic, that were the prominent issues of the campaign. The latest estimate we have seen indicates that the prohibitory amendment has failed, though its friends polled the surprising vote of 320,454 out of a total vote of about 700,000. The official returns may modify these figures somewhat.

On this result we make the following observations:

1. The prohibition doctrine is growing in strength and popularity. When the contest opened in Ohio the temperance people were derided as lunatics, sentimental politicians and Don Quixote reformers. But after a few weeks ridicule gave way to grave apprehension, and the great party leaders grew daily more melancholy until the day of final account. Outside of Ohio, in every State in the Union, there were multiplied thousands encouraging the prohibitionists and praying for their triumph. The sentiment is growing; and in the near future will be a prominent national issue.

2. The strength of the cause is not to be measured by the periodical vote for a prohibition ticket. There are few who think it wise to dissolve old party alliances on that issue as yet. The prohibition ticket for State officers polled only about 20,000 votes, but the prohibition amendment to the constitution polled 320,000 votes. The cause is, therefore, stronger than any special organization.

3. Again, this result, both in Ohio and Iowa, indicates the trend of thought in the two great parties. In Iowa the Republican party made prohibition a plank in its platform. In Ohio the Republican tickets were printed "yes" and "no" on the second amendment, leaving the voter to erase one or the other as he elected. The Democratic tickets were printed "no." Evidently the strength of the prohibition sentiment North is in the Republican party. Judge Hoadley floated into the Governor's office on free whisky. Alas! for vaulting ambition that relies on such a constituency. When the issue is fairly joined between the parties on that question Christian men have but one way to go. *Verbum sat.*

4. Another fact is significant. The agricultural districts, towns and small cities gave large majorities for the second amendment. This vote was overcome in Cincinnati and Cleveland, where the rum power is enthroned, and understands the dark ways of practical politics. The State at large, the peaceful citizens who own the property and cultivate the fields, favor prohibition; but the raff of the cities, the companions of the still, are strong enough to defeat their will.

## The Next Emancipation.

It is evident to every student of current events that the liquor question stands at the front of all social issues. It has been laughed at, sneered at and denounced, but has pushed steadily forward until the nation and both great political parties have grown very serious about it. The indications now are that the parties must formally recognize its presence either by approval or opposition. Happy for the cause and country when the question commands studious consideration. Men

of all professions and parties acknowledge the necessity for something. Whether the method employed be regulation or prohibition, there is substantial agreement as to the principle of protection. None advocate free liquor. Distillers and dealers themselves have yielded this point. They are willing to be taxed, but oppose high license, and are fighting with desperation against prohibition. The issue now fairly joined we believe will ultimate in glorious victory. Mr. Joseph Medill, editor of the Chicago Tribune, in his testimony before the Senate Labor Committee, made some strong points against the matchless evil. His words are significant for the additional reason that he is not a prohibitionist. The facts given are an eloquent appeal for emancipation from the curse and slavery of the rum power. He said:

I have rarely known a steady, sober, industrious man, who saved his surplus earnings and prudently invested them, but attained independence before old age; and I have never known a workman, no matter what might be his wages, who freely indulged his appetite for liquor and smoke that ever made any headway. This sort of people always remain poor and dissatisfied, complain of their "bad luck," and allege they are cheated in the division of the profits produced by capital and labor. Those who have closely investigated the subject estimate that the money spent by the wage classes in our cities and towns on intoxicating drinks exceeds \$400,000,000 per annum, and to this enormous sum must be added at least \$100,000,000 for cigars and \$100,000,000 for useless amusements and gambling, making a total of \$600,000,000 a year squandered by the discontented employee classes of the urban population. The money thus thrown away on liquor by the wage-workers in the last ten years would have provided each family with a home free of rent, thereby emancipating all of them from servitude to landlords. If loaned out at interest it would now amount to the enormous sum of \$5,000,000,000, and if invested in railroad stocks and bonds during the last ten years it would have transferred the ownership of every single mile of railway in the United States to the labor classes who squander their wages on drink. Drink is the evil progenitor of the worst ills which the poor man encounters, and is the chief cause of the bad luck which keeps him in poverty. The wage-classes can not support in idleness a quarter of a million of saloon-keepers and their bartenders and families; and pay the rents of their dram-shops, and hope to prosper themselves. No trades union combinations, or knights of labor strike to force up wages or shorten the day's work, will enable them to do it, and no relief that political legislation can give will essentially improve their condition in the absence of the virtues of temperance and economy, the corner-stones of prosperity and independence.

## "The Work of Our Hands."

To-day I read the burial service over the remains of a railroad man. He was from Indiana, and had no near relatives except a sister. He no doubt contracted his disease by exposure to the hot sun of August and the malaria of the swamp through which the road is built. It is said that he was a consistent member of the Methodist Episcopal Church.

The above is all the history of the man so far as I could gather from his comrades. As I read the last verses of the nineteenth Psalm the following thoughts suggested themselves: He was building a railroad; I was trying to build an educational institution; other people, consistent Christians, were pursuing something else. Were these pursuits, when accomplished, the work of our hands which we desired to abide? The railroad man was only desiring his work to pass inspection, and be received by his superiors. After it was received it was no longer a concern to him. The equivalent of the work was of more interest. But even that was only a means to something else. The money was to purchase something better still. That something was to be a joy forever.

A railroad is a grand work, but is man for nothing better? Then the coral building, the ocean reef is as grand a being as man. But the heart answers: These works are but the endeavor to express some of my longings. The works done by men are but symbols of ideals unrealized and unrealizable in nature. The conceptions of the soul can not find expression in tons of horse powers or miles of railroads. Heaven is neither a bank nor a farm as operated here, yet there is heaven in the ideal bank or farm. To sit where the correlated forces of the universe flud ready transmutation one into another is to occupy the true throne of Deity. The heart is after the truly royal power and not the tawdry pomp of royalty as seen on earth. We are ever saying more beyond—exceeds! The pursuits of life are not its *ultima thule*. Its highest perfections are but images photographed of the brightness of what we are to be. There is no beauty equal to the unlimited, no harmony comparable to the unusing, no joy like that which makes the halo around the rising star of hope. Academies endowed a college.

What a mistake! The historian walked among trees, but not the trees under which the founder's soul rested. Was it where the professor taught the young student the philosophy of which the world has heard so much? No, no. *Plus ultra*. The spirit wings still bore upward. Some where there is more than a science of being; it is being itself. If the Spirit is the immortal part the ideals are the real. It can not be that the highest part of our nature deals entirely in mockeries. It is impossible that the soul should most sedulously cherish that which is most foreign to its own entirety or well-being. Can it be that the railroad man died with a trunk line stretching from one end of his heart to the other? Impossible. Being the money for which he was laboring lay a dream of what he was going to do with the money, and what that "something" was to bring to enlarge his spiritual joys or powers. But beyond all the way stations lay the heart's metropolis in a world that wanted neither railroads nor schoolhouses nor professors. In that land Spirit furnished its own roadway, thought its own vehicle, life its own ideals. Symbols vanished with the clumsy formulae of the schools, which, though good in their place, could have no place where to see, meant to comprehend and to ask a question was to find its answer in a land of realities, where the nugatory and the absurd and the impossible are synonymous.

"The work of our hands." The salvation of me Paul with mine own hand." Onesentence at least in life's epistle is in our own hand writing. There we linger and ask the Divine benediction. Let that stand without recension. It may not be as well done as if by another hand. The manacles and chains cause a stiffness and our long imprisonment a nervousness and the poor light an awkwardness that may not reflect much credit upon us as masters in thingraphy. But let that salutation stand. The world will want to know that in spite of all its neglect and untidiness we did have one blessing for it; and we left it in our own hand writing. We want the world to know that, after we have prayed so many of Heaven's blessings upon it, we have thrown out in for what it is worth. We want it to go with God's word. Let the thoughts of Sinai thunder on. Let its sanctions of both blessing and cursing fall from Jehovah's lips or stand engraven on the tables of stone with his own finger. Let Jesus' mighty works abide in their beneficent majesty—the dispensings of the Sun of Righteousness in the spring tide of its mercy. Let Olivet, Tabor and Calvary stand a trinity of earth's points of contact with the glory supernatural. But amid all the grandeur of the past, all the light and energy of the present, and all the hopes of the future, which are of God's gifts to the world let our little expressions of god-will remain that the world may know that we lived to love it because our natures had caught and retained a spark of the love divine. Let it be forgotten that we were great in prowess or wisdom or eloquence or kingly gifts. Let it be forgotten that we reared this or that monumental pile or instituted this or that form of government or taught this or that science. But when all these have gone down into oblivion, never to rise again, let it be written somewhere, not by angel hands, but by our own "He loved his fellow-man." T. A. S. A.

In his sermon last Sunday our neighbor, Dr. H. M. Smith, of the Southwestern Presbyterian, thus referred to Henry Ward Beecher's visit to New Orleans:

Within the past week there has visited this city the chief preacher of the philosophy of the mockery of religious convictions. He has been a strange history. No living American enjoyed a more conspicuous station; no man had a better chance to win an enduring fame. At the age of three score and ten he appears among us as a candidate for the plaudits of the groundlings. In his neglected old age he seeks relief from the reproaches of his own conscience by reviling the convictions of others. There can be no better illustration of the worth of his principles than himself. "He has eaten of the fruit of his own way." His name and his fame are sullied. As he is hastening to a dishonored grave he cries out: "I, too, am a teacher of Christ." And what verdict shall the jury of this society render to this? There can be but one; it is this: "The tree is known by its fruit."

Under date of October 3, Rev. R. S. Collier writes as follows from Oak Ridge, Ia.:

The Oak Ridge Camp Meeting closed last night, resulting in 21 accessions, and about 45 conversions. It was a success in every sense. Many backsliders were reclaimed, and the church greatly strengthened. We are indebted to Bros. Cornett, Storey, Sawyer and Parikh for efficient services. They are "workmen that needeth not to be bound, rightly dividing the word, giving to each their portion in due season." Long will it be remembered throughout this country, and eternity alone will reveal the good accomplished.







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## Christian Advocate.

THURSDAY, OCTOBER 25, 1883.  
For the New Orleans Christian Advocate.  
INTERNATIONAL SUNDAY-SCHOOL LESSONS.  
BY ELLEN E. HEDGECOCK.

Said, so new, the glorious truths we learn,  
As if some man intent to gather wealth  
Had wandered round the world in search of gold.  
While at his very door a precious mine  
Of diamond value had unopened lain,  
Till, wearied with his fruitless toil, he came  
Back to his home to die, then found that there  
A fortune richer than famed India's wealth  
Lay hid for the believing, precious truths  
That gleam and gladden "neath our very feet."  
With radiant gleams shone clear on our dawn  
From homes and "mansions" far beyond the skies;  
A radiance which shall but the brighter grow  
Till Time shall usher in the eternal morn.

## The Heathen Once More.

On a first reading of Bro. Weems' second treatise on this subject in the Advocate of September 27 I did not notice a point that seemed to necessitate a rejoinder from me, but on reflection this might seem to him and to others a little stiff if not discourteous, and then some points would be left not very clear to some readers.

First, Bro. Weems objected to some things I said, or to inferences that might be drawn therefrom, in regard to the religious state of heathen people. To this I made no objection, and still make none. I tried to make myself better understood in a brief rejoinder. I have no doubt but Bro. Weems or any one else who writes as well as he does could generally find very fast fault with anything I would be likely to write. I am up to the present Bro. Weems has not made a direct issue with me. I argued that all people were commonly called heathen were not certainly and necessarily damned in the absence of the Bible. He objects to what I said about it, but fails to state specifically what ought to be said about it. A direct and specific issue is lacking.

Second, He says "I from childhood I have heard it preached that there were many moral heathen who would be saved." To this he objects. But, sir, you never heard me preach that, nor did you ever read it from my pen. I said there was no impossibility, no iron bars, no legal fore-ordination in the way. I argued that their damnation resulted, if at all, from moral and not from legal considerations, like all other people.

Third, Bro. Weems requires that this question be discussed "from a Scriptural standpoint," exclusively. I understand him to mean, "This I can not do. He can not do it; nobody can. No question of the kind, theological or ecclesiastical, can be pursued far until you will find yourself bringing in testimony from outside. This is always done. The Saviour and the apostles did it abundantly. Every body does it."

Fourth, As to the meaning of the word Greek, or Greeks, in the New Testament, when referring to people of that country, there is far less of direct issue between us than may be supposed. An explanation is easy. I would have given it before but for lack of room, and I did not know it would be necessary.

There are two very different things frequently called the meaning of a word: first, the idea or signification attached to it by etymological law as abstractly understood by men learned in that particular language. Secondly, the particular meaning of this or that particular person who chances to use such word here or there. They are often very different. I spoke of the former; Bro. Weems of the latter.

Now, the following facts ought not to be denied: 1. On the liberation of the Jews in Babylon only a handful, about fifty thousand, returned to Palestine. The masses remained and migrated or lived where they would, or where they could, like other people. 2. A hundred years afterward, on the conquests of Alexander, great numbers were carried to Egypt, and before and after, in many ways, captives, colonists, by civil and by military means, great numbers settled in Egypt, mostly in and in the region of Alexandria. 3. The kings of that province treated them mostly with great kindness, purchasing and liberating those in slavery and labor; increasing to wealth and commerce, they became great in that country. 4. They maintained their religion, its faith and its literature, though they had long since lost their Hebrew nationality and language, and in a language, Greek, just as you and I have become Americans from a distant French or Italian ancestry. 5. Polymus Philadelphus, probably carrying out the purpose of this father, translated the Bible of these Jewish Greeks into their own language, and also rendered it into various Greek dialects. 6. Thus these Greek Jews became a church, very much in the way that Methodists became a church, and in the general way that all separate denominational churches have come into separate existence. 7. For a long time these Greeks looked upon Jerusalem as a sort of divine headquarters. Many sent yearly tribute to the temple of Solomon, but as year after year and century after century rolled on this feeling wore off and gave place to church independence. 8. The Jerusalem Jews were always a very high church people, and held that Jerusalem is the place where, or rather toward which, men ought to worship, and so regarded the Greek Jews, as they did the Samaritan Jews, as outsiders, or wholly or semi Gentiles, very much as prelatists now look on Methodists and Presbyterians. As compared with their

"church," we are outsiders or Gentiles. 9. Only about fifty years before the birth of the Saviour a little society—little and unknown, called Pharisees—rose suddenly, through the influence of President Hillel and Queen Alexandra, into very considerable political elevation. They were exquisitely high church Roman Catholics, and so held the Greeks as out and out Gentiles, just as their successors now hold you and me.

From the above considerations, thus briefly stated, it is easy to see that while these Greek Jews were in truth as much Jews as were the Jerusalem Jews they would be spoken of by the latter, particularly at this time, as Gentiles, or in terms equivalent to those they would use in speaking of Gentiles. New version in Acts vi, 1, says "Grecian Jews," and so elsewhere. Whoever, through prejudice, habit, sectarian jealousy, lack of semi-synonymical terms or other causes, may have called them Jews Gentiles we know what they were and who they were. They were Greeks, and they were of the people we now in common speech call Jews. I am persuaded that no author of standing can be quoted to disprove the above. These Greeks had everything to constitute them a church that those of Jerusalem had. They had their synagogues, or churches, as we now call them, everywhere; they had Sabbath day worship regularly. They had the Bible in their own language; they had their sanhedrin, and their temple was more costly and magnificent than that at Jerusalem.

There is no reason why so little is said in the New Testament about this large and powerful branch of the Jewish church is easily seen, but I can not explain everything in a short article. This reference, however, as I formerly intimated, has had the strange effect of causing many writers and speakers to pass by this large church with as much silence as if no such church existed. I have an essay on this subject in the last January number of our quarterly, in which I beg to refer you.

As to my suggestion that Bro. Weems stultified his own argument, I thought nothing more than this, that there seemed a lack of logical consistency between his argument about the heathen and his zeal and labor in preaching to other unconverted people. I treat this entire question of the "religious state of the heathen" just as I do the religious state of any other intensely irreligious people, whether they live in China or America.

Hundreds of Scripture expressions will prove that salvation is always and exclusively by and through Christ, but I am not prepared to teach that Christ can not save without the instrumental use of the verbal teachings, in words and figures, as written in the New Testament. I do not know that the chief on the cross had them. Young children can not have them; nor did the apostolic church for fifty years have them.

Yours truly, Miss M. J. H.

## False Swearing—The Reason Why.

The present disregard for oaths throughout our country, the ease with which they are set aside for favoritism, convenience or personal interest, is truly alarming to every Christian patriot who believes that the stability of our government depends on truth and integrity. Men sworn to maintain and execute the laws stand by, see and hear these laws violated without attempting in any way to vindicate their oath of office, and even join in such violation by taking part in the law and each forbidding excesses of gambling, drinking, profane swearing, etc. The grand juryman is solemnly sworn to report every instance of known violation of the laws, yet what numerous infractions of the law occur under the very eyes and in close hearing of these jurors are never reported. Too many instances have occurred when by vote or common consent they would not report cases they were enjoined by their oath and charged by the court to diligently inquire into. The petit juryman is sworn to decide according to law and testimony, and often renders a verdict, incongruous to both, and a decision too well fixed in the juryman's mind before he entered the court-room. Instances are on record where no verdict was found against the prisoner who confessed his guilt in open court. Witnesses sworn to tell the truth, the whole truth, and nothing but the truth, have under this oath denied seeing the very things they witnessed, and denied hearing the things loudly uttered in their ears. How we can escape the imputation of a nation of liars and false swearers will not be verified by the books of God in the records of this generation. Our fathers have regarded this as a growing evil, and deplored the moral degeneracy of the times. I charge it against the law-making powers of the States and nation as the educating and training forces to which this sin may be referred. These authorities recognize the Bible as the standard of truth, the person making the oath is required to lay one hand upon the book and lift the other to heaven; taking the oath they reverently kiss the sacred volume. If this means anything it is that all the pains and penalties therein recorded against all liars and false swearers are to be entailed upon them if they are unfaithful to what they have sworn. The State Legislatures and Congress of the United States set aside the laws of the Bible and nullify their penalties; they enact laws in positive antagonism to those of the sacred Scriptures. They require the Sabbath to be "remember-

ed" and kept "holy," that "no manner of work shall be done thereon," that it shall be a "sign" between God and man, yet these authorities enact laws authorizing business and requiring labor to be carried on upon a large scale, authorizing men to open their places of business and protecting them in its pursuit. They legalize a business forbidden by the letter, and utterly at war with the spirit of the law and gospel of God, in which pursuit men present the bottle to make drunk, and where many ten thousands are made drunkards annually. The route of reasoning is short to the conclusion that any man has as much right to set aside these divine laws and their penalties as any other man or set of men. Hence if the judgments pronounced against Sabbath breaking and whisky dealing by the law and the gospel can be neutralized an oath may be relieved of its binding force, and conscience play loose with equivocations and mental reservations. Let Congressmen and all legislators, and all men who elect such to and maintain them in office, favoring such legislation as parties participate prepare to meet the doom of all liars and false swearers.

## Camp Meetings and Blind Men.

MR. EDITOR: The Water Valley Camp Meeting began on the evening of September 7, and closed on the following Thursday morning. We had large, orderly and attentive congregations. K. A. Jones, of Wood Street, and G. W. Brown, of Wesley, Water Valley, managed everything admirably. The preaching was plain, spiritual and effective; the result was more than thirty conversions and twenty accessions to the church. These meetings have been held annually for six or eight years, and preachers and tent-holders believe that they have resulted in great good, the opinion of Bro. Porter to the contrary notwithstanding. He says, in the New Orleans Christian Advocate of September 13: "It is a fact that most of our up-country camp meetings never result in much good until the tent-holders have home and the meeting is moved into the church and conducted as an ordinary protracted meeting. This is manifest to all who have eyes to see the practical working of our machinery." Now, Mr. Editor, Bro. Porter has a right to his opinion, but why should he claim a monopoly of vision? Why charge all with blindness who do not see as he does? But the risk of being numbered among the blind I must say that I have not seen what he says all who have eyes can see. In less than twenty years I have attended about forty camp meetings in the up-country, of which he speaks, and not one of these resulted as he says they usually do. I may be blind to facts which Bro. Porter sees, but if so, I am in good company, for many of the preachers and laymen about Oxford and Water Valley believe as I do. At one camp meeting at Water Valley we had fifty-six conversions in four days. And scores have been converted at the Oxford Camp Ground, some of whom, as Dr. Wheat will testify, had lived out their three-score years and ten in their sins, and in all probability would not have been reached by ordinary means. These were saved, died happy and have gone to heaven, and we think I paid; but this is only our opinion, and we do not claim the right to say that because "Giddoray" does not see as we do that he has no eyes.

J. W. HOPKINS.  
GREENVILLE, MISS., OCT. 2, 1883.

## From the Work.

FAYETTE CIRCUIT, MISSISSIPPI CONFERENCE.  
MR. EDITOR: My first year among these kind and pleasant people is drawing to a close. Our fourth quarterly Conference has been held, and we are fully launched on the uncertain sea of the "fishy quarter." A perching draught and general sickness have inaked the whole summer and early autumn so data. These account in part for a present delinquency in finances among all the people. Of course the preacher has his promises for the future forlorn better things, but it is of more interesting things that I would write. This sixtieth-five names have been added to the roll of members, and several others are applicants. Most of this increase has resulted immediately from the generous help given me by brethren beloved, whose preaching was taken by the Holy Spirit and applied in convincing energy and converting power to the hearts of the people. Late in April Bro. C. G. Andrews, our beloved preaching elder, protracted our second quarterly meeting five days and a half. His eminently Scriptural and earnest presentation of the truth resulted in ten accessions to our church, and general blessing to the community at Rodney. About ten others joined the Presbyterian Church the week following. Many were richly blessed during those days of delightful privilege.

About the middle of May Bro. W. W. Hopper came to us at Fayette, and worked faithfully day and night for two weeks. During this meeting twelve joined our church, and on the following Sabbath four cast in their lot with our Presbyterian brethren. Many were made happy at the altar of prayer, and in our promise and praise meetings. The young, especially, were moved by the Spirit, which spoke through Bro. Hopper.

At Cane Ridge and a Ebenezer we had excellent help, fine congregations

and good feeling. Nearly all in attendance were already members, so the increase was only one at each place.

The last week in August we "held forth" at Dennsville. Here Bros. J. V. Penn, of the Louisiana Conference, A. F. Watkins, B. F. Jones and our venerated local elder, William B. Johnson, pushed the battle. The walls of Satan's kingdom seemed to yield at the first onset by Bro. Penn. Each service was marked by a demonstration of power. As those words re-echoed the clarion notes of these faithful and valiant soldiers of the cross, bulwarks of opposition crumbled, and the gates of glory swung wide open. The afternoon of the fifth day witnessed a delightful closing of an occasion long to be remembered by us who were blessed by it. Thirty persons had come forward as members, and several bright conversions occurred. The after result is a lively Sunday-school, where vigorous effort has often failed before, and an immediate prospect of building a neat church. Heretofore this has been an afternoon school-house, appointment about ninth grade. We trust it will now move up to the front rank, with a new name inscribed upon its banners. We give glory to God, and warmly thank the brethren for their good and timely aid.

J. P. DEANE.  
FAYETTE, MISS., OCT. 12, 1883.

SUGARTOWN, LA.  
MR. EDITOR: Thinking that a few items from the Sugartown circuit might be interesting to some of your readers hence I write. Our first protracted meeting commenced on Saturday before the second Sabbath in August, near Sugartown, where we had a very interesting meeting; three accessions to the church, and a good feeling exhibited among the church members. Our second began on Saturday before the third Sabbath in August, at Hopewell, where we had a most gracious time. The meeting continued five days, resulting in two accessions and the church greatly revived. Bro. Coody and Bro. Monroe, local brethren from Spring Creek, rendered assistance never to be forgotten. Our third commenced the fourth Sabbath in August, at Barnes Creek, where we had a very profitable meeting. As it had been requested that the writer should preach a funeral on that day the congregation was very large, something above two hundred people being present, and great solemnity pervading the entire congregation. The meeting closed, the following Monday, resulting in two accessions and the church considerably revived. Our fourth was held at Dry Creek, embracing the third Sabbath in September. Our meeting at this place was like the others; it was rather dry. We continued the meeting several days, with little interest manifested. We have had some very interesting meetings on the Sugartown circuit this year. We have received into the church this year, up to date, forty-three persons, and recorded the names of twenty-three children that have been baptized. Our camp meeting will embrace the fourth Sabbath in October, and a visit from you, Mr. Editor, at that time and place would be highly appreciated by both pastor and people. There are a great many people in this country that would be very glad to see an editor of such a paper as the New Orleans Christian Advocate or a Bishop of the Methodist Episcopal Church, South.

Yours in Christ,  
H. J. HOLLY, P. C.  
SEPTEMBER 20, 1883.

MR. EDITOR: As many of the brethren are giving you accounts of their labors I will give you a few items of interest from Brandywine circuit. I came to this work by appointment of Bishop Wilson, and it being my first, I was much perplexed, but I soon commenced storing it up. By and by the season for protracted meetings opened, and I commenced in them and continued with I have closed six seasons. I was assisted by Bros. W. W. Hopper, A. H. Nicholson, J. M. Morse, P. M. Sharborough, C. W. Campbell, A. J. Woodson and R. Bradley. Mr. Editor, though I have named so many preachers, I was alone a portion of the time. When I came here there were 67 members. Our protracted meetings resulted in 45 accessions, making a membership of 112. Mr. Editor, we have an army large enough to make a charge upon Satan and put him to flight. I believe it a good idea to have two protracted meetings each church for this reason: It takes about a week to get the church in working condition. At one of my appointments I had two protracted meetings, the first in June and the second in August. The first resulted in twenty-three accessions to the church and the second thirty-nine, making in all sixty-two at that church. I also had two at a schoolhouse on my work, which proved a decided success. Crops are very good, though not as good as usual; plenty for a support. Thanks be unto the Lord for a support and a revival of religion. I owe him be all the glory both now and forever.

V. D. SKIFFER.  
PARKVILLE, MISS.

MR. EDITOR: I have just closed my last protracted meeting for the year, and the results have been good. I have had good revivals at nearly all of my meetings: reported at my third quarterly meeting: adults baptized, 24; infants, 16; receptions into the church, 42. There have been some accessions since then, for which we give God the glory.

J. H. EVANS, P. C.  
OCTOBER 10, 1883.

## Marriages.

SULLIVAN-MAGRUDER.—At the residence of the bride's mother, near Canton, Miss., October 16, 1883, by Rev. W. L. C. Haddock, Rev. W. T. J. Sullivan, of the North Mississippi Conference, and Miss Eleanor W. Magruder, daughter of Maj. John H. Magruder (deceased) and Mrs. E. C. Magruder.

VERNON-ONKAL.—At the residence of the bride's mother, on Bayou Lafourche, La., October 4, 1883, by Rev. F. White, Mr. M. T. Vernon and Miss Florio D'Neal.

ROGERS-HATFIELD.—At the residence of Mr. C. Younger, near Evergreen, La., October 11, 1883, by Rev. F. White, Mr. C. B. Rogers and Miss Mary Lou Hatfield.

HOOPER-HOWARD.—At the residence of Mr. Taylor Smith, near Delhi, La., August 7, 1883, by Rev. R. B. Ishell, Mr. Daniel L. Hooper and Miss Sarah A. Howard, all of Franklin parish, La.

SWEENEY-JAMESON.—At the residence of the bride's mother, Mrs. M. A. Hedrick, October 2, 1883, by Rev. R. B. Ishell, Mr. William J. Sweeney, of Girard, La., and Miss Mary E. Jameson, of Floyd.

## Obituaries.

SANDERS.—REV. JOEL SANDERS, son of Patrick Sanders and Sarah Williford, his wife, was born in Concordia parish, La., January 20, 1814. His parents shortly after his birth removed across the river into Mississippi, and settled in Calhoun county, in which county he grew up to manhood. His father died when he was about six years old, and, consequently, he knew nothing of his religious opinions.

His mother was a member of the Methodist Episcopal Church, and a woman of deep piety. She was married a second time, by a man of piety, also a Methodist, named Peter Buchanan. From these parents, Rev. Sanders, received a religious training. He had very serious impressions at a very early age, but became less thoughtful on the subject as he grew older. When in his fifteenth year he was powerfully converted and became an earnest seeker of religion secretly for a while. He was soon converted to a more active faith, and the night of November 1, 1832, and the next day he gave his hand to the Rev. T. Griffin, P. E. He was placed under the membership of a faithful class leader to whom he ever after felt greatly indebted for the formation of his religious character.

While yet in his boyhood his mind was greatly exercised on the subject of preaching, but he tried to express himself with his distress of mind became almost intolerable. When about twenty years of age he was appointed class leader, and two years after was chosen to preach. On November 17, 1836, he was licensed to preach. In December, following, he was appointed to trial in the Mississippi Conference, and appointed to the Concordia circuit. The second year he traveled the Raleigh circuit, at the close of which he was received into full connection and ordained a deacon by Bishop Morris. The third and fourth year he traveled the Washington circuit. In December, 1840, he was ordained an elder by Bishop Andrews, and appointed to the Satchell circuit. At the close of this year he was married to Miss Maudie. The next two years he traveled the Cedar circuit, after which he was again appointed to the Satchell circuit. In 1846 he traveled the Portage circuit. This year he received one hundred dollars in way of support, and some prospects of paying his debts which he had contracted during the year he located in, and the next year he taught school. In 1847 he traveled the Maudie circuit under the preceding circuit, and had Rev. A. E. Goodwin as colleague. In 1848 he cultivated a cotton crop. At the close of this year he was re-ordained in the Louisiana Conference, and appointed to Red River circuit, and the next year to Bossier circuit. Here he was willing to swap the preacher off, but he had a home, lived in it, and preached to the people. In 1851 he traveled the Jackson circuit. In 1852 he was preaching elder of Snyrewood circuit. In 1853 and 1854 he was on the Madison and Grand Prairie circuits. In 1855 he was agent for Home College. In 1858, he was tract agent, and so on Grand Prairie circuit, 1861 on the Calcasieu circuit. At the close of this year, being broken down in health, he asked for and obtained a superannuated relation.

He lived in the bounds of the Louisiana Conference two years. In 1860 he moved to Texas and settled in a frontier country. Soon after he came to Texas he lost his wife. In 1867 he was married a second time to Miss F. H. Schell, of Yonon, Tex., who lives in the same place. Bro. Sanders was in excellent health for a long time before his death. About six weeks before he died his health began to fail very rapidly. He realized his work was about done. Rev. Joel Sanders was a man of ordinary height, a fine preacher, earnest and systematic. He was very zealous in the cause of Christ, always ready to defend the doctrines of his church, and retaining a strong attachment to the Conference of which he was a member, often speaking in the highest terms of its preachers. None loved the church more than Bro. Sanders. His influence was felt in the community in which he lived. Always on the right side, ready to give good counsel and advice from his pulpit, and uncompromising in principle, his presence was a benediction to all around him. We have lost a great and good man. Death is made poorer, heaven is made richer by the death of Bro. Joel Sanders, which occurred August 1, 1883. Bro. Sanders died in great peace, and was perfectly rational to the last moment. He died without a struggle. Peace to his ashes until the resurrection morn!

We the committee appointed by the Quarterly Conference of Overton and Trempealeau, after the following resolutions:

Resolved, That we bow in humble submission to the will of God in removing from our ranks the beloved father in Israel, Rev. Joel Sanders, believing our loss is his eternal gain.

Resolved, That we tender our sympathies to the much-bereaved family and relations of the deceased.

Resolved, That a copy of the above be furnished the Texas Christian Advocate and the New Orleans Christian Advocate for publication, and that copies be furnished the family of the deceased.

A. LITTLE, for Committee.

VIHOWN—MR. MARY P. BROWN, the subject of this sketch, was the wife of our brother, Rev. Thomas W. Brown, of the Mississippi Conference. She was the daughter of Lewis Smith, and was born in the State of New York, January 23, 1832. She died September 22, 1883.

She was educated at Troy Seminary, New York, while Miss Sarah L. Willard was principal of that school, and Miss Emma Willard, the distinguished

author and educator was a member of the faculty. Miss Mary P. Smith was a bright, amiable and beautiful girl. She led the classes in the academy of her native village, and graduated with highest honors a few months after she was sixteen years old. Soon afterward she came South to teach. Her first position was in a private family, Alabama. Then she taught at White bluff, La., where she first met Rev. W. Brown, a young preacher, traveling his first work in the Mississippi Conference. They were married July 2, 1852.

Her earlier life was among the Presbyterians. Their Calvinistic teaching was not to her mind. In Alabama she was associated with the Episcopians. She was confirmed in that church by Bishop Cobb. Her adherence to the church of her choice, almost amounted to bigotry. Her views, Methodists were not at all flattering to that body of Christians. Soon after marriage she said to marry a traveling preacher was about the last thing she would have thought of. Too honest to dissemble, her outspoken views were often a source of some unkindness to young husband and his Methodist friends. On experimental religion she differed in toto. So firm were each in their views that arguments to no either were as powerless as brickstraws. So they agreed never to quarrel on this subject.

In the fall of 1852 Dr. William Watkins conducted a protracted meeting in the Methodist Church in Natchez, Miss. At this time, Mr. Brown, the young preacher and his wife, were in the city. His wife, who was a member of the church, was converted, but by her conversion, his wife was sealed to her ears on this subject. One night a fervent prayer was offered in the church, and in many instances. The large congregation was swayed by a forest of sinners. It was indeed a "pentecostal shower." The churchy young wife moved to the seat of the seer and up near the front where the holy fire was blazing. As the light of the truth shined upon her, she was powerfully convicted. She was convinced that her conversion had been feeding on dry husks. To which made her inexpressible misery was full of hope to her husband and opened up the way for conversion of the forbidden subject. She was quick to respond to the call of the Spirit. The next night the scales fell from her eyes and she was brought into the light of truth. Her heart was filled with joy and peace, and she was changed in practice. She was not only willing, but felt it an honor to the wife of an itinerant Methodist preacher.

In the thirty-two years since that event she had ever been faithful to the Lord and Master. Her life was modeled on the fashion of a woman of fervent faith and splendid piety. Her heart, but more on the order of piety and constantly running, she was a constant reminder to her husband to read the Bible through once a year, would not let her husband's mind wander from the Sabbath morning, to read from the Scriptures, and often made a sermon. The noblest part of this course is plainly visible in the lives of her children to-day, and a more lasting monument to her memory than any marble slab or shaft that can be erected over her grave. She was the mother of twelve children, seven sons and five daughters. The sons are: John, a member of the Mississippi Conference, and another that is like to be. One of her daughters is principal of Woodville Female Seminary, and several others are members of the faculty. She educated her own children, carrying them through a liberal college course. From early childhood and womanhood, she was constant personal attendant on the training of her children in their physical, mental and moral nature. She was a true, suffering woman. Her death had been looked for every day, and she was ready to go. She was a devoted mother in all that she did, from the moral training of her children, to the moral training of her children. When she came to die she said, "I have anticipated all." It was as she expected. She was ready to go. She has left to her husband and her children a rich and valuable legacy behind.

NEEL—MISS SARAH NEEL, died July 21, 1883, after a painful and long illness of twenty-five days. She was born, raised and educated in Madison county, Miss. She was a Methodist Episcopal Church member, and a devoted mother and wife. She was a constant member of the church, and a devoted mother and wife. She was a constant member of the church, and a devoted mother and wife.

She lived by Christian principles, and by faith. She sustained a constant spirit by prayer and the word of God, and resisted evil influences, and stood steadily. She had a heart of kindness, and a ready sympathy for all who were in need. She was a constant member of the church, and a devoted mother and wife. She was a constant member of the church, and a devoted mother and wife. She was a constant member of the church, and a devoted mother and wife.

The Sunday-school, in which she was a successful teacher, and the Wesleyan Society, of which she was a zealous and faithful member, were memorial services and adopted appropriate and expressive resolutions in honor of her many noble virtues.

H. R. CALDWELL.

GUTHRIE—JAMES NOLLE GUTHRIE was born in Ouachita parish, La., January 14, 1873, and died on the parish August 20, 1883, aged seven months and two days. Only three days before he was a mother and now he is a father. The following Monday forenoon he was laid to rest in the cemetery, and I doubt not was a good boy. He was a member of the Sunday-school, and a devoted child of God's grace sustain the devotion of his mother and his little playmate brother and other members of the family.

J. E. HADLEY.







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HENRICHT.

THURSDAY, OCTOBER 25, 1883.

Bishop Keener's letter on our first page discusses a question of vital interest. In it is involved the staying power of Methodism.

Zion's Herald, of Boston, has this encouraging note from New England Methodism:

We have conversed with leading ministers and presiding elders from all portions of New England within a few days, and all unite in saying that the church is in a greatly revived condition, and that the prospects for a large work this fall and winter are good.

The Christian faith demonstrates its heavenly origin by the transforming power which it brings to bear on sinful men. It proves the truth of its claim by building houses of refuge for the poor and hospitals for the sick and asylums for the widows and orphans and schools for the young and retreats for the aged, and aiding all other benevolences that are in any degree helpful to humanity.

Trust opens all the doors of the heart and throws away the keys. Trust and love have a mutual affinity. A trustful heart and a loving Saviour are attracted together and united by a bond of sacred friendship which nothing but sin can sever. Trust completes its work by that habit of soul by which we commit all our affairs into Christ's hands. Trust proclaims that its Christ is a loving, all-powerful Saviour.

The following from the Colorado Methodist indicates the growth of Northern Methodism in Montana:

At the late session of the Montana Mission Conference, of the Methodist Episcopal Church, Bishop Wiley made five districts, and said that each district was now as strong as the whole Conference was three years ago. See what is done in so short a time. And yet our church had a better chance in that field than our sister Methodism.

In his address before the Episcopal General Convention, in Philadelphia, the visiting Lord Bishop of Rochester, England, spoke some plain and manly words on the subject of intemperance. He said:

If you want to earn the eternal gratitude of the masses, you will use your energies and prayers in this battle against intemperance. If the Episcopal Church of America will throw herself into the strife, the blessing of God will go with her.

We notice in a judicial advertisement in the Times-Democrat, among other assets for sale, "One Pew in the First Presbyterian Church (Dr. Palmer's)." It is significant that a seat in the house of God is of sufficient value to be classed among a man's assets. Alas! how many put upon such a possession neither monetary nor spiritual value. Doubtless in the great day we will consider a door-keeper's place in God's house greater riches than the gems of all earthly crowns.

We extract the following from a private letter to the editor by Rev. Dr. J. W. Lambuth, of Shanghai, China. Thank God for the time and joy of harvest: "I am happy to say eight of the girls in Mrs. Lambuth's school united with the church last Sabbath and were baptized. We have others in different parts of our work who are coming into the church from time to time, and we feel much encouraged to go on, looking to God for help in the outpouring of his holy Spirit and the conversion of men."

The prohibitionists of Ohio are "picking their flints" for another battle. Though defeated, they are in no wise discouraged. Already circulars are issued, urging that all organizations be kept in tact and that agitation be continued with ceaseless diligence. They made a gallant fight, and have every assurance of victory in the next struggle. The following are the latest figures: Total number of votes cast in the State, 711,091; number of votes constituting a majority, 355,846; total vote for the amendment, 323,765; additional votes needed to carry the amendment, 31,081. Possibly the real result may be more gratifying. The votes by counties show the greater strength of the second amendment. Forty-six counties voted for prohibition and forty-two against. But for the cities of Cincinnati and Cleveland—where rum and the raffish reign—triumph would have been assured.

## The Solidarity of Methodism.

The great Methodist statistician, Rev. Dr. Daniel Dorchester, has contributed an article on this subject to the Methodist Quarterly Review that has deservedly attracted wide attention. We have not read the paper in full, but liberal extracts in several exchanges indicate its value. The facts gathered and analyzed show the deficiencies of other systems in the matter of pulpit vacancies and the exceptional virtues and excellencies of the Methodist economy. From his figures we learn that in the State of Maine the Baptists had in 1880 113 churches vacant out of 262, or 43 per cent. The average percentage of New England Baptist Churches having no pastors was 29. The Congregationalists in New England—their greatest stronghold—had 40 per cent. of settled pastors, 39 per cent. of stated supplies and 21 per cent. of vacancies. In the Congregational Churches there is a marked decline in the number of settled pastors. Stated supplies have proportionately increased, and the number of vacancies in 1882 had advanced from 21 to 25 per cent. The Presbyterians make a similar showing. In 1880-81 56 per cent. of the churches had pastors, 25 per cent. had stated supplies and 19 per cent. were vacant. The statistics of the Protestant Episcopal Church are not given. Judging, however, from the area of our observation in the Southwest the percentage of vacancies would nearly equal the Presbyterians. This is a question of vital concern. No wonder it is agitating presbytery, convention, association, and council. Various remedies have been suggested and tried, but the difficulty continues. Just here our system is strongest. We send men, and thereby secure a permanent pastorship of each church. *The men may change, but the pastor remains.* It is this fact—the skillful handling of our forces—that makes the Methodist the most aggressive and successful of evangelical churches.

If it is objected that undesirable ministers may sometimes be imposed upon congregations, we reply that the same occurs among those who call and install their pastors. And when an unacceptable one is "settled" what pain and labor does it require to unsettle him. We have known many such churches to be torn with dissensions on that account, which years and death alone could heal. With us appointments are only for one year, and removals of the unacceptable are made without friction or congregational divisions. Personal preferences are surrendered to the general good of the connection. Again, preachers may get undesirable appointments—be "afflicted" according to Methodist terminology. But that is far better than no pastorate. This illustration came under our own observation. Two ministers, the one a Methodist and the other a Presbyterian, retired from an educational institution at the same time. The Methodist went up to his Conference, and was immediately assigned to an important pastorate. The Presbyterian traveled far and near, at great expense, and for weary months found no remunerative employment. Every Methodist pastor is guaranteed a field of labor and a support. His income may sometimes be meager, but it is better than the unseemly spectacle of seeking a call with no revenue.

In all the discussions of the pastoral time-limit no writer has ever intimated a desire to do away with our itinerancy. And the all-prevailing argument against the extension or removal of the limit is the fear that the itinerancy may be impaired or destroyed. With it we have no vacant pulpits. We conclude these observations with an extract from Dr. Dorchester's article—his deductions from his ingenious analysis of the facts and figures so industriously garnered:

1. It is very plain, therefore, that the itinerant economy of Methodism by which its preachers are assigned to their fields of labor, which has occasioned so much criticism, and the other great connective features of our church polity, are founded upon the most vital principle of God's spiritual kingdom, that we are "members one of another." yea, more, our church polity is deeply rooted in the fundamental race principle, which recognizes the whole human family as "members one of another." Let this principle be everywhere discarded in common life, and the race will not survive one generation; let it be discarded in the church of God, and weakness and disintegration must follow.

2. From this discussion we see the local and vital relation of our "general superintendency" to the economy of Methodism, and how incongruous a diocesan episcopacy would be in our peculiar polity.

3. We see, too, the indispensable nature of the presiding eldership in our church organization, and especially to the working of our itinerancy. It is not only a legitimate but a necessary concomitant of our polity—a connecting link and an administrative factor.

4. In this light, too, we see why our peculiar tenure of church prop-

erty, especially the clause required to be put into all the deeds of churches and parsonages, is necessary. It is a wise and legitimate provision for any church which maintains an itinerant ministry. Without it the ministers could not be stationed. No society which assents to the itinerancy can logically refuse to conform to this condition. The unifying bond that binds us in a common life must include the sanctuary as well as the individual. The church property must yield to this self-sacrificing spirit for the good of the whole. The same thing is true of all our connective institutions and funds, etc. They must be held by such tenures that they may subserve the general church.

5. Our system of providing for the superannuated preachers by funds raised from the societies at large is also germane to our peculiar church economy. Having shared in whatever disadvantages are involved in the itinerancy for the good of the cause at large, and the societies having reaped the advantages of these self-sacrificing labors, it is fitting that the pecuniary support of the worn-out servants of the church should be made a common cause.

6. So also all our connective collections are a part of a great scheme. The collections for foreign missions, for home missions, for church aid, for freedmen's aid, education, etc., are put before all our people on the principle that we are "members one of another."

7. The administration of discipline upon ministers by Conferences rather than by individual societies, as in other denominations, is also based on this principle. An itinerant minister belongs to the church at large, and is liable to be appointed anywhere.

## Railroads and the Gospel.

The coincidence of two new railway lines reaching this city within two days of each other—the Louisville, New Orleans and Texas (Mississippi Valley) railroad from Baton Rouge, and the New Orleans and Northeastern railroad from Meridian—is cause for congratulation and evidence of real and rapid growth. These roads run through a magnificent country—the one up the rich valley of our great river to Memphis, and the other through the far-famed and almost exhaustless pine forests of the State of Mississippi. They will rapidly develop these sections, and what has practically been a *terra incognita* will soon become sources of wealth and power. But while lauds are brought into market and forests are made to yield their treasures, as a church, we are concerned about the progress of the gospel in that territory. Along the lines of these roads towns will spring up, populations increase, and capital seek profitable investment. In their eager search for gain, men will preempt lots and lands and hurry up their buildings to catch and control the increasing trade. The same eagerness and activity the church should display. Eligible lots for churches and parsonages should be secured; and gospel privileges provided to keep pace with the growing demands of the country. It is a sad commentary upon Christian activity for the church to wait until a town has been built, a Masonic lodge erected, and other public edifices projected, before a temple is reared for the worship of God. We often wait for somebody to give a lot on some back street after every preferred inch has been subsidized by the greed and lugenality of avarice. It is the history and glory of Methodism that she has kept pace with the daring pioneer. Our brave itinerants made the clarion call of the gospel mingle with the echoes of the woodman's ax in opening up these Western wilds. That same spirit is the demand of these later times. In our older States and along these great highways we must have the same enterprise of zeal and sacrifice of faith.

Another fact is worthy of all consideration. These multiplying railroad lines have developed among us a distinct population. They associate together, and are in large measure separate from other society. Theirs is a restless life-moving, with the impulse and speed of steam. This renders it impracticable for them to enjoy the home and social pleasures of our settled populations. Their temptations, of necessity, are great and peculiar. To reach them, therefore, with the gospel, and make them Christians, demand special tact and grace. Their growing numbers are a mighty appeal to the church. We must not, can not neglect them. In the North the Young Men's Christian Association has wrought successfully among them, but in the South they are not sought out and provided for as a class. The result is they are non-church-goers, and but few are experimental Christians. We suggest, therefore, to pastors to begin the work in their own towns. There are agents, telegraph operators, clerks, watchmen, switch-tenders, etc., who need the gospel and may be won by special attention. What mighty results would flow from the influence of one soundly converted and godly conductor! Let us think on these things and betake ourselves to earnest labor.

## The Ministry of the Word of God—Its Relation to a Revival of Religion.

This is the subject of an excellent editorial article in the Irish Christian Advocate of recent date. We agree with our Belfast confrere that this is "the question of questions." Our preaching should all and always aim at special and immediate results. The Methodist preacher has but one work—to save souls. Ours has been a revival ministry, hence the marvelous growth of Methodism. What we were in the beginning, and through the heroic years of a history scarcely less than a perpetual miracle, we should be now and for all time. We commend the wise and eminently suggestive utterances of the following:

This, in our judgment, is the question of questions in connection with a genuine and permanent extension of the work of God among us at the present time. It has been the chief instrumentality used by the Holy Ghost in saving sinners since Peter preached on the day of Pentecost, and in the house of Cornelius; from the time that Philip went down to the city of Samaria and preached Christ unto them; and since Paul and Barnabas went into the synagogue in Iconium, and "so spake that a great multitude of the Jews and also of the Greeks believed." even unto this day. The subject of the preaching is the "word of God." That is the gospel of Jesus Christ in all its parts. The Holy Scriptures ascribe the great efficacy to the word of God in the conversion of sinners. In Psalm xix. 7, 11 Corinthians x. 4-5, James i. 18, 1 Peter i. 23, and 1 Thessalonians ii. 13. The eminent revivalist, the Rev. James Chichey, in his "Revival Miscellanies," has a chapter on revival preaching. He asks: "Why is it that the gospel sword with two edges, framed so that it may cut every way the preacher may choose to turn it, does not pierce to the dividing asunder of soul and spirit?" In our special service, more especially, the doctrines of human depravity, repentance, justification by faith in Jesus, regeneration, the witness of the Spirit and perfect love should be preached *directly, fervently, frequently and experimentally*. He, as it is described in the Scriptures, should with loving tenderness be uncovered, to warn the sinner of his way. Nor should we

"Smooth down the stubborn text to ease the sinner's heart, and snugly keep him from the light." The human side of preaching should not be forgotten. Being holy in heart and life is an essential qualification in the successful ministry of the word. A good mechanic will keep his tools in good order. "If the iron be blunt, and he do not whet the edge, then must he put to more strength." Michael Angelo placed such a value on the perfection of his brushes that he made them with his own hands. God usually adapts means to an end, and we must become such agents as the Master can use." The great French writer, De la Motte Fouquet, once wrote: "The fatal malady of the soul is a cold." If we suffer from a cold in the heart there must be a cold service and sermon, and an earnestness in the sphere of the place of worship. Earnestness in the pulpit is the offspring of personal holiness, and earnestness, like charity, covers a multitude of defects. Sheridan said: "I am a man of the world, but I go to hear Rowland Hill, because his ideas come red-hot from his heart."

"Speak straight to your congregation," said Wilberforce, "as you would beg your life or counsel your son or call your friend from a burning house." Holy enthusiasm will fire the dulled heart, and light up the most ordinary minds with flashes of electric fire. The delivery of a sermon that would promote a revival should be attractive. The absence of attractiveness will deprive the sermon of half its value, and his presence will mightily enhance the merit of a middling discourse. At the same time there may be beautiful clouds descending from the pulpit, and leading some to admire the preacher, as he pleases both their ears and their eyes, and yet no "fruitful showers" falling upon the dry and thirsty audience. The change of key, the skillful intonation of the voice, suitable emphasis, accent, pause and tone are all important to the preacher, as they are agreeable and pleasant to the hearers. Sermons that are to revitalize the churches and convert sinners should be closely studied and carefully prepared. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Give attendance to reading. "Meditate upon these things; give thyself wholly to them." These are divine commands to young Timothy. Whittier, a man of immense oratorical power and extraordinary popularity, as well as success in great revivals, was in the habit of preparing his sermons with assiduous and holy care. Revival sermons, as a rule, must be short. The preacher will exercise his right in this respect with due regard to circumstances and the endurance of his hearers. How often have we seen the stirring effects of a short, lively sermon on a congregation. The late Rev. John Armstrong was an illustration of this. Now that our services are so numerous briefly is highly appreciated. But a short sermon should be no cloak for idleness in the study. It should mean reading, research, preparation and condensation. We should not prate, but preach. A speaker may talk a long time and say nothing—nothing worth hearing. The true value and converting and sanctifying power of the sermon consists in the richness of gospel truth it contains. Mere rhetoric is as chaff to the wheat. In comparison of "Christ crucified" in a discourse, the basket of the sower may be beautifully ornamented, but of what use is it unless it contains the precious seed of the word of God. We must not be prodigal in words and poverty-stricken in thoughts—two grains of corn in two bushels of chaff. The most fervent preaching will evaporate in mist if it be not fed with the unsearchable riches of Christ. Let us not forget that it is among the untaught hordes that the wolves of error and sin make the greatest havoc.

The *divine side* of preaching is to be obtained by prayer. "I believe in the Holy Ghost." This we received as an essential part of our creed. No preaching can be successful in winning souls to Christ that is not accompanied with the Holy Ghost sent down from heaven. This power is not only essential, absolutely so, but also obtainable by prayer. The great revival on the day of Pentecost commenced and was carried forward by the power of the Spirit of God in the word preached. He is the Spirit of knowledge, and will teach us what to say and how to say it. He is the live coal from the altar, touching our lips with seraphic fire. The Holy Spirit is the anointing oil that gives the *unction*, that pervades and animates the entire delivery of the discourse from beginning to end. This is what leads us to travel in birth for souls. It is this that gives us deeply devotional spirit while in the pulpit. If we would send out lightning flashes of conviction into the consciences of the hearers we must burn with heavenly fire in our own hearts. This divine side of preaching is the only power that will produce immediate and soul-saving results. The minister should always keep before him the conversion of souls. Robert Hall said: "On the one hand it deserves attention, that the most eminent and successful preachers of the gospel have been the most conspicuous for simple dependence on Divine aid; and on the other, that no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied."

Help from the Sanctuary.

The prayer of the Psalmist was: "The Lord send thee help from the sanctuary and strengthen thee out of Zion." In public worship are afforded opportunities of confessing Christ before men and privileges of praising the Lord in the congregation of the saints and seasons of prayer together in "the holy place of the tabernacles of the Most High." The mind of the worshiper is brought into contact with the living word as proclaimed by the messengers of God. The exhortations of the gospel present new and more attractive and more persuasive phases as they are uttered forth in earnestness from the pulpit. The promises of a loving God gather freshness and sweetness, because they come to hearers that are seedling forth "the sweet-smelling savor" of adoration and praise. As the prayers of the people of God ascend like perfume incense toward heaven, the grateful heart is bowed and awed and subdued before the glorious presence of the gracious God. A living, loving Christ is presented to the needy soul as the balm for its wounds, as the healer of its sicknesses, as the comforter in its sorrows, as the strengthener of its weaknesses, as the enlightener of its darkness and as the supreme Lord of all its affections. The adoring Spirit falls in grateful homage before the cross and receives new strength from a lively faith in the precious blood of its victim and entwines the tendrils of its deepest love around him, whose love for sinners carried him to extreme suffering and death. Thus "help" is afforded "from the sanctuary." How often does public worship become to the trusting child of God a bethel, with its ladder reaching up into the opened heavens and his angels bearing the sincere prayer to the ear of the Father and bringing back substantial blessings upon the waiting and worshipping soul? Public worship of God often leads the weary Christian up "Tabor's glorious height," where prophecy and the law and the gospel mingle their lines of light into one beam of rainbow beauty which spans the vision of the soul and is the earnest of God's remembrance of his suffering children. It is in the public worship that Christ so often whispers to the troubled heart in accents of sweetest love: "Cast all your care upon me." To the weary, foot-sore pilgrim, stumbling along the rugged path of probation and "bearing the burden and heat of the day," how often, while in the house of the Lord, there comes the blessed promise: "There remaineth a rest to the people of God." Thus the mind is buoyed up, the heart encouraged and the spirit refreshed by public worship. Thus "help" is sent from the sanctuary and strength comes out of Zion.

Said an earnest Christian: "I have to go to church every Sunday in order to keep my Christian life possible. When I omit public worship I feel that my standard of living is lowered. I know that it is easy to think that we can worship God by reading a good sermon at home, but how often the cares of the household crowd out the sermon we meant to read. The spirit of worship promoted by the sanctuary, the rest that the house of God gives, the taking the mind from every-day duties and surroundings, the influence upon others in keeping the

day sacred, all make church going necessary to those who would have their Christian hope and life in condition that shall be a joy to themselves and an inspiration to others. That man received "help from the sanctuary" and appreciated it as made use of it. Reader, do you attend the public worship at every opportunity that is afforded you?"

## "A Good All-Around Man."

The New York Christian Advocate adopts these words from the Lord Watchman to say some useful and suggestive things to young ministers. It is well to guard against specialities and hobbies. The subject is important, and we take pleasure in reproducing some liberal extracts:

Several hundreds of young men enter the ministry of the Methodist Episcopal Church every year, and the number greatly increases with each decade. Such young men who succeed eminently or moderately, fall more or less disastrously in proportion as they have or do not have a true ideal of success before them. The words which we have placed at the head of this article, quoted from one of our Wesleyan exchanges, suggest what we conceive, all things considered, the most useful work model. "Every man has a natural acquired predilection for some part of ministerial work, one in the pulpit; in another a social ministry; a third is specially adapted to the Sabbath-school; fourth loves society, and obtains access to men as individuals; shines in company, and his ministrations to the sick and to those in a kind of trouble are equally acceptable to them and gratifying to him. The Watchman, exhorting the young men received into the Wesleyan Connection at its last session, says: "In our circuit work a specialist always more or less of an injustice those who come after him. The fourth to one-half of his work is undone, and leaves trouble and vexation to his successors. If a man can not preach well the conversions go down, and some success has to fetch them up again; if a business of the circuit is neglected, makes an easy time for a shrewd but his successor has to suffer for if a minister is always visiting, if a man in his study, he, by his taken zeal, makes his successor popular. To be a good all-around man is the right aim of every Methodist minister."

Of course, to do what we may, shall differ. Some easily excel in pulpit, and in private are distant and silent. But it is the duty of every man to try to be faithful in things. If the people see that effort is made they are disposed to be charitable. The common notion that they are seeking opportunity for adverse criticism. A few do less, are, but the majority—the majority—are ready to approve man whom they think faithful in things, great and small; if by no means so eloquently as another, if they see that he does the best that can, that he tries earnestly to prove that he accepts suggestions the right spirit, and that he is endeavoring to do all other things faithfully, they will commend him a man and as a minister. At times that, while he prefers the study of the pulpit, he conscientiously from home to home among the people, they will not compare him with the model pastor, will say that he is an admirable preacher and a fair pastor. Would that this phrase, "A good all-around man," might be taken by young men who are stationed for first time in the annual Conferences recently in session and yet meet.

We venture to predict that men who proceed upon this plan the end of ten years, will be higher than any man who becomes a specialist, whatever his particular gifts or inclinations may be.

Rev. G. H. Hodge, pastor Waltham circuit, North Mississippi Conference, thus writes of his full labor:

My protracted meetings have been held, and with glorious success. Eighty conversions, sixty-one accessions to the church. The greatest demonstration of spiritual power was the conversion of twenty-one souls at a single large service. God blessed our labors, and gave us a hearty welcome every home.

Writing from Oak Ridge, La., Rev. J. F. Wynn sends a cheerful note from his charge:

I have had three successful weeks within the last four weeks. The church quickened to a higher degree of spirituality, an accession of twenty-five members and quite a number of happy conversions. Thanks to Bradley and Landrum and my faithful presiding elder for efficient service. Bro. Isbell labored hard, and successfully with us in J. Have received forty members Conference year.

Rev. J. F. Scourlock, writing from Abbeville, La., says:

I commenced a series of service at Abbeville, a country appointment belonging to my circuit, on September 27, and closed at the close of October 7. I joined the church—all men, mostly young men; no conversions. At night I began a series of service. The meeting resulted in eight conversions and four applications for membership.

The following is from the Christian Index, of Atlanta, Ga.: Bishop Bookwith, of the Episcopal diocese of Georgia, has now in the finest ever seen in the State, presented by the ladies of the diocese, and made by E. E. & London, who make the robes for the dignitaries of Europe.



1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26







Christian Advocate.

The Great Evidence of Christianity.

You may remember that on one occasion a friend named Michael Angelo, gazing, like one inspired, upon a shapeless block of marble. When he asked him why the sculptor replied, "I am going to set at liberty," by ten thousand patient touches, the accomplished his great design, and the angel released came forth in beauty to be admired by the world. In the text there is something better than the released angel—a departed man renewed by the powers of the Holy Ghost, transformed, not into the figure of an angel, but into the Divine image, made like Christ. This is the beauty and glory of this text. This is one proof of our holy religion not often enough insisted on. The Gospel alone of all religions proposes to regenerate men, and to make them new creatures.

I state only a historical fact, when I say that in the time of the Caesars the Apostles preached a new faith, grounded upon the claim of the regeneration of mankind, and if that is true then Christianity differs from all other religions that ever existed, and to it a new beam of hope dawned upon the darkness of the world. Such being the claim of Christianity, I am not surprised when I look into the writings of such a man as Celsus to see that he asserts that no such religion can ever prevail, as it undertakes to regenerate the wicked, to make men over again, which is impossible. If it be impossible, then, indeed, must Christianity abandon its claim; but if it be possible, it needs no argument to have been done, that is Christianity divine.

Never was there a dialogue so short as that of Christ with Nicodemus that contained so much. Nicodemus was startled by the very fact that is contained in Celsus' proposition. "How," he exclaims, "can a man be born again when he is old?" Very solemn is Christ's answer: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he can not see the Kingdom of God." On that fact, that the Christian could regenerate mankind, was the dispute. Fighting willing to take his chance.

Perhaps you recollect how the Christian fathers answered the infidel argument. They said: "Come into our assemblies and see whence we came; how the old hate and savagery had about of our lives. Come and see how we recognize as our neighbor any one that needs our aid; how we forgive our enemies and do good to our persecutors. Come and see whether the Gospel has made transformations among us or not. It is simply a question of fact. If the Gospel can take depraved men and make them good, regenerate to Christ Jesus, it shows itself to be worthy of its Divine name."

Then the question arises, is it true that the Gospel does effect such transformations? Of that truth there is no better example to be found in the text. To see it from once filled with desire, fury against the powers of evil, to see it from once filled with desire, fury against the powers of evil, to see it from once filled with desire, fury against the powers of evil.

A Macdonald and some Campbell, hesitating to meet in the night from their respective churches, began comparing notes as to what they had heard. "Well," says the Macdonald, "I never heard before how terrible some of the Scripture goes against us Campbell." "What's that you're saying, Tom?" asked one of the Argyll men. "Oh, 'twas the minister gave it out himself, and I'm very sure it's real gospel truth, whatever." "Well," says the Macdonald, "and what's the Scripture say about us?" "It's saying," answered Donald, "quoting chapter and verse, 'thou easier for a rich man to go through the eye of a needle, than for a camel to enter into the Kingdom of Heaven'."

The number of religious journals published by the different denominations in this country are as follows: Adventists, 11; Baptist, 27; Christian, 22; Congregationalist, 1; Campbellites, 12; Dunkers, 3; Episcopians, 32; Evangelical Association, 1; Methodists, 7; Presbyterians, 10; Lutherans, 72; Monopolites, 7; Methodists, 7; Mormons, 6; Presbyterians, 33; Quakers, 10; Reformed, 10; Roman Catholics, 67; Spiritualists, 3; Swedenborgians, 3; Unitarians, 3; Universalists, 23; Unitarian Brethren, 6; Unitarianism, 14. Of the Lutheran journals there are 30 German, 27 English, 8 Swedish, 15 Norwegian and 4 Polish. The whole number of religious journals is 509.

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The action of Compound Oxygen in arresting the progress of Consumption and holding the disease in check has been very marked under our treatment. The following is one of many cases:

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and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address: DR. STARKY & PALER, 109 and 111 Girard St., Philadelphia.

It is related that when the lamented Dr. Miller lay upon his death bed some one inquired what message he had for the church? "Work," was the reply, "tell them to work." Work is the appropriate watchword for every Christian; not simply in the church, but in the world; aggressive work. The war is to be carried into the enemy's camp; it is not a defensive light alone. Napoleon once said, "The army that stays in its entrenchments is already defeated." The saints are abundantly able to possess the earth, and every one should work and pray with a will that his kingdom may come and his will be done in earth as it is done in heaven.

**HOUR AT NIGHT.**—It is night now, and here is home. Gathered under the quiet roof elders and children lie at rest. In the midst of a great calm the stars look out from the heavens. The silence peopled with the past—the sorrowful remorse for sin and shortcomings, and memories of passionate joys and griefs rise out of their graves, both now alike calm and sad. Eyes, as I shut my eyes, look at one, that have long ceased to shine. The town on the hillside, asleep under the starlight, wreathed under the autumn mists. Twinkling among the houses a light keeps watch, here and there, in what may be a sick chamber or two. The clock tolls sweetly on the silent air. It is night and rest. An awful scene of thanks makes the heart well and the head low, as I pass in my mind through the sleeping house, and feel as though a hushed blessing were upon it—"Hush! Hush!"

The Westminster Teacher says: "The kind of Christianity the Bible teaches is that which flows over the rim of the Sabbath and runs down through all the days of the week, making quiet and wondrous better, purer, truer, and more useful." It is not the words which one may utter in the prayer and conference meeting that tell most weightily for the cause of Christ, or that exercise most influence upon the world, but the general tone of one's every day life. That man lives to good purpose in whose life from day to day his neighbors and companions discern the influence of the Sabbath, and the quietness and Christ-likeness. A man's private character, however, is the general tone of his life, and his conduct is the influence of his life, and his conduct is the influence of his life.

MISCELLANEOUS.

LEMONS AS MEDICINE.

The lemon is the fruit of the Citrus Limon, a tree of the size of a small apple tree, growing in the tropics. It is a very common fruit in the Southern States, and is much used for medicinal purposes. It is a very good remedy for many diseases, and is especially useful in cases of indigestion, dyspepsia, and other disorders of the stomach. It is also a good remedy for fever, and is often used in cases of cholera and other acute diseases. The lemon is a very healthy fruit, and is especially useful in cases of weakness and debility. It is a very good remedy for many diseases, and is especially useful in cases of indigestion, dyspepsia, and other disorders of the stomach.

NEW CHURCH PAPER.

**The Northwestern Methodist.**

At the session of the Minnesota Conference, the Northwestern Methodist Church, in its annual meeting, has decided to publish a new church paper. The paper will be published weekly, and will contain news, articles, and other interesting matter. It will be a very valuable addition to the church's literature, and will be especially useful in cases of indigestion, dyspepsia, and other disorders of the stomach.

Reductions.

To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value to twenty percent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.

To those contemplating purchases on our line we would say CALL AND BE CONVINCED that our reductions are not imaginary ones, but are from figures that are at all times guaranteed to be the lowest.

W. G. TEBALD.

Wholesale and Retail Furniture, 37, 39 and 41 Royal Street, New Orleans, La.

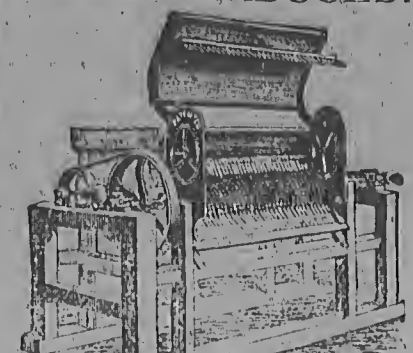
F. BELDEN.

Wholesale Dealer in HATS, TRUNKS, FLOWERS, UMBRELLAS, ETC.

MISCELLANEOUS.

**JOS. B. WOLFE & CO., Cotton Factors.**  
59 Carondelet Street, New Orleans, and General Agents for DANIEL PRATT IMPROVED Revolving Head Cotton Gin PATENTED JULY 15, 1873.

**Eclipse Hulling Cotton Gin, WITH REVOLVING HEAD. PRICES REDUCED.**



**THE PRATT Eclipse Hulling Cotton Gin, WITH REVOLVING HEAD.**

It is the very perfection of a gin for hulling and separating the seeds from the cotton. It separates the seeds from the cotton before the gin, and is so constructed that the seeds are separated from the cotton before the gin, and is so constructed that the seeds are separated from the cotton before the gin.

FERTILIZERS.

**Stearns' Ammoniated Raw Bone Super-Phosphate, Stearns' Pure Ground Bone.**

**Sulphuric Acid, Mariatic Acid, Bone Black.**

**YALE & BOWLING, WHOLESALE DRY GOODS AND NOTIONS.**

**KENDALL'S SPAVIN CURE.**

**THE most successful Remedy ever discovered for the cure of Spavin, and does not hurt the animal.**

**Save Him 1,800 Dollars.**

**From the Mirror Commercial, Oct. 10, 1882.**

**Readers of the Commercial cannot fail to be interested in the advertisement of Kendall's Spavin Cure.**

**Kendall's Spavin Cure will cure Spavin.**

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MISCELLANEOUS.

**A. Brousseau's Son**  
23 and 25 Chartres Street 23 and 25 MOQUETTES \$1.00 and 1.50 per Yard.

**TAPESTRY BRUSSELS**  
Wiltons, Axminsters, Velvets, Moquette, Brussels, Ingrains, Three Plys, Window Shades, Lace Curtains, Coons, Napies, and China Matting, Turkish Rugs, Grams, etc.

**JOHN I. ADAMS & CO., Wholesale Grocers**  
Commission Merchants, Nos. 15, 17 and 19 Poydras Street, (Formerly New Levee) NEW ORLEANS, LA.

**MECHANIC'S TRADER'S Insurance Company.**  
11 CARONDELET STREET, New Orleans, La.

**Solicits Fire, River and Marine Risks**  
AT LOWEST TARIFF RATES.

**CRESCENT INSURANCE COMPANY.**  
Incorporated in a Marine Company in 1874, authorized to do business in Louisiana.

**CASH CAPITAL, \$1,000,000.**  
Annual and Semi-Annual Dividends paid in full.

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CHAS. H. DUNN, Vice President  
CHAS. E. DICK, Secretary

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15 Bourbon Street, 15 Dauphine Street, NEW ORLEANS.  
Keeps a full and complete assortment of European and Domestic.

**DRY GOODS**  
Advantageous to Call and Examine the Goods.

**Advantageous to Call and Examine the Goods.**  
Samples sent throughout the country, and orders promptly filled.

**The ROYAL and PRESS-MAKING Departments are placed in most SELLER HANDS.**

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J. B. L. ADAMS & CO., Wholesale Grocers

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## PRICES CURRENT.

1883-84 CORRECTED WEEKLY

ADVOCATE OFFICE.  
New Orleans, Monday, Oct. 22, 1883.  
The market for round lots, and that for all other goods, is higher than it was a week ago.

Commodities	To-day	Week
Cotton, P. B.	10 1/2	10 1/2
Low ordinary	8 1/2	8 1/2
Low middling	9 1/2	9 1/2
Middling	10 1/2	10 1/2
High middling	11 1/2	11 1/2
Low extra	12 1/2	12 1/2
High extra	13 1/2	13 1/2
Lowest quality	14 1/2	14 1/2
Lowest quality	15 1/2	15 1/2

Commodities	To-day	Week
Coffee, P. B.	10 1/2	10 1/2
Low ordinary	8 1/2	8 1/2
Low middling	9 1/2	9 1/2
Middling	10 1/2	10 1/2
High middling	11 1/2	11 1/2
Low extra	12 1/2	12 1/2
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## NEWS OF THE WEEK.

## DOMESTIC.

MONTGOMERY, Ala., Oct. 16.—Miss Annie S. Crabbe, of Dadeville, Tallapoosa county, desirous of embracing the Jewish faith, has been undergoing a course of religious instruction under Rabbi Hesch's directions for the last six months. Having passed an examination before the minister, and he being satisfied, she was requested to make a public declaration of her faith in the presence of several assistants, which she did in a most earnest and emphatic manner, whereupon Miss Crabbe was duly and most solemnly declared and received into the faith and congregation of Israel, and named Hannah. Miss Crabbe took the important step after due deliberation, of her own free will and accord, and with the consent of her parents.

WASHINGTON, Oct. 16.—Gov. Murray, of Utah, who has just sent a report to the Secretary of the Interior, states that there has long existed in Utah a combination to nullify the laws of Congress. This conspiracy led to an open rebellion at one time, and continues to evade and defeat the plain will of Congress. He urged Congress to take action to secure good government and not rely upon time and the railroads to effect the desired reforms.

CRANFORD, N. J., Oct. 18.—The Times-Democrat's Everglade Expedition left this evening for Punta Rassa, from which point they will proceed to Lake Okechobee, in the Everglades. The colored man employed by the Times-Democrat is a fine-looking body of men, and present quite a showy appearance in their uniform. The party consists of six white gentlemen and six colored men. They have six canoes, and are well armed and equipped. Every citizen of Florida is interested in the success of the expedition, and will watch with interest its return from those unknown wilds.

NEW YORK, Oct. 18.—Wm. H. Vanderbilt has almost entirely recovered from the effects of the shock received yesterday by being thrown from his wagon in a collision with a span driven by Robt. Bonner.

LOUISVILLE, Ky., Oct. 18.—The colored citizens here are highly indignant over the civil rights decision of the Supreme Court, and have called a meeting for Saturday night, 20th instant, for the purpose, as they say, of denouncing the most infamous decision affecting the rights of American citizens yet made.

MONTGOMERY, Ala., Oct. 20.—The fever at Brewton is on the decrease for want of material, there being no deaths and no new cases.

## FOREIGN.

CONSTANTINOPLE, Oct. 17.—It is reported that much damage was done to property and great loss of life was caused by earthquakes on the peninsula, between Chesma, Asia Minor, opposite Chios and Voz, on the southern coast of the Gulf of Smyrna, all the villages of that region were destroyed. Upward of 1000 persons perished. The survivors of the disaster are suffering fearful privations, and complete panic prevails. Most of the houses collapsed at the first shock, burying their inmates; people who escaped became panic-stricken and sought the fields, where many are still huddled together in a starving condition, and suffering from cold.

PARIS, Oct. 17.—J. W. Mackay and James Gordon Bennett have signed a contract with the Siemens Brothers for two transatlantic cables. The first cable will open about June 1 next.

CHICAGO, Oct. 18.—Rough characters assemble nightly outside of the hall of Moody's meetings. All attempts to interfere with the services are prevented by the police, who now guard the hall. Moody's mission in America was a success.

HONG KONG, Oct. 18.—China is actively preparing to close the port of Canton. Troops from the northern frontier of Tonquin have been landed at Whampoa.

LONDON, Oct. 22.—Capt. Mayne Reid, the novelist, died last evening after a short illness. He was 55 years old.

HONG KONG, Oct. 22.—Advices from Yun Nam confirm the report that the Chinese are assisting the Black Flags in Annam, who number 3000 men, exclusive of those in the garb of Cantonese. The Chinese are assisting the Black Flags in Annam, who number 3000 men, exclusive of those in the garb of Cantonese. The Chinese are assisting the Black Flags in Annam, who number 3000 men, exclusive of those in the garb of Cantonese.

MOTHER'S INFLUENCE.—I think sometimes it is the mother's duty to lead in the prayer. I say sometimes. She knows more of God, she knows more about the family wants, she can read the Scripture with more tender emotion. To put it in plain words, she prays better. I remember my father's praying morning by morning and night by night, but when I was absent from home and my mother was alone it was very different. Though sometimes when father prayed, we were listless or indifferent, we were none of us listless or indifferent when mother prayed, for we remember just how she looked on the floor, with her hand to her brow, as she said: "I ask not for my children riches or honor or fame, but I ask that they may be good subjects of thy converting grace."

Why, you say, "I never could forget that." Neither could you. On these mothers—they seem to decide everything. Now mother was a murderer. Lord Byron's mother was haughty and impious. So you might have judged from their children. Walter Scott's mother was fond of poetry. Washington's mother was patriotic. St. Bernard's mother was a noble-minded woman. So you might have judged from their children.

Good mothers are good mothers. There are exceptions to the rule, but they are only exceptions. The father and the mother loving God, their children are almost certain to love God. The son may make a wide curve from the straight path, but he will almost be sure to curve back again after a while. God remembers the prayers, and brings the son back on the right road, or a white angel, sometimes after the parents are gone. How often we hear of a child who was a wild young man until his father's death; since that he has been very different; he has been very steady since his father's death; he has become a Christian. The fact is that the life of the father's shadow is often the star of repentance for a wandering boy. The marble pillar of the tomb is the point at which many a young man has been revolutionized.

—Sunday Magazine.

In your wife's health poor? Are your children sickly? Oh, then, Brown's Iron Bitters. It will revive them.

Thousands of mothers slave, grow prematurely old, forget and neglect their own accomplishments, and drag themselves about as mere appendages, something between a nurse and a housekeeper, to a daughter too young to realize or appreciate the sacrifices made for her. It is every person's business to make morality, mentally, physically, all of themselves possible, and this settling down at thirty-five and forty into an old woman and taking a back seat, that the daughter may shine, is a mistake, and defeats the very end sought. There's often altogether too much done for children, and the chief result is that of making them helpless, dependent creatures.

Mother-to-day are saying, "I don't care for myself now, so that Effie or Nettie get their full quota of accomplishments," when, if that mother went on building herself up on the basis of her own matured experience, and ceased to sink and absorb herself so completely in Effie and Nettie, the world with which she came in contact might be profited.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

MOORING-PORT.

Dear Brethren, remember that the fourth and last Quarterly Conference on the Moor's export circuit, will be held at Mount Zion, on Wednesday the fourteenth of November. Let every member be present—important business. All who have subscribed any or tried to pay anything on the new church or the Advance, or for Conference elements, missions, etc., will please hand it to me or one of the stewards before the fourteenth of November. Remember that the first Friday to November is set apart as fast day for the Quarterly Conference; and especially for success of the Prohibitionists in the November election.

Send the ADVOCATE to your friend for the next year and you will not regret it.

## ADVERTISEMENTS.

## Know

That BROWN'S IRON BITTERS will cure the worst case of dyspepsia.

Will insure a hearty appetite and increased digestion.

Cures general debility, and gives a new lease of life.

Dispels nervous depression and low spirits.

Restores an exhausted nursing mother to full strength and gives abundant sustenance for her child.

Strengthens the muscles and nerves, enriches the blood.

Overcomes weakness, wakefulness, and lack of energy.

Keeps off all chills, fevers, and other malarial poison.

Will infuse with new life the weakest invalid.

Walker St., Baltimore, Dec. 1881. For six years I have been a great sufferer from Blood Disease, Dyspepsia and Constipation, and became so debilitated that I could not do anything on my stomach. In fact, life had almost become a burden. Finally, when hope had almost left me, my husband secured for me a bottle of BROWN'S IRON BITTERS, and I have not taken the third bottle and have not felt so well in six years as I do at the present time.

Mrs. L. E. CURTIS.

BROWN'S IRON BITTERS will have a better tonic effect upon any one who needs "bracing up," than any medicine made.

P. WERLEIN.

135 Canal Street and 14 Bourbon Street NEW ORLEANS.

Two Mammoth Piano Stores in One.

CHICKERING pianos, WEBER pianos, MATHUSIKER pianos, HALL pianos and other pianos for sale (or rent) on easy terms—\$5, \$10, \$15, \$20 and \$25 monthly, and at low prices for cash.

A second hand MATHUSIKER, used three years in rent, \$200.

6 oct. and 6 1/2 oct. old pianos required at \$50 and \$75.

Three dollars monthly will do to learn or take them back within one year at same price in exchange for new one.

In ordering, send draft for amount you wish to invest. The piano will be sent and if you are not suited you will get your money back.

Best organs, music and musical instruments.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

## EUCLATA DIST.—FOURTH ROUND.

Euclata circuit, at Harris (Monday)	1	2
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Euclata circuit, at Harris (Wednesday)	5	6
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## Christian Advocate.

THURSDAY, NOVEMBER 1, 1883.

For the New Orleans Christian Advocate.

LABOR AND CAPITAL.

BY HENRY R. PARKER.

And behold, they came from Bethlehem, and said unto the shepherds, The Lord is with you: and they answered him, The Lord bless thee. - Ruth, ii. 4.

Into the neighboring village  
The pious shepherds came,  
While obedient to his mandates  
His ransoms gathered came.  
Amid the barley's rustling  
"Come," the Lord he said with you,  
To these cheerful men, God's servants,  
As the Master nearer drew.

White-cloaked and Bethlehem's harvest,  
In loud and sweet refrain,  
The Lord bless thee, "come" we'll sing  
From manly hearts again.  
O thou, who ledst thy thousands,  
O ye, who earn your bread,  
Learn to solve the "labor problem"  
From Jewish's ransomed dead.

Neander and the Rev. J. A. Parker.

MR. EDITOR: When I read the NEW ORLEANS CHRISTIAN ADVOCATE of September 13 I laid it aside for future reference to the criticism of Rev. J. A. Parker on "The Title Page of Neander's Church History." I seldom do this paper get an item of correspondence more important than that criticism. I read it with great satisfaction, and wish not only to give it my hearty approval, but to call further attention to that very important subject.

While I feel very favorable toward Neander as a converted Jew, bringing his mother and all the family with him into Christianity, and also as a ripe scholar and valuable writer, I can but regret his having followed other writers into the miserable vortex of logical or quasi popery. Neander was a noble character, a true Protestant, an evangelical Christian, and one of the most useful men Germany ever produced. Yet his blunders and inconsistencies, as pointed out by Mr. Parker, are plain and incontrovertible. Mr. Parker says he has not seen these errors noticed. They are commented upon in several places in both Ecce Ecclesia and City of God. But the great importance of this general subject is not that Neander or any other one man should have unwittingly fallen into this slough of popery, and that, too, in their very efforts to avoid it, but that so many should have done so. Neander closed his eyes and blindly copied after such men as Dalglish, Mosheim, Burklitt, Calvin, Macknight, Doddridge, Paley and others equally named. Is Bro. Parker aware that this very blunder has crept stealthily into our course of study, and is there taught to our undergraduates?

Jesus Christ did not make a new church, nor did the apostles; nor did anybody else. Nor can any Protestant believe this new church doctrine without virtually and logically denying his Protestantism. New church is logical popery. Who ever saw an argument, outside of popery, long or short, good or bad, attempting to defend or explain this new church doctrine? Neander's title page was written without thinking of its necessary consequences. And the same may be safely said of many remarks in his history about the same point.

It is but a little over three hundred years ago that all the religious literature of Christendom was essentially popery. Of course its fundamental principle was the formation of a new church by Christ, and how he formed it. On the introduction of Protestant literature it was a great mistake that it took the form of the inquiry how Christ formed the church, and the agency Peter had in forming the new organization, rather than, as it should have done, whether the church was organized anew at all. This was a political calamity. And it has not been fully rectified to this day.

Bro. Parker quotes, as I had done before: "It is true that Christ, during his ministry on earth, laid the foundation of the outward structure of the church." It is absolutely wonderful. It is marvelous, astounding that Protestants make that admission. It is the exact pivot on which turn the whole question of ecclesiastical hierarchy, popery and all. Believe that, and so stated, and the entire edifice of ritualistic theology tumbles to the ground in utter and irretrievable ruin. This is the exact doctrine, and in many cases almost the exact words of every Roman and ritualistic writer in the books. And why do Protestants admit it? Merely because it is the fashion. I have examined more than five hundred authors on that point, and have not found one who has made the slightest attempt to furnish a word of testimony to support the fact stated. In disavowing connection with this new church idea is the notion of a new religion. "Christianity is a new religion." They are two aspects of the same, one grand error that confounds and disturbs the church up to this day.

These embarrassments are embarrassing. Half of two thirds the non-protestant preachers and nine-tenths of the laymen believe or tacitly assent to the popish dogma that Christ, or somebody else, made a new church, and that the Saviour introduced a new religion, and they then "bought into Protestantism" because other people do, in some way not very creditable to a clear log-

ical uprightness. But if the dogma be inquired into a little it is soon seen that very few believe it. Let any man be asked for some testimony to prove the new church theory and no man can answer. Let it be admitted, and Romanism follows. In the absence of the "new church" and "new religion" no form of ritualism or hierarchy can be supposed.

Neander committed ecclesiastical homicide, but he is not the only one. So did Whately, Paley, Butler, Barnes, D'Anbigne, McClintock and Strong, and how many more is it necessary to name? Writers tell us about the "conversion of Jews" in the early days of the apostles. Ask what is meant by the expression and no man can answer without asking the Pope. Were the apostles converted to any new religion? Did they repudiate the church of their fathers and join a "new" one? Does the New Testament intimate anything about a new church or a new religion?

This is a subject of very great interest to the theologian, the minister or the thinking Christian in whatever capacity he may be found. The more it is looked into by any one the more he will be filled with both regret and surprise that these errors continue to be taught to our young people, and also at the practical damage they are doing in the church. They must be exposed and rectified.

Bro. Parker, like some of the rest of us, is getting to be elderly, and I respectfully suggest if he can employ his time better than in spreading this subject before our younger people. A newspaper column every week for a year or more might do a vast amount of good. Would the preaching of ten preachers be likely to do so much good? Why not get the clergies out of the way first, or at least as we go along. As he pursues the subject he will find it to ramify into scores of channels, and he will wonder at the clogs and hampers we carry. It touches and taints in scores of places. It crops out largely in the chapter and column headings of the American Bible Society. The publications of the American Tract Society are besprinkled with this general error almost every where, and in some places it amounts to monstrosity. The most radical Romanism could hardly be more logically objectionable. The so-called "calling of the Gentiles" is one of the products of this Romanish new church, and the alleged warfare between Christ and the church is another. Christ always maintained the warmest friendship for and sympathy with the church, and in order to do so he must needs wage a sharp conflict with and opposition to a little knot of heretical politicians—the Pharisees, who just then had acquired a large amount of chieftain influence.

Bro. Parker will find this a very fruitful field, with promise of the richest harvest. He will meet no opposition, but abundant support on every hand.

R. ARREY.

How Stewards Received Their Training.

MR. EDITOR: Under the head of fourth round, September 13, we find, taken from the Alabama Advocate, an illustration of two distinct characters of stewards. Observation has taught us something of a steward's trials, and we learn that the good steward with that big heart, spoken of in the article, was trained by a genuine Methodist preacher, who went to his work in the spirit of work; went from house to house, proved to the people that his mission was to warn sinners and to encourage believers, talked to the children about Jesus, their Saviour, learned what literature the people were reading, recommended our Christian Advocate, which Methodist families should not be without. He became acquainted with his people, he gained their sympathies, and they felt that he was their preacher. He learned something of their failures, found their weak points, and thus he got his subject for his next appointment, and with an appropriate passage of Scripture, which was so easy found, he compared truth with their inconsistencies and with their many failures in life, and they felt that he was called to bring them the gospel, and they learned to love him, and when the steward called for his support everybody was ready to contribute something, and this enabled the steward to reach the fourth Quarterly Conference with cheerful face, while the shabby steward was despised by the preacher who went to his work in preach fine sermons. I mean to read fine sermons. He had his regular place to stop at each appointment, and there he spent his nights and there he slept in the morning in the good woman's hands, and he baked almost to a burn, and the children were put to rousing over the fire to try to rouse the man up. He turned off of his road neither to the right nor to the left to look up the lost sheep, nor even to inquire for those of his own household, and thus he learned nothing of his people, and they failed to feel united with him, and they looked upon him as being Bro. P.'s preacher, and, though he preached them the truth, he knew them not, and they have not decided whether the sermon was intended for the Corinthians or the Ephesians. He closed the service and made his way for the nearest town, and there he shod and his next regular appointment, and perhaps he went to it and perhaps he did not. Now, Mr. Editor, we don't wish to censure our preachers too heavily with congre-

gating around these little towns, for we know they find a great many attractive things there as well as good music to listen to, but who will be able to render his report? Next thing we notice is the end of the year drawing near, and the assessment not paid. We have often heard of men having brass on their faces, but these poor stewards needed steel when the people began to tell them that your preacher has not been to my house since he has been on this work, that he seems to care nothing for the people. We thought he was Bro. P.'s preacher, and we think Bro. P. should pay him, and then poor skintail became reconciled to the present condition and future prospect of the church.

STEWART.

## Little Creek Camp Meeting.

MR. EDITOR: I have been requested to write something for the Advocate about our camp meeting, which was held at Little Creek. The land has been donated by a member of our church here for a camp ground, and is three miles east of Alto and nine miles south-west of Rayville, the county site of Richland parish, La. The place was selected, and the time for holding the meeting was appointed for September 14, which met with great opposition. The idea of having a camp meeting in our midst, and at so short notice, was thought by many to be impracticable, and but few had any well-defined notions about such a meeting, never having attended one. Many were the objections and misgivings. Nevertheless, our pastor, the Rev. J. Landrum, went forward in the work with humble faith and trust that God would crown his efforts with success. And with such aid as he could get a brush arbor was erected, with rustic pulpit and seats, and a preachers' tent built sufficiently large to accommodate twelve ministers and their families. This, exclaimed one of the preachers, is your camp meeting in embryo, I suppose; but that preacher saw before the close that the embryonic camp meeting had grown in mighty proportions, and to the full stature of spiritual manhood. Yes, the meeting was a wonderful success. The preaching of the word, as far as I know or can hear, was never in all this section of country before attended with such power and demonstration of the Spirit. The gospel was proclaimed in the old Methodist style and methods. "Without holiness of heart no man can see God." Sanctification and holy lives, constant theme, perfect love to God was attainable and enjoined, the cross was constantly held up to the gaze of the people, that they might look and live. The appeals of the ministers were direct and their exhortations irresistible. "In every sermon they gave the powers of darkness a broadside of Sinai's thunder." I think if Bro. "Gilderoy" had been here he would have been converted to camp meetings, and praised God for the privilege. The meeting opened well, and constantly grew in interest to the closing service, holding nine days. The altar was crowded night and day with the young and gray-headed penitents seeking the Lord. One brother had long been cold and indifferent to his church vows. At the beginning of the meeting his wife and children wanted him to hitch up the wagon for preaching. He at first declined, but as he saw his good wife determined to go, he concluded he would accompany her just to see the grand failure. He came, and his heart was moved, and he went to the altar for prayer and was blessed. As a result of the meeting, we had thirty six accessions to our church and about forty conversions, and a general building up of the church and re-consecration to God. At the last service the proposal was made that all who would promise to erect a family altar and live for God from that time on should come up and give the minister his or her hand. Quite a number responded to this call. One lady, whose husband was not a member of the church, gave the promise to read a chapter in the Bible with her husband at night, and asked prayer in his behalf. Two days after the close of the meeting a gentleman who had been to the altar came to my house at night, and requested me to send for our pastor, who was still at the preachers' tent, about two hundred yards away. He wanted to join the church. He was duly baptized, and received into the fold of Christ. Bro. Landrum had able assistance in the persons of Bro. Bradley, McKee, Wynn and Gifford.

ALTO, LA., Oct. 8, 1883.

## My Birthday.

MR. EDITOR: Yesterday was the anniversary of my birth, and as we always look for something unusual to occur on such occasions, however often we may fail to realize our fond hopes, you can perhaps imagine my pleasure on receiving a very handsome cake from the ladies of the Wesleyan Society of Amite City, La. Ladies more loyal to Christ and to the Methodist Church, and more faithful in adding to the comfort of their minister, than the ladies of our church in Amite City can anywhere be found, and to me it is, indeed, gratifying to know that, while they appreciate fully him who now ministers unto them in holy things, they cherish kindly remembrances of their former pastor. I would present to the ladies my sincere thanks, and assure them that the cake was enjoyed to the full extent.

M. G. CALLAWAY.

RAYMOND, Oct. 12, 1883.

## Letter from Bastrop.

MR. EDITOR: The superintendent of public education for the State of Louisiana, the Hon. E. H. Fay, and the Rev. A. R. Home, D. D., of Allentown, Pa., reached Bastrop last Monday, the fifteenth instant, in the interests of education. The latter gentleman is an agent of the Peabody Fund Association. The grand object of their visit to our town was to establish a "Teachers' Institute," which is designed to "teach teachers how to teach," and to arouse a deeper interest in the great work of educating the coming generation. In the organization of the institute they succeeded beyond their most sanguine anticipations, and surpassed greatly their success at Monroe and other centers which they had visited.

These accomplished gentlemen could make only a brief stay in our town, having many other objective points to open up this excellent work of organizing teachers and friends into educational associations. But they did much in a little while. They were at all the while, and their audiences, composed of all ages, professions and trades, grew all the time in numbers, until they overflowed all artificial bounds, and all parts of the house were packed as preserved peaches in glass jars.

Their lectures were confined to the branches of a good English education, and were delivered in a scholarly, graceful and most charming manner, to the great profit, pleasure and delight of all, even the little children. In these lectures there were many chemical experiments and objective lessons which so absorbed all, even the youngest, that at times the audience seemed literally spellbound.

Dr. Home was the principal lecturer, and has a wonderful power in his manner of teaching, by his lectures, and then the easy, gentle and delightful way of addressing all every one with a spirit of unwearied interest and delight. Among many chemical experiments and objective lessons he showed the assembled schools, patrons and friends, but particularly the children, the dreadful force of steam, and how boilers are exploded, how fire will burn under water and on water, and what to do if a child's dress takes fire; the effect of alcohol on the brain of the drunkard. Here he stated that the brain was made up largely of albumen or a substance like the white of an egg, and it was found in other parts of the body that alcohol would harden it and therefore make it unnatural, and hence the subject of strong drink would become more or less diseased. Then he took a goblet, broke an egg, and put some of the albumen, or the white, into it. He then poured a little alcohol over it, and in less than five minutes it was a hard, lumpy mass. Said the doctor: When the brain of a drinking man is examined after death it is found in this condition. There were some hard drinking men present, yet this may not help them, but it may benefit many who have not yet learned to handle much the accused cup.

Well, sir, I might write on for hours on the course of lectures delivered here by these learned gentlemen, but I remember that a great many subjects must be introduced into your sunshine columns, and hence I will draw this article or letter to a close.

We hope that Superintendent Fay and Dr. Home will be able to establish "Teachers' Institutes" at all important centers of our State, and that a new interest will be developed in this important field. I might say that while we have such an efficient superintendent who shuns the bowl, we should not desire a change there.

JAMES W. BRADLEY.

BASTROP, LA., Oct. 12, 1883.

## From the Work.

TRENTON CHURCH, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have had a very prosperous year on the Trenton circuit, Brandon district, Mississippi Conference. Have had many conversions, the church revived and eighty accessions. The Lord has done great things for us, whereof we are glad. Our camp meeting embraced the second Sunday in September, and was a time of refreshing to the presence of the Lord. Bro. F. M. Williams, our presiding elder, was with us at our camp meeting, and rendered very valuable service; also Bros. Hall, McDonald and Long rendered all their services. Many thanks to them all. The tent holders did their duty faithfully. May the good Lord bless them abundantly in this life, and in the world to come give them a crown of life. Where also under many obligations to Bros. Sibby, Long, Evans and Lewis for services rendered in protracted meeting. We have had a long drought in this section of the country, which has done much damage to the crops. So our collections will be short. Have also had a great deal of sickness. Whishing the Advocate great success, I am as ever,

Yours,

A. D. MILLER.

OCTOBER 12, 1883.

## Obituaries.

TURNER—Died, at the residence of his father, in Atlanta county, Miss., September 23, 1883. JAMES WILLIAM TURNER, aged twenty five years. He was born February 17, 1858; was converted in 1878, under the preaching of Rev. D. C. Thwaites; joined the Methodist Episcopal Church, South; lived consistently with his profession, and died triumphantly through faith in Christ. He was one of the most promising young men of the country. With a

quick eye to see, and a mind to comprehend affairs, he had even at the age of twenty established a reputation for business tact and probity far above the average. His bright, open, genial disposition and manners made him a favorite with the young of both sexes, while his steadiness of deportment and attention to business attracted the attention of the old. He was particularly beloved by his own sisters, and his devotion to them was both manly and beautiful. He was also a favorite with the preachers, who always found him among the first of the young people to make himself known.

On September 21 I received a message that he was dying and desired to see me. I hastened to his bedside. I found him calm and perfectly rational. I asked, "Are you afraid to die?" "Not at all," he replied. "It is all right." "Do you feel satisfied as to the future?" "Perfectly." I then felt his pulse. It was good. His vitality was still great, and I had strong faith that, if the disease was suspended, he might rally. I asked him if he could not be resolved to live longer. He said: "Yes; but I think I might as well die." I prayed with him. He made frequent responses: "Thank God," "God grant it," etc. After some time I said to him, "more than life to me," in which he bent forward to join me, but his voice failed. I remained with him during the night and the day following. He expired at four o'clock in the afternoon.

His funeral was the most largely attended I ever saw in the country. There was the deepest solemnity pervading the audience during the service. There were few tearful eyes. What a joy it was to be able to give the strong consolation and assurance to the bereaved! We think his death untimely; but at eighty he could not have died better. Who knows what fifty years might reveal? We know that "the house built with hands" is a better home than human skill can rear. The young in heaven are wanted there. The aged, too, are brought in all the fullness of grace divine in their season. His relatives sorrow, but rejoice in hope. May God lead them nearer to him though he chasten!

T. A. S. A.

GORDON—MRS. CHARLOTTE V. GORDON, wife of A. C. Gordon, and daughter of C. H. and Isabella Alley, was born in Ocean Springs, Ala., August 25, 1859, and died in Airville, La., September 20, 1883.

Though not a member of the church, she was brought up to believe in and love the doctrines and polity of the Methodist Episcopal Church, South, and with her husband, had agreed that when permanently settled they would both become members. But this purpose and happy experience was not to be realized. In an unexpected manner the death of her husband was the immortal spirit returned to God. Not, however, without preparation; for, when told that she must die, she said she was perfectly resigned to the will of God, and that death had no sting. She then turned to the striken loved ones who stood around, and spoke of the sweet rest so near at hand, and asked them all to promise to meet her in heaven.

At the proper age she matriculated in Whitcomb College, and in health continued her studies before graduation, and she returned home to weave garlands of precious memories that shall ever be held sacred by the sorrowing family. The influence of one so unselfish will not, content go into the silent grave. Through the experiences of life its memory will rise like an unclouded sun to kiss away the tears that steal unbidden down the cheeks of sorrow.

But to none is the loss so great as the affliction so severe, as in her husband. She had stood by his side just long enough to teach him her real worth, and for him to learn to lean upon her with confidence of sure support, when she left him and went up among the angels. The rule broken at his death, and only the graces of a pure life and a devoted heart rise up to cheer the shadowed day. May the blessings of "our Father" be upon him and bring him to her experience in sweet rest!

J. M. WEAVER.

DAVIDE—SISTERS MARY FRANCES DAVIDE, daughter of Lawson and Elizabeth McClinton, was born in Plaquemine, Ark., August 9, 1857, and died, September 24, 1883, after a long and painful illness, which she endured as a Christian viewing and desiring death as a relief. Yet she was fully resigned to God, even on her painful bed, but a willingness to suffer pleased him; awaiting the time of her heavenly Father, he paying great and constant peace, remarking her pastor, as well as to her friends, who kindly nursed and watched her, that she was ready and anxious to meet him in the project before her was clear and bright. She delighted in the last religious songs, reading the Scriptures and prayers. Her mind had so serenely a heavenly direction in thought, conversation and prayer, dying as the Christian alone can die.

Sister Davide became a member of the Methodist Episcopal Church, South, when about eight years old, but made no profession of a change of heart until she was eighteen or nineteen. The subsequent demeanor showed the work done to her was divine; she ever after bringing forth the precious fruits of righteousness. Shortly after her conversion she was married to Mr. C. H. Davide, whom she loved and was true to him, together with her father, a sister, two brothers, and many relatives and friends to her last hour.

The amount of suffering she can be thought to have endured in her short years of mortal life is appalling, which it could be discerned, previously, it would be unbearable. The Lord wisely and mercifully sustained her afflicted, and through their patient suffering and loving heart he proceeds to the living, reaching by any other medium, leaving all without exception.

LEWIS A. REED.

GREEN—MRS. E. H. GREEN, died at the residence of her husband, E. H. Green, in Madison county, Miss., September 23, 1883. The deceased was the third daughter of Mr. B. B. of Clinton, Miss. She was a cultivated Christian woman. I may be said of her that she was eminently faithful in all the relations of life: a true wife, a loving mother, a dutiful child, a constant friend, and an earnest Christian. "A noble woman has fallen," was the sentiment of the large company that came together to witness her burial. Her death makes void that will be felt for long years to come in her family, her home and her church. Her husband will miss her sweet companionship, her children her tender care, and the church of which she was a member her noble example of growing consecration to Christ. It was the privilege of the writer to bury her in baptism some two years ago, and it is not too much to say that she was among the most Christly members of the New Hope Baptist Church, and that her earnest piety made her presence in our meetings precious to us all. Any now that she has gone from the world we sorrow not as those without hope. We shall meet her again. In the land of the living, where tears are not and death cometh never, she shall be able to be taken away from us no more forever. In this hope let us rejoice.

J. T. KEELY, Pastor.

O'MARA—J. LANEY O'MARA, son of Joseph and Mary E. O'Mara, was born in Pike county, Miss., April 22, 1853, and died of typhoid fever, September 20, 1883.

Laney was a good and obedient boy and was greatly beloved by all who knew him. His gentle disposition, loving spirit and kind words made him a great favorite with his schoolmates and acquaintances, as well as with his own family. He joined the Methodist Episcopal Church, South, in the year 1873, and was a member of the "Topkapi Camp Meeting," which was held in the fall of 1882.

His sickness lasted for several days, and though his sufferings at times were intense, yet he bore his afflictions with Christian patience. As he drew nearer and nearer to death, his father said to him: "Laney, you must soon say adieu to us, now is the time." Laying for some moments as if in great agony, he then turned to his father and said: "All is right," and fell asleep in Jesus. He leaves a father, mother, brothers and sisters to mourn their loss, but not as those who have no hope, for they feel assured that their loss was his eternal gain.

W. W. SIMMONS.

HASTINGS—J. H. HASTINGS was born in Choctaw county, Ala., October 13, 1861, and died in Jasper county, Miss., August 22, 1883. In his youth he moved with his widowed mother from Alabama to Jasper county, Miss., where he lived till death.

Bro. Hastings was much beloved by all who knew him. He lived an exemplary life, a whole life, however he went, and was a model in the teachings of Christ here he lived. He never knew a man who was more universally beloved by his acquaintances. He united himself with the Methodist Episcopal Church, South, and on his death bed gave unmistakable evidence that he was prepared for the change, saying he had no regret but that leaving his mother. He exhorted his young friends to prepare for death, and the last day of his life he spent, as much as his strength would permit, singing hymns of praise to God.

Alabama Christian Advocate and Texas Christian Advocate please copy.

ROBERTS—Died, near Liberty, Miss., November 28, 1882, after a long illness, Mrs. F. M. Roberts, daughter of J. M. Roberts, aged twenty-eight years.

She united with the Methodist Church when fourteen years of age, and since that time had walked strictly in the narrow way that leads to joy and heaven. It was the wife's sad privilege to attend her during her last sickness, and more patience in suffering seldom been witnessed. After years of being in the cross of Christ, he said to her husband, "I am free, and I am free from all sin." A kind friend, an affectionate mother, and a faithful daughter, she has left behind her a faithful and a now weeping around the great white shroud with those who have been made white in the blood of the Lamb.

So, beloved friends and relatives, strive most earnestly to go to meet her, she can come to you. Strive to meet her in the land above, where all power and joy and love.

A. F. REED.

SMITH—MAMIE, daughter of J. A. and N. Smith, was born October 12, 1859, and died of consumption in Choctaw county, Miss., August 12, 1883, aged thirteen years and ten months.

We can offer no more fitting memorial of Mamie than a letter by her parents in relation to this writer: "She was our constant companion, always there to cheer and comfort us in every trouble. O, how we wept when our darling child died, and to this day we still weep. We feel as if we would just at this time like to see her, and to see her stay and comfort through life. From her conversation before and during her illness we can but feel and hope she has joined her angel sister in the beautiful city above."

May the God of all grace sustain the parents in their bereavement, and may they finally enter the "rest" which is promised to the people of God, there to be reunited with their loved one who is in unquivered peace to God forever!

A. F. REED.

NESOM—Died, near Live Oak, Livingston parish, La., September 11, 1883. SUSIE, daughter of George and Lizzie Nesom, aged three years, advent

And her last charming trait was the hour of death, another child, another other weeping family, another yellow mound proclaiming, "He is no more ready!" Can we say, another waiting No, not but another loved one waiting at the beautiful gate to welcome him home. Another bright angel, who, lovingly, pruned her Redeemer to come, said, "Suffer little child to come and know me." Oh, father, thought to know that she had come to Jesus, and her father will not be disappointed. We can not tell her back to us, but we shall see her in heaven.

J. B. STONE.

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J. B. STONE.



## Christian Advocate.

THURSDAY, NOVEMBER 1, 1883.

## IT IS THE LORD'S APPOINTMENT.

Just as I over and over, and yet again to-day,  
I hear my heart as surely as it did yesterday.  
"It is the Lord's appointment,"—  
Whatever my work may be,  
I am sure in my heart of hearts,  
He has offered it for me.

Just as I over and over, and yet again to-day,  
I hear my heart as surely as it did yesterday.  
"It is the Lord's appointment,"—  
It is the Lord's appointment,  
It is the Lord's appointment,  
It is the Lord's appointment,  
And my heart will be still.

Just as I over and over, and yet again to-day,  
I hear my heart as surely as it did yesterday.  
"It is the Lord's appointment,"—  
For only his love can see  
What is best, best and right,  
What is truly good for me.  
—Christian Intelligencer.

## Our Pulpit.

## The Silence of Christ.

BY REV. H. CARRADINE.

THE SILENCE OF CHRIST IS OUR THEME.

THE SILENCE OF CHRIST IS OUR THEME.

No one questions the difficulty of being silent. In the rush of the spirit to the top, under wrong and misconception, we feel it is hard to be still. Christ felt as a man; he also felt it as God. He knew that man lives not by bread alone, but by every word of God; that the entrance of his word gives light and life, and hence full of love to us, it was difficult to refrain from speaking. And yet he was frequently silent. He who was called the word often had no word.

Silent as he sat over against the treasury. Silent two days in the temple-looking, but saying nothing. Silent on Mount Olivet, looking at the temple. Silent all night in the hands of his tormentors, answering nothing to the priests, and Pilate and Herod. To the multitude crucifying him he said nothing. When he spoke it was of things they understood not, a world out of sight, a father they did not know, a God they hated. They so misunderstood him they said he called for vinegar when he was waiting in spiritual agony, and that he called for Elijah when he cried, *Eloi, Eloi, lama sabachthani*. So it was just as though he spoke not to them. Don't gather from this, said the learned divine, that I could preach Christ was a silent man; he was the faithful instructor, bringing life, duty, truth and immortality to light; and these are the exceptions, but so remarkable as to be worthy to lay to rest.

Here the reverend speaker, to lighten by contrast the thought of Christ's silence, explained what communion with the Saviour was. How by spiritual faculties within us made himself known to us—apoke to the heart, comforting and diverting. Whether there was a silent spiritual language or not he knew not; he did know there was established communion with the Son of God, and this constituted the joy of the Christian and glory of the church. Such a state was a rare state of things. Such a communion was everything to the heart and to church, and men everywhere. Put an end to this heavenly converse—this interchange of sympathy and life, and you put an end to parable, rest, comfort and guidance. A silent Christ is the unspeakable calamity to church or nation. That calamity upon some to-day, and remarkable to say Christ is silent to the same classes now, to whom he answered nothing 2,000 years ago.

It is silent to the formal worshipper, to those and Chaldeans and other priests represent this class. For generations God had been silent to them and their predecessors. Sacrifice on altar, but no fire from heaven—ritual of the temple, but the voice gone from between the cherubim. And here now Christ stands before them—but it is a silent Christ. He always has been, will ever be, silent to the formal worshipper. Such a man can not touch him. Put him in the most prominent place, where he thanks God he is not as other men—and yet he goes down from God's house with heart dry and hard. Place him where all can see him casting his gifts into the treasury, but there also is the silent Christ, looking on but saying nothing. Not till one pushes her way through the throng, casting in the mite, casting in of the heart—that Christ, touched, thrilled with the presence of spiritual worship—opens his lips.

Why is Christ silent to you when you worship here? I bring Christ before you in the service and sermon—you may speak to him. You may be thrilled with his words to you. Why is he silent? Do you know? One thing I do know, that to a formal worshipper Christ is ever spoken.

It is so easy to tell when Christ is speaking to a worshiper in the congregation. It was so easy for the Jews to tell when God was speaking to Moses. His face shone, the glory came down. It is easy to tell in congregations. I have looked in their faces as they poured out and knew that whoever had spoken to them, Christ had not. There had been flowing periods and swelling emotions, and all the trumpery and bravado of churchmen—but he who is the life and light of men, the chief among 10,000, had been silent. Men

couldn't be satisfied with this, the seal is made for Christ to talk to. It is God's whispering gallery. God wants an echo in our hearts of his own voice. Not only God is disappointed, but we are troubled if we fall here.

A silent Christ is terrible. Men grow disturbed. What is the matter with our church? says one. The matter is, that Christ is silent. What shall we do? says another. The reply is, Let us get a line choir. So the line singing is to make Christ speak! Verily if Christ was not silent to us we wouldn't need a choir—the church itself would be a choir. When Christ speaks all sing.

Well, says another, get a brilliant preacher or an eccentric preacher, who will make the people laugh and draw the people. So it is to draw the people; I thought we wanted to draw God. If we draw God to us, he certainly will draw the people. "If I be lifted up I will draw all men unto me," said Christ.

O, the pitifulness of all such suggestions, when we forget Christ's explanation of it all: "Woman, believe me, God is a spirit, and they that worship him must worship him in spirit and in truth."

The trouble with us is we allow the world to teach us how to worship God, and the world says be formal. When I become formal Christ becomes silent. No matter how I bend and bow, nor how regular and attentive, "he answers me nothing." When the church becomes formal God writes *Ichabod* upon its walls. Certainly when Christ is silent to the heart and to the church "the glory is departed."

Again, Christ is silent to the fully conscious man. Herod is the type of this class. He wanted Christ to show off before him. The text says he answered him nothing.

This is a numerous class. You see them in special revival services, or rushing off to hear some pulpit celebrity. Christ is always silent to the followers of Herod.

Higher still you see them—in walks of scientific life. They demand visible and audible proof of prayer. Like Herod, they want Christ to show off before believing. They must be amused, excited, astounded. Unfortunately for this morbid craving Christ is silent. They take it as an evidence of his defeat. But he is not defeated, but simply silent; not powerless, but he can not give audience to men who approach in such a spirit. You close your mouth to a curious visitor. To a patient sinner Christ speaks, but to idle curiosity he answers nothing.

Christ is silent to the man bent upon doing wrong. Pilate represents this class. What need for Christ to speak to him—he had resolved on doing evil. Don't we recognize this in daily life? You wonder that Christ is silent to you. If you examined your heart your wonder would cease. You are determined to continue in sin. How can Christ speak—what need for him to speak?

Finally Christ is silent to his enemies and enemies. The scribes, elders and multitude clamoring for his death represent this class. Silent to them, silent to their followers. Sometimes I feel like saying with Pilate, "Hearst thou not what they witness against thee?" Oh, yes, he hears, but he is simply silent. Why silent? One reason is that it is folly to answer that which hears falsehood, or its foe. They accuse him of gluttony, wine-bibbing; his temperate life is sufficient refutation. They say he is not living—the sweep, spread, triumph, glory of his truth and church is answer enough without a word from him. Another reason he is silent is that to answer charges, insult, false accusations is to lower one's self. I know a minister who received a foul, abusive letter; his answer of course was silence. There are some things we can not afford to answer.

So when men arise here and there on the earth incapable of appreciating truth, purity, holiness, spirituality—who can only sling and slur, deny and delude—then the calmness of the God-head, the immaculate purity, the ineffable superiority of Christ's nature demands profound silence.

And he is silent, and silent to them everywhere. Even in the house of God when he is speaking in the song and sermon, and through his spirit, speaking to the souls of his people. Yet they hear nothing—what is said by the man of God is like a foreign tongue. If Christ himself stood and said as once *Eloi, Eloi, lama sabachthani*, they would make the old mistake and say he called for the myrrh and vinegar, or the prophet Elias.

The judgment of silence is upon them. For this is Christ's judgment upon the insincere heart, the impure heart, and the seething heart—silence profound and confounding. Saul felt the agony of this experience when he cried out, "God is departed from me, and answereth me no more."

Christ's silence should alarm all. To the heart and church it means desertion. To his aggressors and enemies it is treacherous in its significance. It means he is able to be silent. He can afford to be silent. Weakness may cry out, oversteering power is still. How many are witnessing against him to-day, how many blaspheming. The very boys on the street and the lowest of the earth can profane the holy name of God's Son, and yet not a sign, sound or token that he hears; and yet he hears, but answers nothing. He can't afford to answer

some things—he can afford to be still. He knows that he is the truth and the life—that he is God. And he sees what his enemies do not—the day of his perfect victory, when every knee shall bow and every tongue confess that he is Lord, to the glory of God the Father. On that day Christ will do the talking, and when he commences we will be the silent ones.

## Dropping Out of Life's Battle.

BY REV. J. W. HARMON.

What a melancholy picture is thrown upon the canvass of life's eventful history when we are called to witness the vast catalogue of men who from one cause or another drop out of life's battle. As we look over the daily and yearly list we behold men who have had every advantage that culture, wealth and position could bestow upon them, suddenly dropping out of life's busy vocations, from ill health, physical disabilities or bodily misfortunes. The history of such men presents a strange, and sometimes a melancholy picture, awakening intense sympathy or creating unmitigated disgust.

There are but few men in the world's history who stand out like great mountain peaks, challenging our wonder, as exceptions to the general rule; that is, men who suffered almost without cessation, the agony of bodily torture while living, and yet were herculean workers, leaving the impress of their thoughts and their sublime characters upon the world of mind to roll on for ever and gather fresh power for good as they roll. To mention some of only modern times there were Robert Hall, Richard Baxter and Moses Stuart, who were remarkable exceptions to the general rule, for in all their excruciating sufferings of the body, their mental faculties and nervous powers were fortunately left free to act, and the intensity of their physical torture seemed to have given additional spur to their mental energies and perceptive faculties, the philosophy and psychology of which we shall not now pause to discuss.

It would be an unique and attractive volume to publish a history of the noted men and statesmen who have dropped out of life's great battle on account of the sudden failure of health, or bodily disability, or some strange misfortune that sent them to the rear of the world's great workers. Every vocation, every profession, and every department of human life has contributed its quota of victims to this immense roll. They drop down in the great conflict and are borne to the rear of the mighty host, and there, away from the rush and roar of the world's busy conflict, few ever return or push again to the front to take up the wear and tear of human activities. They drop out of the battle of education from the schools and colleges and universities, and the world speeds on with its mental forces and intellectual developments, utterly forgetful of their existence, unless their names be graven in the text books or treasured in poems of beauty in human hearts.

They drop out of life's battle from the crowded ranks of the legal and medical professions, from the jarring contests and slogan cries of the political arena, and shut up within the four walls of the dull, monotonous sick room, they sometimes catch a glimpse or hear the clank and roar of financial and mental conflicts, raging with fury in the distance, and though the eye may glisten and the pulse quicken for the moment, yet they are out of the line of battle and are forgotten by their fellows. Men of tremendous financial and executive abilities, whose slightest utterances or visible manipulations, sent up with a rush, or thrust down with a break, the stocks on exchange, wrecking hundreds of unfortunate manipulators or piling up fortunes for the few, drop out of the money line, and the great waves of financial and banking business close over the gap and roll on again in unbroken volume to witness others drop out in like manner. Men of splendid talents, executive achievements and profound statesmanship, whose counsels have projected great state and national policies, telling with prodigious effect upon the commonwealths of all the states, drop out suddenly and are heard of no more in matters of statecraft or political leadership.

But there is another view of this conquered picture of human life that sweeps every cord of the human heart with a strain of deep and almost woe-melancholy, especially when we look at it from the more human side of the picture. And that is to witness men in the full prime of physical manhood and mental vigor, who were sending out over the world, by their pulpit power of sanctified speech, sacred and healthful influences into the hearts and minds of their fellow-men, moving the world of mankind upward and heavenward—to witness such men suddenly drop out of sight, and their voices and labors quench in the remorseless grasp of death; we pause almost stunned at the magnitude of the disaster.

When such men as Sylvester Larned and Elijah Steele, of New Orleans; William Duncan and Alexander Bledsoe and W. E. Munsey and Bishop Doggett, of Virginia, and Bishop Marvin, of Missouri, and Bishop Wightman, of South Carolina, drop out of the great religious battle of life, and their eloquent tongues and powerful pen

He silenced and broken at the elation, we pause with profound amazement and bow our heads in the dust.

And then there comes up strange questionings of the soul as we seek to solve the problem of the strange, but divine economy, that closes up so soon such sanctified lips. But after all the only solution and the only answer we could frame upon our lips or in our heart was: "Oh, God, thou didst it, and I was dumb with silence." I shall know, hereafter, and that gives immortal energies to the thought. And then again, on the other hand, we have men of brilliant talents, rare accomplishments and splendid achievements, who by misapplication of their powers, and the prostitution of moral virtue, and by habits that degrade and enlure the character, drop out of life's earnest battle and are buried in the deep sea of forgetfulness.

Some men, from over-labor and severe tension of the brain, lie stranded on the rugged beach of time like some noble ship blown out of her course. Multitudes of men drop out of life's noble work and duty from illecebrations habitually carried on in secret. Habits, now becoming common among the most brilliant young men in colleges and universities, that are dishonouring their manhood and making shipwreck not only of virtue, but of mind, by the secret mismanagement of their bodies in the excessive leakage of the vital forces. But the catalogue, huge as it is from the causes enumerated, they all fall far below the unnumbered thousands who drop out of life's great battle, and from all ranks, and all conditions, and all vocations, and even from the church and pulpit by the voluntary, or acquired use of intoxicating liquors. The lesson is spiritual of thought.

## The Capture of Jefferson Davis.

Benton N. Harrison, Esq., Jefferson Davis' private secretary, who was an eye-witness of the Confederate President's capture, describes it in the November Century as follows:

"We were taken, by surprise, and not one of us exchanged a shot with the enemy. Col. Johnston told me he was the first prisoner taken. In a moment, Col. Pritchard rode directly to me and, pointing across the creek, said, 'What does that mean? Have you any men with you?' Supposing the firing was done by our rearward, I replied, 'Of course we have—don't you hear the firing?' He seemed to be satisfied, and he turned back, and I charged, and he followed me, and I walked across the creek, nearly every man in his command following. Our camp was this left deserted for a few minutes, except by one mounted soldier, near Mrs. Davis' tent (who was afterwards said to have been stationed there by Col. Pritchard in passing) and by the few troopers who stopped to plunder our weapons. I had been sleeping upon the ground, and the sound of the firing was joined by one or perhaps two of his comrades, who either had lagged behind the column and were just coming up the road, or had at that moment crossed over from the other side, where a few of them had fallen to plundering, as I have stated, instead of charging over the creek. They began to plunder our horseback, and soon became silent for the first time since the firing. The order to halt, given by Mrs. Davis, 'The order to halt,' was called out by one of them to the president. It was not obeyed, and was quickly repeated in a loud voice several times. At least one of the men then threatened to fire, and pointed a carbine at the president. Thereupon, Mrs. Davis, overcome with terror, cried out in apprehension, and the president who had now walked sixty or eighty paces away into the brush, turned back rapidly to his wife near the tent. At least one of the soldiers continued his violent language to Mrs. Davis, and the president reproached him for such conduct to her, when one of them, seeing the face of the president, and his good nature and was talking with him. Mrs. Davis, however, I recognize you, Mr. Peterson, the president was so common that, nearly or quite every man in both armies knew his face.

"It was, as yet, scarcely daylight. The president had on a waterproof cloak. He had used it, when riding, as a protection against the rain during the night and morning preceding that last day, and he had probably been sleeping in that cloak at the moment when the camp was attacked. "While all these things were happening, Miss Howell and the children remained within the other tent. The gentlemen of our party took, with the single exception of Capt. Moody, all shot on the west side of the road and in or near the wagons. They were, so far as I know, paying no attention to what was going on at the tent. I have since talked with Johnston, Wood and Lubbock, and with others, about these matters; and I have not found there was any one except Mrs. Davis, the single trooper at her tent, and myself, who saw all that occurred and heard all that was said at the time. Any one else who gives an account of it has had to rely upon hearsay or his imagination for his story."

—The Rev. Mr. Davidson, an ex-minister to Japan, in a recent address to the Sunday-school of the Centenary Methodist Church, Jersey City, said: "Translated literally, an invitation to take one of the pew chairs in Japan would read: 'Will you be please to hang up your loins on this box?'"

In welcoming a friend after a protracted absence, a native of Japan says: "It is a long time since your honorable person has been hung up on my eyes."

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## Our Young People.

## HOME TREASURES.

Written for the Advocate by a little girl eleven years old.

What is the home without father—  
That father so noble and pure—  
In all the world there's no other  
So generous and loving to you.

What is the home without mother—  
The mother so tender and true—  
Who is always thinking of others,  
And doing kind things for you.

And our sisters and brothers,  
We miss them when we are away,  
And we ever pray: "Father, bless them,  
And keep them safe away."

## A Home.

There was joy and light and beauty in that home. Honeysuckles clambered over the porch and ivy green in luxuriant profusion in the yard.

The summer twilight crept softly over the lamps were lighted, the notes of the piano fell on the air. One dark cool corner, where the breath of the honeysuckles was sweetest, the mother sat in her rocking chair listening to the voices of her children, and for the footsteps of "Papa," when there would be a rush for the first kiss. Was there ever so sweet a home. Sorrow had never entered there. Gay voices and happy laughter alone found echo. "Sorrow came and laid her 'touch divine' upon that home. Home! oh that household band broken forever, the brightest gems taken, and we are left desolate while there is no comfort save that which God alone can give. How can our reckless hearts repeat 'thy will be done,' while in every nook and corner, in all the loveliness of home memories of our children. Who in the spring time of life, with the dew of youth upon them, with steadfast eyes looking into the future have gone to that other Home of God, a mansion not made with hands eternal in the heavens. Away from our yearning hearts away from the love which adored this home for them. Maudie was taken first, our household pet. Eight years since, our darling bright-eyed Maudie went to live with the angels. Her pure and gentle spirit was borne to the pearly gates of heaven. Life was brighter and lovelier for her stay with us. There was a look of heaven in the beautiful brown eyes, and its tones in her voice. God in his infinite wisdom choose our little one to adorn his crown. There is no question as to her happiness. There was no faint of sin to soil our Maudie's gentle unselfish spirit ere she went to the realm of light.

All was not yet. Delle too must go, stricken with that terrible typhoid fever. Home, what was it now bereft of its brightest gems. The bright Sabbath morning only brings sad memories. When the Sabbath bells rang for Sunday-school, Delle said as she listened, 'I shall be in heaven with my little sister next Sunday,' and ere the next Sabbath she had gone to join her little sister in the beyond, which to our earthly eyes seems so shadowy and dim.

We heard a dip of the golden wings,  
And catch a glimpse of the snowy sail,  
And to have passed from our yearning hearts,  
And are gone for aye.

Delle was pure as the lilies of the field, loved by all who knew her. Heaven needed our darlings, in the purity of their young life.

But home, the loving little hands folded away forever, the soft voices, never more to be heard in life.

Vacant chairs, quiet and stillness where there was once joy and mirth. The household band is broken and the links are in heaven. There are many such homes, but dear ones.

You shall shortly know that Benjamin, a son of the greatest gift God has ever sent, and that sometimes the noblest gift of death, converts the falsest love into love.

R. S. EXDREW.

## Samson.

Samson was born about 1100 years before Christ. The Lord appeared to his mother, Manoah, and told her that no razor was ever to touch the head of her son, and also that he was to be consecrated to the Lord. When Samson became a man he was noted for his great strength, and he married a woman of the Philistines, whose name was Delilah, who then enticed him to tell her where his great strength lay. At first he would not tell her; but finally he told her if she would cut off his hair he would become weak as other men. So she got him to go to sleep, and while he was sleeping she cut off all of his hair and delivered him into the hands of the Philistines, who put out his eyes and cast him into prison. They kept him in prison until the time for the Feast, and then they brought him into the temple to make sport for them. At this time his hair had grown out and his strength had returned. Now, while he was in the temple making sport for them, he asked permission of his guard to lean against the pillars of the house. He then pressed against them with all his strength, and the house fell and killed all who were in it. So we see that Samson killed more at his death than he did during his life. Although Samson was so strong physically, yet he was morally weak.

H. C. KNOWN.

Mr. Editor: As I have never seen an article in your valuable paper from our town, I thought I would give you a description of our Sabbath-school. Our pastor is Rev. J. W. Cooper, formerly a Sabbath-school pupil at this place.

We like him very much, and are quite proud of him. Our worthy superintendent, Mr. W. P. King, discharges the duties of his office faithfully, as his election for ten years fully proves. Col. S. M. Dyer is assistant superintendent, and discharges his duty with satisfaction. Mr. A. B. Weaver is secretary, and is always zealous in the discharge of his duty. Mr. W. H. Elliot is our excellent treasurer. Master Duncan McLaughlin is librarian, and is very polite and attentive. There are eight teachers. One thing worthy of commendation is, the teachers are all married with one exception, and that is our professor, who is a single man and is very much interested in the Sabbath-school. I do not want you to infer from this that our young people do not attend Sabbath-school, for the majority attend regularly. Our school numbers eighty pupils, and I think it can compete with any in the State for perfect lessons and regular attendance. Five is maximum, and I am glad to say that it is very seldom anything less than five is recorded. Any place might well be proud of our Sabbath-school. There is not a more beautiful sight than to see lovely children perusing their spiritual lessons on a Sabbath morning. It is a sight that makes one oblivious of the depravity of the human heart. Hoping you may find this worthy of a place in your paper, I remain, Yours truly,

BOSTON, MASS., U. S. A. A PUPIL.

Mr. Editor: As I do not recollect having seen anything from the young folks in this part of the country, I will attempt to write you a letter. I am a little girl eleven years old and am a member of the Methodist Church. I have no mother, but still I am not treated badly. The lady whom I live with, I call Cousin Melissa Gades. My mother taught me to say "Cousin Melissa" when I first began learning to talk. Our nearest Methodist Church is at Prospect, three miles from us. I live on Sand Mountain, Jackson county, which I consider a delightful place, plenty of chestnuts, hickory nuts and walnuts, and the finest apples I ever saw. Someday I intend visiting the Wheeler Cave, about two miles from us. It is said to equal the Mammoth Cave of Kentucky. I like most little girls, too, have pets. My little dog, Major, died to-day. My cat and chickens are still living. Please do not throw this in the waste-bucket.

STUDIE E. MORRIS.

STUDIE E. MORRIS.

Mr. Editor: After my respects to you, I will say to you that I live near Atlanta, Ga. My father is a farmer, and I work on the farm. I am going to school to Bro. A. M. Wajles, and think a great deal of my teacher. I will try to answer Novella Rogers' question. Her question was, "When did Hagai prophesy?" In the second year of Darius, the king, in the sixth month, in the first day of the month. I will close by asking the boys and girls, which is the longest and shortest chapter in the New Testament? Also, how many verses in the New Testament? Hoping the Advocate gives success, I will close.

JAMES V. ROSSWORTH.

JAMES V. ROSSWORTH.

Mr. Editor: To-day is my tenth birthday, and I thought its celebration could not be made more complete than by writing a little letter to your paper. Emma Purvis, I give your letter. Write again and give a description of your visit to Rolling Fork. Novella Rogers, Hagai prophesied in the sixth month of the second year of Darius, the king, and in the seventh month, in the first day of the month. Within the month, there are 476 verses in Isaiah's text, which refer to the law of God. I remain, Your little friend,

ROSA M. MCGEE.

ROSA M. MCGEE.

Mr. Editor: Enclosed you will find \$1.00, which sister and I received for our missionary chickens, which you can send to help build Miss Hallahan's school-house. We have some more chickens, but they are not large enough to sell yet. With many good wishes for you and the Parker Magallies, I am, Your little friend,

ANNE L. L. S. S. S.

ANNE L. L. S. S. S.

Hold on, boys! Hold on to your tongue when you are just ready to swear, the cross-eyed ladies will use an improper word.

Hold on to your hand when you are about to punch, strike, scold, or deny an improper act.

Hold on to your feet when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you.

Hold to your heart when evil influences seek your sympathy and invite you to join in their filthy games and revelry.

Hold on to your good name, for it is of more value than gold, rubies, pearls, or fashionable attire.

Hold on to the truth, for it will serve you well, and do you good throughout eternally.

Hold on to your virtue, it is above all price to you at all times and places.

Hold on to your good character, for it is and will ever be your best wealth.

—Central Advocate.

The little girls of the wealthier class in Calcutta, India, have their hair arranged in a plaited coil at the back of their head, and adorned with gold or silver plaques, having a bunch of little chains hanging at one end, to which tiny bells are attached. —The Gospel in All Lands.



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. L. C. HENNING.

THURSDAY, NOVEMBER 1, 1883.

The Christian Leader puts it this way: "It is not the long sermon that wears the congregation; it is the short sermon 'long drawn out.'"

There is a passage in Isaiah of no doubtful interpretation and of present application in our country: "Woe unto them which justify the wicked for reward." Alas! how recklessly this warning is unheeded. For reward the wickedness of the wicked is condoned and defended. Remove the recompense, and the justifiers become denunciators.

The bitter political struggle now inflaming the passions of Louisiana is the old battle between "the ins and the outs." Christian citizens need to keep cool heads and clear consciences. Patriotism is not partisanship. If all the prominent candidates are defeated, the State will not be ruined. No man is indispensable.

A spiritualist who acknowledges that he has stolen money from Rev. Dr. C. G. Andrews, of Vicksburg, Miss., promises to refund the whole amount taken, and has to date paid eight dollars through letters addressed to our care. He asks that receipt be acknowledged, and that the address of Dr. Andrews be given through the columns of the New Orleans Christian Advocate.

The preacher was relating some touching incident, and dropped his voice to the pathetic pitch, or rather depth. We are sure what he said was good, having confidence in the man, though we heard not. But the sudden elongation of an hundred necks in the rear of the church, and puzzled look on as many faces, made an impression upon the mind and visible muscles never to be forgotten. As a pantomime it was a success, but as an anecdote it was a failure.

The missionary operations of Bishop Riley in Mexico have been severely criticised by the missionaries of all evangelical churches. Some months ago we referred to this matter. Now he has been invited by the Episcopal General Convention to resign. It is said he has spent a large private fortune in his work, besides considerable sums from the Mexican Commission of the Episcopal Church. He has shown an imperious, tyrannical spirit toward his native helpers, which has occasioned dissension and scandal.

According to the Morning Star, the Romanists of the diocese of New Orleans have very little foreign missionary zeal and liberality. They make, indeed, a bad showing. Their contributions to the "Society for the Propagation of the Faith" last year amounted to just seventy-nine dollars. This sum was given, as the Star says, "for the purpose of converting continents." Some Protestants, who are in the habit of applauding the devotion and liberality of Romanists at the expense of their own churches, will read the above with surprise.

The Pope recently addressed a letter to certain cardinals on the importance of historical studies. He offers the free use of the Papal Archives and the Vatican Library for selected students and authors to prepare histories for Roman youth, subject to his approval. His Holiness says: "History, when impartially studied at the source, becomes the most splendid apology for the church and the papacy." Very likely, if history is manufactured to order. But impartial histories, impartially studied, would overthrow the hierarchy of superstition. An Italian writer well expresses it: "God, history and reason, all condemn a sacerdotal monarchy."

We heard a speaker at a prohibition meeting the other day make this capital point. He said scientific men had discovered that there was about enough iron in the ordinary human system, if sublimated and moulded, to make a ten-penny nail; but he had known men who hadn't enough to make a sharp tack. If the iron measures stability of character and fixedness of purpose, the point is well taken. When great issues are clearly defined a man's decisive qualities or deficiencies are displayed. And this prohibition question is forcing the crucial test. The politician after the order of "the universal joint" will find himself in a strait betwixt two. We will know exactly what he is—whether a tack or a ten-penny.

## A Dangerous Exchange.

In a recent number of an infidel paper, published over in Texas by an ex-Methodist minister, the editor relates an incident and adorns a tale. Stopping at a hotel in a Texas town, he noticed a man passing along the street with a copy of the aforesaid paper in his "pistol pocket." A friend remarked that "such a reform as was suggested by the incident was very much needed," whereupon the editor resolved to put a copy of his periodical in the place of every pistol in the land. What a dreadful displacement that would be! As much as we favor the prohibition of the pistol, and as vigorously as we denounce homicides and exact human life, we would protest against such an exchange. Far better for a young man, from a mere wicked, foolish custom, to make of himself a walking arsenal than to carry and read publications that laugh at Christianity and distill the poison of infidelity. Pistols are not half so deadly as the poisoned arrows of skepticism that are shot into the soul from such periodicals. The one is intended to destroy the body, the other will destroy both soul and body. Just as we prize the immortal above the mortal—the spiritual more than the temporal—the soul more than its decaying tenement—would we protest against such a fatal exchange. Thousands of pistols are packed about, in obedience to a ridiculous habit, that are never maliciously used. Only one in many thousands becomes actually a weapon of death. But every infidel paper, read and approved, is a destructive missile. Its very association is deadly—has the odor of blood.

Again, infidel and irreligious literature encourages, instead of checks, pistol carrying. Who are the bullies and street-fighters, the outlaws and marauders? Men who read the Bible and worship the Christian's God? They are the readers of the Police Gazette, tragic stories, yellow-back novels, Jesse James' adventures and infidel sheets that sneer at the Christian religion. Instead of the paper aforesaid permanently displacing the pistol, if read regularly, no doubt the man who carried one such weapon would soon wait, too, of most approved pattern. Infidelity never encourages respect for human life. It rather begets indifference and defiance.

All of which is an appeal to Christians to circulate a pure religious literature. These free-thinkers and infidels are industriously endeavoring to thrust their publications upon the young. What spirit prompts this enterprise we may easily conjecture. Their fierce onslaught upon orthodoxy is not the impulse of benevolence. It comes from no honest conviction that infidelity develops higher and purer morals than Christianity. But from whatever motive, their efforts are ceaseless. During schemes are sometimes resorted to in order to scatter the pestilence. Christians must be on the alert. Papers and periodicals that teach truth and purity should find their way into every home. Let the young be familiarized with the wholesome and good, and in ripe years they will spurn the false, however specious and fair. Christianity alone will displace the pistol and convert outlawry into honorable, patriotic citizenship.

## Bigotry Run Mad.

The following, from a correspondent of the Southern Baptist, is a rare specimen of purblind partisanship. He is, however, the logical expression of anti-pulpit affiliation, a doctrine that caused unseemly controversy at the late State Convention. It is said of "Uncle Jimmie" Carlisle, whose death we announced in a recent issue, that he once prayed that a certain man's heart might be made as soft as his head. Here is an author who might covet such a blessing:

Praying God's blessing upon my feeble efforts to do his will, I wish especially to impress upon the minds of my brethren and sisters, Baptists, the evil of visiting and attending public services of worship, the different sects, societies of the world, organizations of men, claiming to be, what they are not, Christian, evangelical churches.

We are commanded to shun the very appearance of evil, and we know that these sects, all Protestant sects, teach and practice not only those things that have the appearance of evil, but evil itself, teaching for doctrines of God the commandments of men.

And when we Baptists visit their meetings, as it is almost the universal custom of Baptists, we not only encourage them in preaching their false and ruinous doctrines, but we practically endorse them, bidding them God-speed, and are therefore partakers with them in their evil deeds.

The Louisville Conference, at its recent session, passed the following very timely and sensible resolution: "We earnestly recommend to our membership the careful study of our book of Discipline and the catechisms, and the constant use of our song and hymn-books."

## The Newburg Centennial.

But little has been said in the papers South about this national event, which was celebrated on Thursday, the eighteenth ultimo. Among all the centennial observances in these days of historic commemorations none is more significant and suggestive than the one at Newburg. This is a town on the Hudson, sixty-one miles above New York City, and is noted as being the place where the proclamation of peace was made to the Revolutionary Army. Washington's last headquarters were there, and the old stone mansion is still standing and most tenderly preserved, the property of the State of New York. There was a creditable and most appropriate display. Senator Bayard and Hon. William M. Everts delivered addresses, a poem was read, and a magnificent military and naval parade. Among other revolutionary relics gathered there for the occasion was the "camp service" used by Washington, now the property of Hon. Abram S. Hewitt, of New York City.

Unlike other places Newburg was no battle scene. No decisive struggle was waged on those heights. But, better than all, there the eight years' bloody war ceased. There the welcome news was proclaimed to the battle-scarred veterans that they might go home to their families. What joys thrilled their patriotic hearts! What shouts of gladness must have echoed down the Hudson and up to heaven! No more forced marches, no more suffering and exposure, no more fields of carnage. Henceforth peace and home were to be their portion, and themselves the recipients of a proud young nation's undying gratitude. The places where we made peace ought to be most tenderly cherished. It is more Christian to rear memorials there than monuments upon the redoubled spot where brave men died by a brother's hand. Better remember restored friendships than the incidents of strife.

John Brown, of Osawatimie.

The current number of the North American Review has an article on John Brown, from the pen of Rev. David N. Uter, that is noteworthy for its candor, courage and discrimination. True history is not written amid the heat and passion of struggle. When years have come and gone, and with them hot words and tempers, in the cold, white light of reason and right, we may study the real facts and true philosophy of history. From the current, highly-colored records we may eliminate the real from the imaginary, and discriminate between fact and overwrought fancy. All heights and depths are measured from the sea level, not from the tops of its white-capped waves lashed into mountains by the fury of the storm. It is only after the earthquake, fire and tempest have passed that the still small voice of truth is heard and heeded. So with the calm study of the world's great epochs and issues. After twenty years we are about ready to write and read the history of men and measures that precipitated the war between the States. This contribution of Dr. Uter was hardly possible a decade ago. His own war passions had not sufficiently cooled, nor his nerves been sufficiently composed. What extravagant things have been written about John Brown on both sides the flue! The one wildly laudatory, the other terribly denunciatory. One canonized him as a saint, the other consigned him to eternal infamy. He was not entirely destitute of virtues, but the sober, second thought of history will more nearly justify the Southern view of his character.

But for the fact that John Brown appeared when a hero and martyr was needed in the North—just before a successful war—his name would have perished with other Nihilists and murderers. It was the occasion, and period that gave him a place among the saints. Emerson said he was the "saint whose martyrdom will make the gallows glorious like the cross." Theodore Parker said: "There have been few spirits more pure and devoted than John Brown, and none that gave up their breath in a nobler cause." If there were no darker facts in his history than the invasion of Virginia, that might be charged to the "higher law"—his devotion to a cause too sacred for civil restraint. But Dr. Uter makes public some things that must change the verdict of history and cause extravagant eulogy to give place to utter disgust. He gives a detailed and authentic account of his murderous exploits on the Potawatomi creek, in Kansas, which denies his memory every claim to sainthood. With four of his sons, Owen Brown, Watson Brown, Frederick Brown and Oliver Brown, and his son-in-law, Henry Thompson, with a team-

ster named John Townsley (his son, John Brown, Jr., protesting against their course,) he began his midnight marauding upon the homes and lives of pro-slavery men. His first victims were the Doyles. They dragged out James P. Doyle and his two sons, Drury and William. Old John Brown shot the father, James Doyle, in the forehead. The two sons were killed by Watson and Oliver Brown. A younger brother, a boy of sixteen years, was spared at his mother's fearful entreaty. They next entered the house of Allen Wilkinson. His wife was ill, and entreated them to spare her husband, but all in vain. He was killed within one hundred and fifty yards of his house. About two o'clock in the morning they reached another house, in which were four men and a woman and children. Two of the men answered satisfactorily as to their free State views were undisputed. The other two were carried off and one of them, William Sherman, was horribly mutilated with their broadswords and sabers. Reaching their camp by the early light of Sunday morning, they left behind, along the creek, five corpses and two weeping widows with their children. These and other facts show him to have been a partisan instead of a Christian—a brutal hand rather than a brave reformer. His crimes can not be apologized for as "war measures." He was a self-appointed regulator and murderer.

The article, written by a Northern man, is timely. We refer to it, not to revive old hates and passions (for with us they are buried beyond resurrection) but to vindicate the truth of history. It isn't well to hold up such a character for imitation and emulation to the youth of the country.

## A Day at Brookhaven.

In response to urgent invitation, we spent Friday last at Brookhaven, Miss. The prohibitionists of Lincoln county met in mass that day, and great was the meeting. From every precinct in the county the best citizens came, and entered with enthusiasm into the deliberations of the occasion. The courthouse was crowded with a fine audience, including many ladies from the surrounding country. Rev. Dr. H. F. Johnson presided, and addressed the convention. Mr. B. T. Hobbs, editor of the Brookhaven Leader, was elected secretary. Other addresses were delivered by Rev. Simeon Jordan, colored, Rev. A. A. Lomax, of Hazlehurst, and this editor. An organization was perfected, and delegates appointed to present the county's petition to the next Legislature for a prohibitory law. The whole county is thoroughly aroused on the subject—a result mainly due to the industrious and vigorous canvass of Rev. J. H. Campbell. Already petitions have been secured containing the names of a good majority of the citizens of the county in favor of a prohibitory law. Judge Christman, the able, impartial, Christian circuit judge of that district, is a brave leader in this movement. His voice will ring out over Mississippi in the interest of that righteous cause. At night another mass meeting was held at Heck's Hall, largely attended by the ladies, where addresses were made by Bro. Lomax and this editor. Much enthusiasm prevailed.

Whitworth College is enjoying one of the most prosperous terms of its successful history under the present president. The new building is jumping, and is nearing completion. When finished the college's equipment and facilities will scarcely be equaled in our Southern country. There is a full faculty and a large attendance of pupils—over two hundred. An evening with Dr. Johnson's family and a short visit to Mrs. Kidd were most agreeable incidents of the day.

We remember with pleasure the day at Brookhaven. The good cause is moving forward in the State, and a brighter day is ready to dawn. We are indebted to our college friend, Hon. R. H. Thompson, and his charming family for delightful hospitality.

Bishop Keener, writing to the Nashville Advocate about the Illinois Conference session, says:

I am impressed with the fact that Southern Methodism is strengthening yearly in all true elements of success. There is a marked advance in the Illinois Conference since I met it two years ago in Ashley.

Six preachers were received on trial, and there was an increase of 405 members, making its membership 5,878. The Conference has 22 parsonages and 75 churches.

Presiding Elder Amos Kendall writes as follows:

Protracted meetings all over in the Corinth district, North Mississippi Conference. Aggregate number of conversions during the year about seven hundred and twenty-five.

## Bishop Wilmer and the Negro.

We have not seen the address of Bishop Wilmer, of Alabama, delivered before the Episcopal Convention at Philadelphia on the relations between the negro and the church, but our neighbor, the Daily City-Item, makes extended editorial comment thereon. From that article we extract the following:

While asserting that the moral and religious advance of the colored people of the South is not all that could have been desired, yet the causes for this he finds to a large extent in the delinquency of their religious teachers. The course pursued by at least one of the religious sects he regards as altogether too emotional—a system of revivals which excite the feelings without convincing the understanding. "They are taught," said the Bishop, "that they are to be saved in their sins, and not from their sins," and that theft is a mere incident in their march through life rather than a stumbling block and rock of offense in their road to heaven. In treating of the colored members of the Episcopal Church he referred to the demoralizing influences which they were subjected to, and which weakened, as to them, the proper restraints of religious influence.

Now, if that correctly represents the Alabama prelate, we submit that his evident reference to the Methodist Church is little less than slander. For a century what has the Episcopal Church done to Christianize these people? One of the brightest pages in the history of Southern Methodism is the record of her missionary labor among the blacks. Bishop Capers gave to it the best energies of his saintly ministry. Every Conference had its long list of men appointed specially to colored missions, while every pastor gave them regular service. When the war came on our colored members had reached a full quarter of a million. During that period and since, up to a few months ago, the church has been complacently looking on with folded hands and easy consciences. Now, since they have had a spasm of revival of conscience on the subject, they begin the discussion of methods and duties by discounting and deriding the patient labors and teachings of other Christian denominations. Until they have made a little history in the proposed enterprise, and have tested the virtue of their wiser ways, we submit that a measure of modesty would be becoming and commendable. No one has ever taught these people "that they are saved in their sins, and not from their sins." That reference was made to the ministry of the Methodist it is without warrant of reason or the shadow of truth. Recent apostles are usually excessively zealous. Raw recruits have more courage than caution. After awhile the Bishop will make another trip North, and repeat the words of old Laban to Jacob: "I have learned by experience."

Our brother, "Gilderoy," sends us the following sad note. How soon death claims one after another of a family until no representative remains. What a strange sense of loneliness one must feel to be the last remnant of a large, happy household! But there is a friend that sticks closer than a brother. To him we commend the bereaved:

My only surviving brother, Mr. J. F. Porter, died at his home in Lockhart, Texas, on Saturday, October 20, at eleven o'clock A. M., in the forty-second year of his age. I am now the only one left out of a family of five children. This dissolution produces a feeling of intense loneliness even in a world full of people. Pray for me. Pray for my mother.

Prof. J. E. Harrison, of Centenary College, in a letter to the Nashville Advocate, speaks hopefully of the opening term. We extract some sentences:

I am pleased with my surroundings. The faculty are well qualified, and most of them men of long experience. President Rush is a wise and prudent man, and in every way qualified for the position he holds. He is taking active measures toward having the buildings refitted. Considerable work has already been done, and he is looking forward to still greater improvements in buildings and grounds.

The buildings are large and, when well refitted, will be sufficient to accommodate a large number of pupils. The dormitories are put in better order. Students have their rooms free of rent, thus lessening their expenses. If the friends of the college will come up to the help of President Rush, with contributions of funds, he will soon have buildings and grounds in excellent order.

The moral tone of the college is good. The faculty are Christian men, and never hold a faculty meeting without recognizing God in prayer. Every effort is made to keep young men from going off into those vices so common to college students. The relation between faculty and students is pleasant; the teachers acting as friends to the pupils, and the latter, for the most part, considering them as such.

The students, as a rule, are beginning well, and their number is increased by the arrival, each week, of from one to a half dozen. The drought throughout this section has been unfavorable to the college, but the opening is better than it has been for several years.

## Religion in the Home.

The character of our home religion is of infinite moment. It should be free and informal—attractive rather than severe to the children. One thing should be guarded, that we do not talk religion at home. Our observation is that few Christians do it. They tell their experiences at class meeting, but never in the domestic circle. There is entire confidence and candor between husband and wife on all other subjects. The discuss worldly, social and domestic plans, but rarely hold a class meeting together. Care should be taken, however, with the children that religious conversation must never become didactic. Lectures and long talks at a mistake. They are less influential for good than a single word fitly spoken. We commend the following from the New York Christian Advocate, to every parent:

Family religion requires the best mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, do not constitute family religion. The spirit of the parents must be such that the children must know that father and mother depend upon God for direction, and look to him for comfort. The accidental discovery of a parent at prayer makes a deep impression upon a child's mind in a month of routine services. The spirit in which religious subjects are referred to is more than the thing that is said. The undertone is more important than the overtone. No gloom, nor tears, nor morbid solemnity, but simple, unadorned confidence in God and a personal trust in Christ, and a love for each other, which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home and of kindness in thought and action to all who enter the home are mentioned there; these make family religion, and make its life natural as its social life. No child ever goes out from such a home but becomes an unshakable, true-hearted, the intelligent, whose religion is a yoke of forms without heart, of the youth become religious.

Our Church Extension Secretary, Rev. David Morton, will never be upon Paul's bill of fare for idlers. A traveler he is a match for the fiercest secretary of the Methodist Episcopal Church, Chaplain McCabe, best doing full office work. The following is his journal for September:

One day at the Kentucky Conference, three at Missouri, one at Western, two at Indian Mission, one at Southwest Missouri, one at Illinois and two at Louisville, with preparation and travel necessary compass them, makes up the work for September, and with days of close office work, left but little time to loiter.

The Playne thus describes a voluminous record in the celebration of the case against the city of New Orleans:

The transcript in the Gaines case on appeal from the Circuit Court of the Supreme Court of the United States, has occupied the week thirty-five clerks three months, volume which was bound by John W. Mahten, contains 9,000 pages, weighs 192 pounds, is said to be the largest volume bound in the city of New Orleans, the State of Louisiana. It is one inch in depth, twenty length and seventeen and a half breadth.

Bro. G. W. Gordon, of the Kentucky Circuit, North Mississippi Conference, thus reports his experiences:

I have four appointments, all of which I have held in meeting, at one two meetings. The result of our labors in these meetings are as follows: forty-seven conversions, thirty-four new members to church. This has been quite a great year with us in many respects. Our new parsonage, located in the little town of Kinsale, is now in connection with Method here.

One of the leading men in Mississippi thus concludes a letter to the editor:

No Conference in our South Methodism can boast of a larger organ than the Conference publishing the NEW ORLEANS CHRISTIAN ADVOCATE.

That is strong, and grateful endorsement. We hope without platitudes and change, and encourage to make the Advocate more an aid to the pastor and a valued freest companion.

Rev. W. Wimberly, of the Kentucky Circuit, Louisiana Conference, thus cheerfully notes:

I have just closed a very interesting meeting at Red Land Church with great success. Sixteen conversions and eleven accessions, with help. About two weeks previous had an outpouring of the Holy Spirit, which resulted in eight conversions and eight accessions. Bro. Davis, of the Many Creek, assisted me in this meeting.

Bro. Malone, of Senatobia, Miss., is in the midst of a gracious revival and sends us a note of victory:

Many have been converted into Christianity—one by letter, one by church—some by the aid of the Advocate and the remainder by being received at almost every pointment.



















ness is felt.—Arable Proverb.



## Christian Advocate.

THURSDAY, NOVEMBER 8, 1883.

For the New Orleans Christian Advocate.

GOD WITH US.

BY F. M. R.

They shall call his name Emmanuel."—Matthew 1, 23.

Emmanuel on life is a name, my tiny boat  
By currents driven, by tempests tossed,  
I wonder how so frail a thing should float  
Amid the waves and not be lost.

Or when the racing deep in quiet came  
I thought a safe way hovering near,  
Each deepy cloud for me hid lightning's flame,  
A reply served to stir my fear.

Again I deemed the voyage all too long,  
That storm or calm alike were bad,  
And when I strove to cheer my way with song,  
The burden of the song was sad.

"Alone!" I wailed. "Alone!" with none to care  
How hard my trial was. My strength  
How weak! My burden there is none to share  
Alone, my heart must fall all length.

And then around upon my lessening shore  
A careful, anxious look I cast,  
One lost I found was there, alas! no more,  
So small it surely could not last.

But as I grieved a voice fell on my ear,  
So strong and yet so wondrous sweet,  
The speaker surely must be very near,  
I seemed to sit just at his feet.

"Lo, I am with thee always," Thy request  
Make known unto thy gracious Lord,  
My presence shall go with and give thee rest,  
Be not dismayed, thou hast my word."

"What wouldst thou more?" Say what is thy de-  
sire."  
"More faith," I cried. "More power to see  
In storm or calm, in light or darkness clear,  
Thy hand at all times guiding me."

Again he spoke, as to a little child  
Whom he would teach, yet would not chide:  
"From thee," he said, in accents firm but mild,  
"My goodness I did never bid."

"When thou didst homeward turn to come to me  
The failed call did I not hear?  
My garment rich, has it not covered thee,  
And canst thou doubt my kindness here?"

"The cattle on a thousand hills are mine,  
The springing grass, the fruitful tree,  
The waving grain, the cluster-laden vine,  
Yea, all I have was made for thee."

"Have I not brought before thy wondering eyes  
Great miracles?" The dead in aid,  
Hast thou not seen to life arise,  
And on the blood the light shine?"

"The deaf have heard, the lame have walked, the  
poor  
Have had the gospel preached, and love  
Has opened wide for all the heavenly door,  
When none can shut to realm above."

"My Lord," I cried, "forgive my doubting heart,  
Thy goodness I will all will tell,  
How thou hast mercy laid on me, and part  
I see thou dost all things well."

Why Did John Baptize People Who Were  
Already in Covenant Relation With  
God? Why Did Paul Rebaptize Some  
of John's Disciples? No Cause for Re-  
baptism Now, and is, Therefore, Wrong.

Mr. Editor: Rebaptism is some-  
times called for by people in our  
church, and has been granted by some  
of our ministers much to the confusion  
of the unlearned. Something on that  
subject should be said, so as to give  
satisfaction and avoid the evil. No  
man of sound mind and honest heart  
can doubt and deny the fact that the  
purification of the Old Testament, is  
the baptism of the new. They both  
prefigure the baptism of the Holy  
Ghost. John says: "I indeed baptize  
with water unto repentance; but he  
that cometh after me is mightier than  
I, whose shoes I am not worthy to  
bear; he shall baptize you with the  
Holy Ghost, and with fire." Ezekiel  
says: "Then will I sprinkle clean  
water upon you, and ye shall be clean;  
from all your iniquities, and from all  
your idols, will I cleanse you. A new  
heart also will I give you," etc.—  
xxxvi, 25-26.

Ezekiel and John were both prophets  
and ministers under the covenant of  
promise, as were all the Jews. John  
was the greatest prophet, because he  
lived to see the very person of Christ.  
The law and the prophets were the au-  
thority for what John and Christ did.  
Not the least departure from that au-  
thority was admissible. (See Matthew  
v, 17-19.)

Purification was admittative, and  
was performed annually in connection  
with the passover. John x, 53: "And  
the Jews' passover was nigh at hand;  
and many went out of the country up  
to Jerusalem before the passover, to  
purify themselves." Thus they were  
symbolically purified every year to  
perpetuate their faith in the promise of  
the Holy Ghost dispensation, otherwise  
called the kingdom of heaven, the  
reign of God in the heart by Christ  
through the Holy Spirit. Hence the  
Baptism said: "Repent, for the king-  
dom of heaven is at hand"—that is,  
close by. But that state of the church  
could not be realized until the Holy  
Ghost came.

While other symbols reached their  
objects, one by one, and ceased, it was  
proper to purify or baptize still up to  
the great substance foreshadowed—the  
baptism of the Holy Ghost. In due  
time it will become the new covenant  
outward seal, when the inward seal is  
reached and given as the promise of  
the Father: "But wait for the promise  
of the Father, which, saith he, ye have  
heard of me. For John truly baptized  
with water; but ye shall be baptized  
with the Holy Ghost not many days  
hence."—Acts 1, 4-6.

Paul declares that the Holy Spirit,  
the real seal of promise, whereby "ye  
were sealed with that Holy Spirit of  
promise," was the substance of the  
symbol. Hence John and Christ and  
his disciples used purification or bap-  
tism in its prophetic sense. Paul said  
John verily baptized with the baptism  
of repentance, saying unto the people  
that they should believe on him which  
should come after him—that is, on  
Christ Jesus.

Thus they might annually purify or

baptize themselves as believers in the  
word of promise as the Holy Ghost, the  
accompanying gift of Christ. But  
when all prophecies are fulfilled they  
can no longer use this symbol in its  
prophetic sense, but only as a pledge or  
assurance in which they declare a full-  
ness and perfection of faith that God  
bath fulfilled all the things set forth in  
the covenant of promise. This cove-  
nant of promise now being perfectly  
fulfilled disappears in the everlasting  
covenant of mercy which they fully  
and gladly accept, as reached and real-  
ized, "in the name of the Father and  
of the Son and of the Holy Ghost," each  
of which, it now appears, was equally  
engaged in the salvation of men.

To repeat a baptism now would be to  
trifle with God. You can not baptize  
prophetically, for the prophecy is ful-  
filled. Christ and the Holy Ghost have  
been given. Would you call upon God  
to make a covenant which is already  
made, at the cost of the blood of his  
only begotten Son? At the request of  
your parents, or, it may be, at your  
own request after years of maturity  
were reached, the minister of God, to-  
gether with the church, solemnly in-  
voked God to regard you in mercy and  
purify your heart by his Holy Spirit;  
would you again solemnly invoke him  
to renew his covenant with you as if he  
had broken it, or as if he had forgotten  
his promise? Once in the end of the  
world Christ offered himself a sacrifice  
for sin, forever set down on the right  
hand of God. You may refuse to accept  
the terms of the covenant or you may  
break your covenant with God and re-  
new it by repentance and faith, and call  
upon God to pardon your backsliding,  
and continue his undeserved favor to-  
ward you as an unworthy breaker of  
covenants. Behave yourself as much  
as you may, for hypocrisy if you de-  
serve it, or for any unfaithfulness, but  
never, never, approach God in solemn  
invocation to renew his covenant with  
you. If you die and are lost forever  
you are to blame for it. A thousand  
baptisms would make your case no  
better. If you will submit the Holy  
Spirit will daily baptize or cleanse you  
from sin, if you will be led by him in  
the path of holiness. Of this fact God  
has given his promise, and solemnly  
sealed it with the blood of his only be-  
gotten Son, and invites you to come  
and accept this everlasting covenant of  
promise, solemnly sealed by baptism,  
the appropriate symbol of the baptism  
of the Holy Spirit. Take to heart what  
Jesus says: "If I wash thee not thou  
hast no part with me." Ever pray that  
the work of the Spirit may be accom-  
plished in you, for nothing unclean  
shall ever enter heaven. It is not  
enough that your sins that are past  
should be blotted out, but that your  
heart and life should be purified.

All this ado about the mode of bap-  
tism, or about the administrator being  
legally qualified, more so than some  
other minister, is solemn mockery be-  
fore God of shameful bigotry before  
men. What difference could it make  
whether God is invoked in your behalf  
in childhood or manhood, by this  
minister or that one? It will accom-  
plish nothing unless you sincerely ac-  
cept and abide in the covenant by fol-  
lowing the Holy Spirit. God can not  
purify you in any other way. Repeat  
your return from your wanderings in  
sin to God as oft as it may be neces-  
sary, but in doing so do not use the  
solemn sacrament of baptism, for in  
this God is invoked to do a thing al-  
ready done by him at a great cost. You  
had as well call upon Christ to die  
again. I fear that some people fail to  
see the Trinity or the covenant in their  
excessive zeal for the mode of water  
baptism and the time when this should  
be done, as if this could accomplish  
anything.

The circumstances of the apostolic  
day can never be brought down to us.  
We are not progressing to a point of  
the fulfillment of law and prophecy,  
nor are we called upon to decide  
whether it is fulfilled or not. The re-  
vealed history solemnly declares it a  
fact. We are not about to pass or  
change from the covenant of promise  
to the everlasting covenant, from  
shadow to substance. We are not called  
upon to declare a confirmed faith in  
Jesus Christ as the Son of God, solemnly  
by baptism. In order to resolve the  
intricacies of the Holy Ghost, to be  
put on sacred record as indubitable  
evidence of the exaltation of the Holy  
Ghost and of his ability and success in  
accomplishing that whereunto he was  
sent—the purification of the heart and  
life. To follow the order of that  
time and those circumstances  
would display greater ignorance than  
pity. Prompt and decided faith was  
required of the adult generation of that  
time in order to prove the further  
promise of the Holy Ghost. Hence  
"Peter said unto them, repent, and be  
baptized every one of you in the name  
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time in order to prove the further  
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of Jesus Christ as the Son of God, solemnly  
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put on sacred record as indubitable  
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and approved. The report on extension on work was called for. The following was submitted:

*Resolved, It is the sense of this committee that a ladies' prayer meeting*

round the collectors, as usual, but requested all who wished to make contribution to come forward while we were singing a hymn and lay it on.

by the exercise of his abilities. I was quick-sighted, industrious and laborious. He enriched the treasury of human knowledge. The result of his research led him to the adoption

344 European and 402 native priests, 34 colleges, 81 convents, and a Catholic population of, 1,092,818. The total number of Protestants is about 200,000, chiefly Europeans.

women and children flying over the walls, followed by air raiding "and jubilant eagles from the vanguard and his admiring family. Aunt Targood sometimes took

flower, or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well dressed.

34 colleges; 84 convents; and a Catholic population of 1,092,818. The total number of Protestants is about 200,000, chiefly Europeans.

women and children lying over the walls, followed by air-riding "honkers" and jubilant cackles from the victorious gander and his admiring family.

by the exercise of his abilities. I was quick-sighted, industrious and laborious. He enriched the treasury of human knowledge. The result of his research led him to the adoption

After roll call the minutes were read and approved. The report on extension on work was called for. The following was submitted:

Resolved, It is the sense of this committee that a ladies' prayer meeting



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HUGHES.

THURSDAY, NOVEMBER 8, 1883.

LUTHER'S BIRTHDAY—NOVEMBER 10, 1483.

Every great leader has had his brave, confidential lieutenant. Paul had his barnabas, Luther his Melancthon, Wesley his Fletcher and Asbury his peerless McKendree. It is the apostolic plan. They were sent out "two and two."

It is significant that a large proportion of the failures published recently by the Mercantile Agency has been among the liquor dealers. Just why this is so has not transpired. Perhaps the prohibition agitation has made such values insecure and creditors uneasy. They will laugh at it as pulpit politics, senseless folly, etc., but get nervous over its success nevertheless. The country prospers with every liquor dealer's failure.

The following, from the Catholic Mirror, Baltimore, Md., according to our diagnosis, is a case of incurable color-blindness. The late editor has only read history in the patent editions prepared under the Pope's eyes, and then through spectacles of inevitable green. His ignorant prejudice is quite refreshing. But he will never see differently until a little clay and spittle have been put on his eyes, accompanied by the healing words of the divine Physician. And even then he will want to contend for the virtues of Abama and Pharper. He says:

It is only the calm truth, it is not defamation, to say that Luther was the most depraved sot, the most abandoned villain, the most superstitious driver, the most utter skeptic that ever lived. Charity makes us think that he was simply mad.

Methodists have a special interest in celebrating the four hundredth anniversary of Martin Luther. It was while Luther's glowing words were being read that John Wesley was converted—his heart became "strangely warmed." This is from his own pen. How happily associated thus are the great names of Luther and Wesley—leaders of the two greatest religious movements since the days of the apostles.

In the evening I went very unwillingly to a society in Aldgate, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death.

A Romish newspaper, the Western Watchman, says: "As a distinguishable denomination Methodism is almost extinct." That old father must be either dreaming or in his dotage or else a veritable funny man. "Almost extinct" indeed! It is the most vigorous, active, aggressive and successful evangelical church on the continent. In numerical increase, church building, educational enterprise and missionary spirit it stands in the very forefront. Had the remark been applied to the Romish hierarchy it would have been entirely appropriate and correct. With her "papa" a prisoner, her temporal power gone and her boasted authority waning, it looks very much as if she was "almost extinct." There are yet some galling utterances, but the old power has perished. "Dust to dust."

Some of the papers, notably the Advance and the Presbyterian, have been comparing numbers and contributions in Dr. Talnage's church. He has a membership of 2,775—the largest Presbyterian Church in the United States. They gave last year to home missions, \$192; to foreign missions, \$112; to the cause of education, \$95. In contrast with this, the First Presbyterian Church, of New York, with only 458 members, gave to home missions, \$12,650; to foreign missions, \$26,517. There is significance in those figures. However well Dr. Talnage may succeed in attracting a congregation and increasing the numerical strength of his church, there is a radical defect in his pastoral administration. Sensationalism may ill his church, but true Christian culture is necessary to any adequate response to the Macedonian call. They may be proud of their magnificent tabernacle and their eloquent pastor—may beautify the one and extravagantly fee the other—but the figures quoted above are a condemnation.

## Martin Luther.

On the evening of November 10, 1483, at Eisleben, a village of Lower Saxony, Martin Luther was born. It was a significant coincidence that his birth occurred just fifteen years before the martyrdom of Savonarola. Thus as one star had to go down in blood and tears, another, with a brighter light and steeper ray was sweeping to the zenith. His father, Hans Luther, was a miner. His mother's name was Margaretha Lindemann.

There was a Providence in his parentage. From these parents, and their careful home training, Martin inherited those qualities that fitted him for successful and glorious leadership. His father was a man of sterling virtues, stern manners and inflexible devotion to the right. His mother, though singularly pious, was also rather robust and austere in her character. These traits, uniting in their son, together with a fine university training, eminently prepared him for the lofty and mighty mission to which his Lord appointed him.

Martin was designed for the profession of law. It was his father's fond ambition. But in the heart of that young man was going on a struggle that determined a nobler destiny. Under a profound conviction of duty he at length entered the priesthood. When, on the early morning of July 17, 1505, Martin Luther was admitted to the convent of Wittenburg the first movement of the Reformation began. He chose the cloister not as a profession, but as a calling. In that quiet place were industriously prosecuted those studies and interpretations of the word of God, which, translated and transmutated into his own heart and brain, made the Reformation a necessity and an irresistible force.

Luther was a great student of theology. Many of the writings of the early fathers he could repeat from memory. Especially did he revel in the works of St. Augustine, whom he considered the very Jupiter Tonans of profound theological thinkers and authors. On October 31, 1517, at midday, Luther affixed to the Castle Church at Wittenburg ninety-five theses, denying the position on which Tetzel rested the merits of indulgences, and these he defended in his lectures as a theological professor. It was this bold attack upon the iniquitous traffic in indulgences that brought upon Luther the frown and threat of the church. Then he advanced to the bold advocacy of the great doctrine of justification by faith, which was the corner-stone of the Reformation. From that time forward his life was a ceaseless battle with an imperious and superstitious hierarchy. At times an exile, traveling in disguise, and again standing before courts and assemblies, the single-headed, peerless champion of freedom of conscience and the integrity of the Bible as the only and all-sufficient rule of faith and practice.

Unquestionably the sublimest passage in the heroic life of Martin Luther was his appearance before the Diet of Worms. Friends entreated him not to obey the summons and risk his life before such a tribunal. But he responded with the faith and courage of a martyr: "Though there were as many devils as Worms as there are tiles on its roof, still I would enter." He stood in the presence of the emperor, the Arch-duce Ferdinand, six electors, twenty-four dukes, eight margraves, thirty Bishops and other princes and prelates of the realm, and made answer with a calmness yet confidence of tone that abashed and confused that august council. A writer has well said: "It was the most remarkable assembly ever convened on earth—an empire against a man."

Luther's home life was beautiful. He had six children. In that abarred circle he forgot the cares and stormy scenes of public life. It was his earthly paradise—peaceful and joyous. He died in the strength and triumph of the great doctrines that engaged the years of a marvelous ministry. Wonderful man! Well, may all lands and peoples who prize liberty of speech and conscience offer tribute to his memory! After four hundred years the name of Martin Luther is as fresh and inspiring as when he peacefully fell on sleep. May we emulate his character and cherish the great scriptural doctrines Providence raised him up to rescue.

The following are the statistical summaries of the Tennessee Conference:

Number of local preachers and members, 48,222; infants baptized during the past year, 1,011; adults baptized, 2,200; number of Sunday-schools, 466; teachers, 2,765; scholars, 24,687; contributed for the superannuated preachers and the widows and orphans of preachers, \$3,130 21; contributed for foreign missions, \$8,243 58; domestic missions, \$1,057 05. Total, \$11,300 84.

## Melancthon.

Philipp Schwartzerd was born at Bretten, Baden, February 16, 1497. The name Schwartzerd is the German of which Melancthon is the Greek and Blackland is the English. He adopted the Greek name when about thirteen years of age. At that time it was the fashion for students to assume classic names suggested generally by something in connection with their family residence, history, profession or the like. Melancthon was Luther's most intimate friend, and his indispensable aid in promulgating the doctrines of the Reformation. It would have been impossible, humanly speaking, for Luther to have succeeded without him. No one was more ready to acknowledge this than the great Reformer himself. Melancthon was a man of great learning. "Knowledge," says Paul, "puffeth up." In Melancthon this was not the result, and it was doubtless due to the fact that "charity edifieth." His heart had the warmth and his intellect had the clearness of the meridian sunbeam. Hence he never grew proud and supercilious. Simplicity marked his social manners as well as his modes of instruction. Affectation and ostentation were entirely absent from his character. He did not affect superiority in either purity or knowledge, although so eminent in both. Melancthon had wise parents, who took care to cultivate his genius in the right direction. "I have seen children of great promise ruined by wrong cultivation of talents. Providence, in his fairness, gives to every calling and every gradesome master, but he also gives these to every class of mind in parents. So when the wise father realizes that in his son God has given him greater riches than the gold of California and greater dignity than that of royalty, he is careful to guard against the injury or waste of the gift divine. Hence the genius in Melancthon grew beautiful and healthy and strong under proper culture."

Melancthon was a layman. Laymen seldom realize their power or importance. Sanctity and consecration of talents are devised and conveyed to the ministry—as if such small vessels could hold all the grace of God. Here and there a layman like Moody comes to the front, and our own Garland, in good measure, imitates the devotion of Melancthon. But it hardly appears that there is a consecration of talents so numerous and diverse with such complete abandon of faith.

Melancthon's genius was versatile, his learning broad and profound and his piety unctious and catholic. It was difficult to say what Melancthon was best in. In the school and lecture-room even Erasmus owned that he had found one who could teach him. On the rearm of the beauty of his language and the modest dignity of his manner drew thousands to hang upon his lips. In the study of the philosopher he was pre-eminent. Poetry and music were rendered lovely by him. Law and medicine, history and art were all familiar fields. In theology he brought the doctors of Europe to sit at his feet, some even declaring that his teachings ranked next to the apostles, and were the utterances of semi-inspiration.

But Melancthon suffered. Domestic bliss was followed by domestic woe. A family as lovely as Job's became almost as desolate as Job's. Death and sorrow reigned. "God spared not his own son," said he, "how should I expect him to spare me?" Grand and at the same time lovely in prosperity, when affliction came he showed himself strong and at the same time humble. We ask why so good and great a man should suffer. The taunt of Satan still is repeated by the world: "Dost Job serve God for naught?" Had no sorrow come it would have been easy to say: "Melancthon is a stranger to the ills of life. Who could not be good under such circumstances?" But the scene changes. Then the sublime constancy of the man appears. Christianity makes more than heroes. The world's ungodly can make heroes with their enchantments. But the time comes in the career of the Christian when the hero lays down the worn-out trophies to stand before us in the light of one who surrenders all into the hands of his Lord to pass under the rod and bear up to the bill the cross upon which he is to die. Then the Christian becomes more than a hero. Melancthon trod this road and shone pre-eminent in patience as he had been in love and genius. Well may we exclaim with Calvin: "O! Philipp Melancthon, for it is upon thee I call, upon thee who now liest with Christ in God and art waiting for us until we shall attain unto that blessed rest. A hundred times, worn-out with fatigue and overwhelmed with care, thou hast laid thy head upon my breast and said: 'Would God that I might die here.' A thousand

times since have I desired that it had been granted us to be together." And who was this great linguist, philosopher and more than hero? Melancthon, the timid, modest, woman in appearance and bearing. He died April 19, 1560, aged sixty-four years and nine months. Three hundred years later his monument was reared with great ceremony. The nineteenth century seeks to honor itself by honoring the great man of the sixteenth. Would that this age could boast his like!

The New York Herald and Southern Prosperity.

Our kin "across the Tweed" have their eyes upon the sunny South, and well understand the rapid advance we are making. There are pessimists at home who see no improvement, but in this instance distance not only lends enchantment but correctness to the view. In all the essential elements of material growth the South is far in advance of ten years ago. This fact, so noticeable at the North and so freely commented upon by their leading journals, must speedily increase the tide of immigration Southward. In four years nine thousand miles have been added to the railroad system of the Southern States, or more than two thousand miles a year. In four States—North and South Carolina, Alabama and Georgia—in 1880 there were 128 mills, with 451,600 spindles and 9,500 looms. There are now 15,000 looms, with 726,730 spindles, or an increase of more than sixty per cent, in three years. Cotton factories have also been erected in other States, and many more are just being projected. The amount of raw cotton manufactured in the South has been doubled within the past four years. The following generous words from the New York Herald have the thrill of a new hope:

The Herald was foremost among Northern papers to hail with satisfaction the era of political quiet and industrial activity that began to dawn brightly upon the Southern States when they emerged from the torridom of the reconstruction period, escaped the abuses of carpet-bag rule, and passed into the governing hands of their own people. We have repeatedly dwelt upon the unfounded natural resources of that part of the country, and have ever regarded any progress toward their development as a cause for national congratulation. The South has always been one of the richest spots of the earth in resources; it was long one of the poorest in development. In its rare advantages of soil and climate it has the sources and the means of a great national wealth and prosperity. It has the cotton fields of the world within its borders, and all the natural advantages for manufacturing this great staple. It has the conditions of soil and climate for the extensive production of sugar, molasses, rice, tobacco, tropical fruits and general farm crops. It has valuable forests and rich minerals; abundance of fuel and water power; advantages for stock raising and grape culture. In short, it has exceptional resources for advancing to a foremost place in agriculture, manufactures and commerce. The tide of Southern prosperity which set in but a few years ago is steadily rising, and there is every sign that it will continue to rise. The Southern people have gained everything and lost nothing by turning from political turmoil to industrial activity. With slavery they never could have advanced to their present state of prosperity. Their gain of material wealth more than offsets the loss of their slaves. The country has every reason to rejoice over the progress the South is making. Increase of Southern wealth is increase of national wealth.

## More Honorable Testimony.

Last week we had something to say of Bishop Wilmer's address before the Episcopal Convention in Philadelphia on the relation of the church to the negro race. We are pleased to learn that the Alabama prelate did not voice the sentiment of that large body. There were took a broader and more catholic view of the question. While advocating active and immediate evangelistic work among the negroes, they were unwilling to discount and denounce the labors of other churches. Among that honorable number was the Rev. Dr. Porter, of Charleston, S. C. We find an extract from his address in the Southern Christian Advocate, which we gladly transfer to our column:

Christianity as I know I am, I here respectfully but earnestly protest against the sweeping allegations which have been made as to the results of the teachings of other religious bodies. There sits upon this floor in the delegation from South Carolina, now a priest in this church, the honored son of that Methodist Bishop Capers, whose labors and the results of those labors among the colored people as a Methodist Bishop made him a hero and a prince in Israel, and on whose tomb is the humble epitaph: "The founder of missions to the slaves." The Methodists and Baptists and Presbyterians have done a glorious work, for which thank God! Had they not done it, we have not, and those people would now be savages. I do not think it wise or religious to deny the work of others when we have so little to show.

## "A Hard Man to Follow."

This is an expression often used among Methodist preachers, but of doubtful and varied interpretation. It is applied at once to the measure, methods and character of a predecessor's work, and these applications are often strangely contradictory. One is "hard to follow" because of his exceptional pastoral industry. He went all the time and everywhere. To meet such expectation, his successor feels the embarrassment of inability. He has neither the strength, tact nor disposition to emulate his example. Another is "hard to follow" because of his intolerance and inefficiency. Everything was left in a deplorable condition. The people had become dispirited, connectional fidelity had depreciated, finances had run down, and hope was almost gone. Work had to begin at the bottom. Foundations were relaid, and only herculean strength and skill could accomplish the task. Another is "hard to follow" because of his methods employed. He was a great man for machinery. Everything moved by a bell-tap. His Sunday-school had the discipline and dress-parade of a military academy. His successor has no taste for the spectacular. All sentiment has given way to severe solemnity. He stresses the power of simple truth, and deems that all-sufficient for substantial, permanent results. On the other hand, this enterprising young pastor thinks his staid old brother is "hard to follow."

The church has been run in a rut. Spiritual activity expresses itself in a dull, monotonous routine. It lacks variety and sensation. To accomplish needed reforms, the young successor has to exhaust patience and forbearance. And so on to the end of the chapter. Criticisms on predecessors are as varied as the tastes and characteristics of men.

But there are suggestive lessons in the expression.

1. The Spirit calls and employs a variety and almost contrariety of laborers. Diverse in methods, they are inspired by one great purpose. Thus we have different administrations, but the same Spirit. These several members have not the same office, and therefore accomplish each a distinct work. They reach and minister to the varied elements in human society, dividing to each his portion in due season.

2. The Methodist itinerancy employs these different laborers to largest advantage. A single pastor, though "a good-all-around-man," can not equally provide for the several and separate classes of a congregation. His plans and methods will not command the support of all. But with our itinerancy, our variety of men meet the contrarieties of a church and community. Each man will influence and develop some one family that every other has failed to reach. They think him the ideal pastor—the angel unwares whose blessing abided in their home. By a succession of pastors every family is visited by the messenger best adapted to provide them with "food convenient." It is this deploying and strategic handling of our forces that has made Methodism the perpetual wonder of evangelistic achievement. The fact that men are "hard to follow" exhibits her endless variety of method in true unity of spirit.

There is a sense, however, in which some men are not only "hard to follow," but hard to endure. It is not because of their peculiar methods, but the character of their work. There is a personal ministry. Self is prominent, and projects itself into every enterprise. He attaches members to himself rather than to Christ and the church. He criticizes and disparages all else but his own work. There is error in our theology, weakness in our church polity, partiality in appointments, and extravagance in connectional administration. He thus disintegrates and disconnectionizes a congregation. His successor finds him, indeed, "a hard man to follow." He has left a congregation of sore-heads and malcontents. They are mad because he has been sent to other pasture, and refuse to be comforted. Such an one is hard to endure. Many such would be a millstone around the neck of our connectional integrity.

## "Not Fit to Preach."

A recent number of the Wesleyan Methodist Magazine contains an eminently practical and able sermon from Dr. Joseph Angus, of London, on "The Aim and the Methods of Christian Work." We agree with the Watchman that the following is worth "special quotation and commendation."

"I am not fit to preach the gospel," says a plain Christian. "I have no learning; I can not answer the objections of infidels; I can not defend the truth; I can not prove my belief." Not preach the gospel! Have you found the (cross, and can you not tell others the road? God

does not send you to answer objections. He sends you to tell others what you have seen and heard and tasted, that their fellowship may be with you as your fellowship is with the Father and the Son. Tell them how you once felt the burden of sin and had no peace till you believed. Tell them that you know what work is, and sorrow and bereavement and unrest, for you have felt them all. Tell them that these are to trouble you, for you have learned the secret of carrying all your burdens to God, and now he sustains you, and gives you the desires of your heart. Let me know what you have found the gospel to be, and you "talk" your witness, your preaching will prove more mighty, more touching than any merely human argument, learning, eloquence you employ. The humble, grateful record of what God has done for you, what you have found Christ to be, given with no other purpose than to honor the Lord and to explain and commend the gospel, will prove more as of old the power of God to all who hear. It is thus that the gospel is ever spread—by a kind of moral contagion from heart to heart. "I have found him" is the truest and simplest evangel.

## Rather Rob Than Root.

The following is from the Richmond Christian Advocate. It is true to life. But for their robbing, which has been reduced to a science, many of those cunning creatures would never get a breakfast. They would rather feed on shattered corn than another crib than make a home living.

A cunning old hog used to take his stand under a corn-crib, waiting for listening. Presently a rat would glu to stir among the ears, bring out the grains—some falling through the cracks on the ground. Haven't you seen a proselyter, always on the edge of the Methodist bar, waiting for some troublesome fellow inside to shatter out some of our corn to the miserable creature, who would rather rob than root?

## Centenary Publishing Fund.

The Central Centenary Committee has no fund from which to pay the expense of printing and circulating information relating to the centenary movement. The book editor, who also secretary of the Central Committee, is now engaged in preparing a number of tracts, leaflets, etc., for general distribution. They will range from the tract of twenty-four pages to a single page, and will be issued at the actual cost of printing.

All persons who are interested in the work of promoting a larger spirit of liberality, and a more elevated standard of benevolence in all departments of church work, are solicited to contribute to the Centenary Publishing Fund. All contributions sent to the secretary will be acknowledged in the Advocate, and the whole amount returned in tracts, leaflets, or whatever may be ordered.

Tract No. 1. Ministerial Freedom. "Loose him, and let him go." A sermon, plain and practical, by the book editor, is now ready for distribution. The tract is a plain, earnest plea for the better support of the ministry. It is intended to present the subject in a clear, but affectionate appeal to the hearts of those who have the charge of the temporal affairs of the ministry, that the rest of God may be free to attend to spiritual things instead of giving time, thought, and labor to "the serving of tables."

This tract will be followed by others, bearing upon the various duties growing out of church relations, as they are connected with the well-being of the cause of Christ.

All contributions to the Centenary Publishing Fund must be addressed to:

W. F. HARRISON,  
Sec. Central Centenary Com., Nashville, Tenn.

## Notice.

The members of the North Mississippi Conference on arriving at Oxford will be met in the sitting-room of the depot, and directed to their homes. Trains going north arrive at one A. M. and forty-five minutes past six A. M. The latter hour is much the most convenient for arrival. Trains going south arrive at half-past three and ten minutes past nine P. M.

On the Mobile and Ohio road the ticket agents at and between Jackson, Tenn., and State Line, Miss., will be instructed to issue to delegates and others desiring to attend excursion tickets to Meridian, Corinth and return at three cents per mile each way, commencing sale November 25, and closing November 30, making return coupons not good after December 10, 1883.

The Memphis and Charleston road will charge the full rate, three cents per mile.

The Illinois Central road will return for one-third fare those who pay full fare going.

The superintendent of the M. and T. road has not been heard from yet. Brethren on the river who engage by boat to Memphis will get passage at half fare on the Kate Adams.

Committees of examination and their classes will report at the store of T. L. Harris, where the rooms for their work will be pointed out. Brethren coming on horseback or in vehicles will call at the store of T. L. Harris or at the paragon, to be directed to their homes.

Let all come in the name of the Master, and to have a season marked by spiritual power.

W. T. J. SULLIVAN,  
Oxford, Miss., Nov. 8, 1883.



—We acknowledge the honor and pleasure of a call from Mrs. Neely, widow of the late Rev. Dr. P. P. Neely. Mrs. Neely is engaged in securing subscriptions to a volume of sermons by her husband soon to be published. No doubt the book

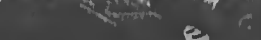
In answer to the question, "What is  
*same*?" a Kentucky paper replies that it is a word  
 of four letters, and that's about all it is.

**PITTSBURGH, MASS., Sept. 29, 1878.**

SIR:—I have taken *Thou Bitter* and  
 recommend thee to others; as I found thee very  
 beneficial.

MRS. J. W. TULLER,  
 Secy. *Women's Christian Temperance Union.*

For Illustrated Circular, write Dept. 100.



On which any one can play.















WHOLE NO. 1424.

ing with continuity.



## Christian Advocate.

THURSDAY, NOVEMBER 15, 1883.

For the New Orleans Christian Advocate  
MY WIFE AND MY BOY.

It is a precious, an Eden's place  
If it were such, priceless gain,  
Though poor indeed, I'd rather not  
For all earth's children,  
Not all the world's faded wealth,  
Nor pearls from Oman's sea,  
Not all the gold or men or gold give,  
Can buy these things from me.

In youth-time's hopeful, sunny hour,  
When joy sat on its throne,  
Fate, playing east and west,  
I claimed it for my own.  
The other gem, pale and pure,  
God spared from out his crown,  
And from the shining crown above  
Was brought by angels down.  
Kind and tender, would you know, he taught  
Sweet names, which I employ  
To designate these jewels twin,  
My wife and baby boy.

## God's Work in the Sixteenth Century.

BY REV. HENRY W. COOPER.

The Holy Spirit was the basis of the reformation. The power of the Pope, the ignorance, the stupidity and the licentious spirit developed in the priesthood had assumed proleat and herculean powers. Light had sprung up in hearts in the midst of all this darkness, but it was crushed out, to be succeeded by still greater darkness. What is to be done? The temporal head of the church is but the anti-Christ. The priests have become the synonym of (dissuade, pleasure-seeking and incontinence). But the work to be accomplished was the work of God. The Holy Spirit was the Divine Agent on the day of Pentecost. The work of the Holy Spirit, so long ignored and enphorized by the sufficiency of human work, will be experienced by human instruments selected to destroy the powers of darkness. In the beautiful, anastomosing life of Knechtin the work begins. He was unconscious of the magnitude of the work, but was gently led by the still waters of truth. Had there been no Knechtin and no Stanzitz there, in all probability, would have been no Luther. Stanzitz gives the Augustine monk the instrument that is destined to accomplish the reformation. It was the Bible—the truth of the word of God was the palladium of the reformers. The all-sufficiency of God's word was destined to destroy the doctrine of the infallibility of the Pope. Tetzel's indulgences in the light of God's truth showed the corruption of the age. Luther appears to the world in the University of Wittenberg unconscious of any power of his own—all that he did was at the dictation of God's word. In the power of God's Spirit he appears calm and decided at Ansburg and the Diet of Worms. God had revealed himself to Luther; the revelation was real. Trusting in God, he cultivated the Spirit of submission in the castle of Wartburg. Then like Bunyan, in Bedford jail, he was consecrated to God, and was an instrument in accomplishing much good. God gave to the bold, decided, fearless Luther a calm, loving and pure Melancthon. In the interblending of these two characters we see the work of the Holy Spirit. Luther would have been too precipitate without his Melancthon, and Melancthon would have been wanting in courage had he not had the counsel of Luther.

The reformation in France was independent of that in Germany. While Luther and Melancthon are sowing the seeds of eternal life in the soil of Saxony the Holy Spirit is operating upon the hearts of Lefevre, Farel and Berquin, of France. At the same period in Switzerland and Oswald Myconius for the same great work for their country. Each more or less independent of the other, they commenced the work in their respective countries. By their faith, confession, humility, self-denial and consecration to God's work they show they have experienced the true Divine life. The destruction of popery, the preaching of the word of God and the exaltation of Christ was their divine mission. The permanent success of any work depends on the power of the Holy Spirit. For the church to preserve her purity there must be as much reliance on the Spirit of God as the reformers had to destroy the power of anti-Christ. As servants of the church of God, let us ever keep in view the fact that our success, present and future, depends on the Spirit of God.

## Stewards.

TO BROTHER STEWARDS.

It is said some preachers are so faithful in the performance of all their duties that the stewards can collect for them much more easily than for some others. There is some truth in this, the people feel that there ought to be some relation between salary and service rendered, and that they ought not to be expected to pay for idleness, or to pay a man for his time devoted to one purpose when most of his time is spent at something else. And yet a most faithful man to his duties may have some peculiarities that embarrass the collections. He may have a brusk way of replying, or, seeming spitefully to sport forth rebukes, brushing to offend rather than gently wounding to heal. Then there is another brother, less faithful to duty and perhaps less pious, but he has a popular turn, affable, making himself agreeable

among all classes of his people, and they pay more willingly to the support of this man. But there is such a being as an indifferent steward, and he can outstrip the salary of the most faithful and popular preacher. He may act upon the idea that the members know their duty to the pastor, and ought to come forward and pay without being dunned. He may make the announcement publicly that our quarterly meeting is near at hand; we must try and pay our preacher; he has been faithful to us; let us now be faithful to him; and, feeling that he has now done his full duty, here the matter rests, whether the salary is paid or not. Other stewards, feeling that the comfort, the very living of the preacher, and his success in their midst, being in a large degree in their hands, make efforts to collect the salary; they press this matter personally before every church-going man in the community; the matter rests so upon their heart that they find ways of success.

It is now but a few weeks until the meeting of the Mississippi Conference, and I venture there are hundreds of the Methodists in the bounds of the Conference that have not had a word spoken to them during the year about money for the support of the ministry. Many of these new members, not very familiar with our financial system, but are fast becoming familiar with the fact that we lack system, and in the morning of their membership the apparent indifference of stewards on this subject begets in them a like indifference. Some have fallen into the idea that the plate collection furnishes the means that keeps up the whole system. Others think that if the preacher fails to get his salary that it is "made up to him at Conference." Some parties of fair intelligence have said to me they had always understood that the Conference made up the deficiency in the preacher's salary. I suppose they never had seen any of those "circular letters" from the stewards, urging to liberality; that the discipline marks are entirely ignorant of how the finances of our church are managed, how preacher in charge is supported, how the Conference chairman, how the missionaries. This reminds me that we preachers are in the stewardship also. While some collect for us we collect for others. From the minutes of the last Conference we get some idea of "I will not say our faithfulness, but our success in the stewardship."

In the Meridian district only three preachers had their salaries paid in full, two preachers took the collections in full. One took short \$166 on his own salary, and was only short \$22 on his collections. Another received \$66 in excess of his salary and fell short \$81 on his collections. In the Vicksburg district four preachers were paid in full, two took the collections in full. Two others were nearly paid in full, one fell short half in his collections and another three fourths. In the Brandon district two preachers were paid in full, one took the collections in full. In the Jackson district two preachers were paid in full, and outside of Jackson station no preacher brought up half his collections. The third collected with the collections on this district. Two preachers received less than half of their salaries, and many others were very short. This district made a better showing last year, for then six preachers were paid in full, and two took the collections in full; one of these two fell short on his own salary. One brother received \$10 above his salary, and fell short \$20 on his mission collection. Another received his \$50 in full, and collected only \$2 for foreign missions. In the Ironkhan district four preachers were paid in full, five took the collections in full. In the Woodville district one preacher was paid in full, three took the collections in full and something over; one of these fell short one-third on his own salary. In the Seashore district six preachers were paid in full, and nine took the collections in full. What an alarming deficiency this record reveals. Out of ninety-seven pastoral charges only twenty-two paid their pastors in full, and only twenty-two preachers took their collections in full. The laymen and preachers baffle pretty fairly as stewards. I confess that I did not try to take up the collections when I first joined the Conference. Some day when I had a good congregation I made a little speech and took up a hat collection. Here I stopped, and carried up what was given, whether little or much. About my third year Dr. H. P. Johnson made a speech during Conference that prized me out of that rut. I have been really trying since then to take up the collections, and not merely going through a form to satisfy a conscience that was not hard to satisfy. Went Dr. Johnson, or somebody else make another speech?

Yours,

T. B. WEST.

## The Winding Up.

With us Methodist preachers every year has a winding up. Often this is very hard work. Sometimes it winds up the pastoral charge, sometimes the preacher. Some people enjoy preaching most when they are the farthest from collections. The writer has known a few mighty good people so managers to stay from the church on these fixed days. He has known others fail to understand the proposition of the preacher, and thereby feign a good conscience and not give. The church and her institutions are a good trial to some good people in the winding up.

These good people say the church always wants so much money that she can never be satisfied. These same persons are not much inclined to give or pay to any church cause, not even to the preacher himself. They think he gets enough in the way of good eating and a good time generally.

I am glad to say that Rocky Mount circuit, of the Alabama Conference, is making a good showing on the winding up work. Last Sunday, at this place—Ramer—every dollar called for was secured in cash and subscription. The year of grace, 1883, will be noted in the life and labors of the writer. The beginning was the most unpropitious year of his ministry. Roads generally bad, because poorly kept, and more so because of the great abundance of rain; sickness all through the circuit; the measles became epidemic; congregations small. But further on in the year the weather was good, people well, congregations large, meetings full, power divine displayed, souls converted, success equaled the best the preacher ever enjoyed.

Is it true that every sweet has a bitter? It seems so in this case. A circuit preacher without a horse—a good horse—is a misnomer, especially "an old-fashioned circuit rider." This rider is as good as on foot—not on hand. His horse is disabled—dying slowly of big-head. Of course the parson was swindled, but who is to blame? Had the parson swindled somebody else some doggerel monger would have put him into some sectional county or State paper. After all it may be the bitter has a sweet. How safe for a man to have a substituted horse? It may be that men who have "horse sense" are liable to "horse disease"—big-head. Why don't others, who have never had a substitute, own horses, and thereby save society a great deal?

ANGUS DOWLING.

RAMEY, ALA., Oct. 23, 1883.

## Blighted Flowers.

BY INVAD.

The sad autumn days have come, and the flowers are all dead and blighted.

This rather doleful remark reached me, and I asked: "Why should we call them 'sad days'?" It is simply the weather affecting our spirits that causes so many to regard the glorious autumn days as "the saddest of the year."

It is true the glory of the summer has departed, her floral garlands have faded, and "the sweet-scented bird" has hushed its summer songs of gladness, but the autumn is no less glorious in its gold and crimson attire, bright with many a jewel—"rubies red" and "emerald leaves."

At another poet with whom I am in sympathy, for with me, as with him:

"No changes of reason or place,  
Can shake my joy close to my mind;  
When I can sing with him again,  
And when I hope to him,  
I center his presence as May."

Alas! it was not merely "the death of the flowers," the fading "golden red by the brook," nor "the aster in the wood" which caused Bryant's sad lament, and his regret at the approach of "the melancholy days," but the death of that fair young sister, "who in her youth and beauty died."

No! it is not our grief for the death of the fairest flowers that bloom to grace our gardens or adorn our homes; flowers so fair and fragrant that we forget the cruel thorns so beautiful were they, and so happy were they who gathered them. Ah! at a moment's glance—almost a sacrifice—to pluck these sweet "lily-like roses," then cast them away to wither and be trampled in the dust under foot. It is the death of those fair children of Nature clinging in tenderest affection to their native stems, and whom rarely called, even by the hand of youth and beauty, they seem to drop in sorrow over so cruel a fate. How I pity them and how I grieve, even after they were faded and crushed—trampled in the dust! How like human hearts they were! How fair and fragrant, pleasing the covetous eye, delighting the fancy, only "for the hour," then thrown aside to drop and die. Oh! the broken hearts, the blighted flowers of affection. It is the death of these which make the sadness of the autumn. Oh! the vacant chairs, the "aching voids," the new-made graves in "God's acre," and the "dead" in the heart's sepulcher.

In life's sad summer time we weave rosy garlands, with which we wreath our idols; and when our loves and hopes, like shattered roses, lie crushed and blighted we find our hearts are sepulchers, our idols but inanimate clay, and, alas! of the cruel thorns of bitterness and woe springing up in their stead we say: "An enemy hath done this." Yes, while we were dreaming away the blissful, sunny hours, the enemy sowed the cruel tares among our golden sheaves and flowers. Oh! if it be cruel or sinful to gather the sweet summer flowers and trample them under foot "wool wool wool" to those who rudely tear, with cruel, selfish hands, the fairest flowers from tender, trusting, human hearts—even love, the immortal of the heart, transplanted from "the paradise above," by the hand of him who is "Love," and love is our divine heritage. One who was herself the fairest flower in the home and hearts of those who "knew her but to love her" said: "I can never taste a sweeter joy—save 'the joys of his salvation'—can never pass through a darker valley all alone."

nor drink of a cup more bitter, for the joy of being purely loved was mine—without alloy—and 'the valley of death' can be no more shadowy and gloomy than this loneliness, nor can the cup of death hold one drop more bitter than the one pressed to my lips by those who willed that we should part."

It was the saddest speech that ever fell on the listener's ears from the stainless lips of one whose heart was as spotless as the white roses she had gathered for her dark hair, because he liked her to wear them; and her love was as pure as the dew drops in their fragrant depths. Alas! ere the roses had withered in her hair the fairest flowers had been rudely torn from the sacred depths of her heart, leaving it "a bleeding sacrifice." Love and faith had perished forever; their withered tendrils and blighted blossoms, still clinging to the image, her heart had enshrined. Ah! woe to "those who willed it." For these hearts were "no more twain, but one." In the sight of him who would not that any man should "put asunder" the hearts he has "joined together," even though no law of earth has pronounced them "one." Those who willed it, thus cared no more for that young heart's bitter anguish—even though it should break with its sorrow—than those who ruthlessly trampled under foot the roses they gathered. No; they care not, though she should die the victim of despair and cruel injustice—just so their "prudent plan" of selfishness failed not. Aye, verily, "an enemy hath done this," planted "tares" and cruel thorns in the path of the innocent, left to drink of the cup "more bitter than death," to walk alone, as in joyless widowhood, for she can say, while God and his angels are her witnesses: "Lover and friend hast thou put far from me."

"Take heed, lest ye offend one of these little ones." Take heed, lest ye "put asunder those whom God hath joined together," for he hath said: "Vengeance is mine; I will repay." Aye, he will avenge his own, and that speedily. He is the God whose "mills" of retribution "grind" sorely. If seemingly "slowly," so the head; beware how ye pluck the flowers from bleeding hearts, thinking they will "live and forget." Nay, woman, true and pure, can never forget; and a woman's heart is a sacred thing; and a deathless thing is love.

No; we mourn not the death of the summer flowers, for they may bloom again, for they are like—

"The flowers which in summer live,  
When winter comes are dead."  
But there are "blighted flowers" along "life's journey," into whose summer life the cold frost and pitiless rain have fallen. "Cruel hands have wounded them unto death." (Crim.)

Selfish hands have given tares for weeping ones to glean, and blind—those whose only offense was to love—and methinks I hear the voice of "retribution crying," "That which a man soweth that shall he also reap," while "his witnesses" respond "Amen!"

Mr. Editor: We have completed our round of protracted and camp meeting services on (this circuit, Mississippi Conference, with the following results: seventy-six additions to the church, also many conversions. The church membership was greatly increased and elevated to a higher plane of Christian experience and enjoyment. Twenty-four adults baptized. We also have six Sunday-schools in working order, some of them prospering finely. Our camp meeting at Shiloh was quite a triumph. Six new tents were erected there this year. There is promise of several others next year. Collections ordered by the Annual Conference—some of them full, others over and some, however, will be short. We served kind and appreciative people. We thank God and go forward in the name of our Master.

G. A. SHELLEY.

## Marriages.

BRISLEY, MOORE.—At the residence of the bride's mother, Wednesday, October 24, 1883, by Rev. John T. Sawyer, Mr. William J. Brisley, of San Marcos, Texas, and Miss Louisa E. Moore, of Ouchitah parish, La.

FOURIE, FLEMING.—At the residence of the bride's mother, Wednesday, October 24, 1883, by Rev. J. M. Porter, Mr. Martin H. Fourie, of the same place, and Miss Martha H. Fleming, of the same place.

WATSON, SUMMONS.—In the Methodist Episcopal Church, Sunday, October 28, 1883, by Rev. J. M. Porter, Mr. T. P. Watson, of New Orleans, La., and Miss Clara J. Summons, of the same place.

DEAL, MURPHY.—At the residence of the bride's mother, Sunday, October 28, 1883, by Rev. C. B. Stone, Mr. George S. Deal, and Miss Louie D. Murphy, all of the same place.

HAMILTON, MEDFORD.—At the residence of the bride's mother, Sunday, October 28, 1883, by Rev. T. Y. Ramsey, Mr. J. A. Hamilton, of the same place, and Miss Mary A. Medford, of the same place.

LANE, ANDERSON.—At the residence of the bride's mother, Sunday, October 28, 1883, by Rev. A. D. Miller, Mr. George Lane, and Miss Viola Anderson, all of the same place.

MARTIN, JOHNSON.—At the residence of the bride's mother, Sunday, October 28, 1883, by Rev. J. M. Porter, Mr. D. S. H. Martin, of the same place, and Miss Johna Johnson, of the same place.

BUNN, CATION.—At the residence of Mr. Samuel Bunn, Sunday, October 28, 1883, by Rev. J. M. Porter, Mr. Joe C. Bunn, and Miss Cattie Cation, all of Carroll county, Miss.

## Obituaries.

DECKEL, FANNY DOZIER DECKEL, daughter of T. G. and F. H. Deckel, was born in Brookhaven, Miss., Feb. 6, 1835, and died August 31, 1883.

Yesterday morning the sad news was whispered around town, "Fanny died last night." Bright eyes grew dim, hurrying footsteps grew soft and slow, and every heart felt a throb of pain;

while sail, yet hopeful, trusting friends sighed, "she is better this morning." For months she was agonized and gentle was she that all considered it a boon to be admitted into her presence. In moments of greatest pain, when others murmured because so great suffering was her portion, she would smile in her agony and waving her thin, snow-white hand would say, "Hush! God knows best."

Eighteen years had crowned her. She was just entering into womanhood, but so childlike and innocent was she in her every movement, so simple and innocent in her manners, so pure and gentle in her spirit that all looked upon her as a child.

A year ago she professed religion and joined the Methodist Church during a protracted meeting held by our pastor, the Rev. J. W. McLaurin. Well do I remember the morning. How pure and lovely she looked when she came to me after service and said, "How happy I feel and how glad that I have joined your church. I am going to try so hard to be a consistent member. I want to work for Jesus and devote my whole life to him." And well did she keep her word. How short was her life but it was full of zeal for Christ and devotion to his cause. She was confined to her bed long weary weeks and months, but even in those hours of greatest suffering her lamp of Christian love never grew dim. There was one sustaining her, and in the most trying hour gave her comfort and victory. As she was comforted, it was her greatest pleasure to comfort those around her. She was unselfish always, self was forgotten in her tender thoughts and care for others.

For five years it was my pleasant duty to instruct her in music. Never in all those years did I hear one harsh or hasty word from her lips. Her mind was as pure as the dew drops in the morning, and her heart was as true as the stars in the night. Her music was as sweet as the song of the birds in the forest, and her voice was as clear as the bell in the tower. She was a true friend, and her death is a great loss to all who knew her.

Her last words were, "Sing the chorus," and the chorus floated out upon the still night air, soft, slow, solemnly. Every one gazed upon the glorified face and knew that the spirit of the lovely girl was joining with the singer in the chorus.

And the angels came and as the last note died away they bore her happy spirit to her heavenly home. Another vacant chair is in the home which she brightened. Her life was a life of pure and noble service to God and to her fellow men. Her death is a great loss to all who knew her.

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most successful labor as a pastor, during his tenure the churches at Brewood, Pollard, Pennington Junction and other points, enjoyed an almost continuous revival. He never slighted his work, and was very successful in raising the collections ordered by the Conference, and building or repairing churches.

He was one of the most liberal men I ever knew. His money was upon the altar of God. As his presiding elder, I was associated with him a great deal during the present year. I never found him less than "trillingly" employed. He studied hard, and to profit. He was a model pastor, prayerfully vigilant, "from house to house," and diligently did he "instruct the children in every place." The children loved him, and they were always glad to see Bro. Baker, as they called him. On his Christian life many excellent things might be said and written. He had given himself, body, mind and soul to the work of saving souls. He was a loyal patriot in every entrance of the church. He made full proof of his ministry both as a preacher and as a pastor. He died at his post in the midst of the fearful epidemic that desolated Brewood. For ten or twelve days, almost day and night, he nursed the sick, cheering the dying and hurled the dead until he was called to go up to the mansion prepared for him in his Father's house on high. He died as he had lived—a Christian. He fell with his armor on.

J. S. FRASER.

ALFORD, SISTER ARTHUR ALFORD, was born May 1, 1840; was married to Judge Stewart A. Alfords, in 1861, and died October 13, 1883, at her home in Rankin county, Miss.

Some few things should be said in the credit of this good lady. Shortly after her marriage she embraced the Christian religion with a firm grasp to the relief and comfort of her troubled soul, and faithfully held to the same until the hour of her death. On October 13, 1883, after a few days of sickness, she was called down behind the far western wall, her relatives and friends gathered about her, and she was laid to rest in the family grave. She was a true friend, and her death is a great loss to all who knew her.

A few hours before she died, with mind perfectly rational, she called her large family to her bedside to give them their last parting words, and in her face, words and actions, she showed the peace and comfort of her soul. She exhorted them to be good and obedient to God, and she came to her death with a true Christian's faith. She was a true friend, and her death is a great loss to all who knew her.

Sister Alfords was a true friend, and her death is a great loss to all who knew her. She was a true friend, and her death is a great loss to all who knew her. She was a true friend, and her death is a great loss to all who knew her.

May God sustain this bereaved and afflicted family, and at last bring them together around the throne of our Father in heaven.

W. W. FLEMING, Pastor.

Canton papers will please copy.

HAMMONS, TIMOTHY, ALLEN HAMMONS was born in Union parish, La., July 30, 1820, and died at home, October 13, 1883.

Just on the verge of manhood, he passed away, a true and faithful Christian, and one who was loved and respected by all who knew him. He was a true friend, and his death is a great loss to all who knew him.

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J. D. JONES.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HUNNICUTT.

THURSDAY, NOVEMBER 15, 1883.

The Centenary Committee of the Louisville Conference have begun work in good earnest. They have already held a meeting, arranged the order of District Conferences, and transacted other important business. Their promptness is to be commended. Plans must be speedily perfected and all necessary machinery at once put in motion. We hope for large blessings from our Centenary year.

In the Pastoral Letter to the American Church, by the Episcopal Bishops, other churches are spoken of as "those voluntary societies." They claim a monopoly of apostolic authority and virtue, but as successful evangelical agents the Lord seems to look with special favor upon the "voluntary societies." There would be the "famine of hearing the words of the Lord," about which the prophet Amos wrote, if our country had to depend upon them for the gospel.

We have little need for apologies in the pulpit. Plain statement is better than labored inference. Dr. Cuyler made a capital point in a recent installation address when he said: "I wish some of our preachers would spend less time in propping up the cross, and more in pointing men to it. Life is altogether too short to defend the word. Preach it." Terse and timely words. There is weakness in admissions often made "for the sake of argument." We are heralds, not apologists.

The centenary boom has already commenced in the Northwest Texas Conference. During the recent session, after addresses by Dr. R. A. Young and Rev. H. A. Bourland, the handsome amount of \$35,150 was raised for the Southwest University at Georgetown. That is the first gun of centenary. May its echoes reverberate all over Southern Methodism. The Texas Advocate expects the "Lone Star" State to raise at least two hundred thousand dollars for education during centenary year.

The Morning Star, our Romish contemporary of this city, had a labored leader last week on purgatory. He exhorted the faithful to diligence in praying for the suffering saints in purgatorial fires. The Star says "every Catholic knows that such a place as purgatory exists," but there his investigation generally stops. Just how every Catholic ascertained the fact that purgatory exists is not stated. It is knowledge graduated by payments for masses said in behalf of the "suffering souls" no doubt the fact is very vivid to some of the brethren. That such superstitious twaddle is accepted in this nineteenth century is the amazement of human credulity.

It is now very generally conceded that Father Hyacinth, whose break with Rome some years ago was so widely discussed and prophesied about, has been a failure. Some thought he would prove a second Luther, and be to France what the monk of Wittenburg was to Germany. But these were extravagances based upon a partial or false estimate of his character. Father Hyacinth repudiated the Romish doctrine of priestly celibacy and married, but still clings to many doctrinal heresies, that remove him at once from Romanism and Protestantism. His lectures in America doubtless will be given to re-fill a depleted exchequer.

The committees on co-operative work, appointed by the Northern and Southern Presbyterian Churches, met in Louisville, Ky., November 1. Their deliberations were marked by an admirable spirit of Christian courtesy and frankness. Only one unpleasant subject was introduced, and that was done in a pleasant way—the question of organic union. The Southern brethren promptly responded that they had no authority to treat on that subject. In the administration of home missions they agreed that in prosecuting their work the interests of the other Assembly having previous occupancy shall be most carefully respected. That was wise action. Much unnecessary, not to say unchristian, waste and rivalry will be avoided if that resolution is carefully adhered to. If such a measure could have been agreed upon between Northern and Southern Methodism years ago some history would never have been made.

## Sporting Journals.

The recent attitude of the Playcune and Times-Democrat in the present political controversy in Louisiana, on some accounts, is a public humiliation. They illustrate to what unreasonable extremes partisan preference and prejudice will go. The one is an inveterate foe of the State administration, and wages its warfare not only in denunciatory generalities, but by specific criminal charges. The other makes positive denial, asserts the unselfish and untainted patriotism of State officials, and challenges the fullest and fairest investigation. Their followers are equally bitter and unyielding, ready to sustain their cause in any way and at all hazards. And now to conclude the controversy of fact, our great morning journals propose a gambling scheme. The first banter comes from the Playcune, which is accepted by the Times-Democrat, and it "goes ten thousand better."

The Playcune proposes to "put up \$5,000 as a forfeit, or twice that sum," that its editorial charges against State officers are correct, and will leave the decision to an arbitration committee. The Times-Democrat formally accepts the larger sum on one charge, and proposes a similar forfeit on other accusations, further stipulating that "the forfeit which is lost to be paid over to the Charity Hospital."

These suggestions are an insult to public morals. Coming from the influential sources they are a grievous calamity. It is the grossest and most unblushing gambling. Reduced to plain English it reads thus: The Playcune will bet the Times-Democrat five or ten thousand dollars that its charges can be sustained before a selected committee. The Times-Democrat says: I'll bet you, and go ten thousand on other charges you have made, the loser to pay the amount over to the Charity Hospital. We had not supposed that gambling was a public virtue, to be paraded on occasions as a prop to true patriotism. Our home-spun ideas of morals—learned in the school of Christ and conscience—are as far from such transactions as the East is from the West. What an example to youth and young manhood! Possibly these journals will have an occasional twinge of conscience, and ease it by writing a homily on gambling. But their words are hollow and meaningless while such acts are committed and flaunted before a community.

The proposition to pay the forfeit to the Charity Hospital will neither atone for nor condone the wrong. Charity likes a multitude of sins, and so do Charity Hospitals, but this is too broad and flagrant for such a narrow covering. It is no apology for larceny that the spoils are given to some benevolent cause, neither is it of gambling. The sin and shame is in the act, and can not be disguised by any subsequent benevolence. Charities are not to be sustained by crime. The direction given to the forfeit can not dignify or make respectable the offense. This act is just as heinous and forbidding as if the wager was staked upon faro, draw-poker, a dog fight or the cock-pit. And in such conduct as related to the moral law, the tripod of a metropolitan journal has no more dignity than the throne of a paste-board king or the judge's stand in a cock-pit.

Again, we consider the above a reproach to true journalism. The relation of journalism to public morals is intimate and almost infinite. A daily paper of wide circulation, like either of the two engaged in this snarl, wields a mighty influence upon the social and moral life of a people. If it parades and approves wrong, sneers at religion and encourages vice, its influence is as deadly as the pestilential poplar tree. Many readers will adopt its code of morals as their own. Great is the responsibility of a journalist. He may be a leader to higher aims and ambitions, or else through his columns distill the poison of asps. A distinguished journalist, and an honor to his profession, has said, and truly said, that "a run-seller upon the most eligible street corner in the world can not do half the harm in a year that a bad man at the long end of the press lever can do in a week; not nearly so much." Our weapons, offensive and defensive, in the great battle for the right, are facts and reason. We should deal in arguments, not bluster and banter—in the logic of facts, not games of chance. We suspect paucity of brains when there is resort to wagers and personalities. In the interest of public morals, and the high mission of honorable journalism, we enter our humble protest against this thing.

There were 617 infants baptized last year in the West Texas Conference and 578 adults. We commend that item to certain "river ritualists" who are fond of repeating the statement that infant baptism is "dying out."

## After the Election.

In several States, North and South, elections were held on Tuesday of last week, and the results have been declared. There were, of course, disappointments, both agreeable and unpleasant. Some having little hope of success rejoice in what they call a great triumph. Others seeing no possible error in their calculations are sadly surprised at the result. For an "off-year" in politics the vote in all the States was unusually large—in Virginia and Massachusetts quite phenomenal. The day did not pass without some disturbances and at least one dreadful homicide. Upon the scenes and conclusions of that day we have indulged some reflections:

1. The old, hackneyed party shibboleth, "principles not men," is a folly and delusion. It has neither philosophy nor plausibility. We hear it shouted on the hustings, and see it belled in conventions and at the polls. Men are most generally nominated, not for availability, but to kill off the leaders of another faction with the party. The most bitter political animosities are within the same party lines. That is just now noticeable in the gubernatorial canvass in Louisiana. Indeed, men are everything whatever the partisan cry. It is boldest inconsistency to formulate a platform of good principles and then nominate notoriously bad men to represent them.

2. Partisan intolerance shows no abatement. To be on the other side is a sin for which there is no atonement. The bitter personalities and unblushing falsehoods published during political campaigns are a sad commentary on true manhood. Billingsgate and slander are the favorite and approved weapons of "a hot contest." History seems to teach the partisan nothing. Our national, State and municipal governments have often changed party hands and still exist. Their integrity does not depend upon the success of one side. Power is too sensitive and unsubstantial a thing to be reckless and tyrannical in this Republic of ours. When officials become corrupt, they are readily relegated to the ranks. This should teach us tolerance and conservatism. We need not wear mourning and sit in the isles because our party is defeated. The machinery of government will still move on, and we have a wide field in which to act well our part.

3. We are glad to note an increasing regard for the integrity of the ballot. Whether this results from a genuine revival of true patriotism or the argus-eyed vigilance of opposing candidates and their friends, it is nevertheless so. There has been a loud and imperative demand for "a free ballot and a fair count." Though there may have been wrongs and irregularities practiced, upon the whole the election has been fair and honest—free from intimidation, and the ballots correctly counted. Never in the history of Virginia possibly has political excitement run so high, and never was the race issue so menacing and irritating, but the vote cast was full, and the result honestly declared. White and black stood side by side at the polls, and expressed their sovereign will without restraint. That is a great point gained. When the ballot is preserved inviolate, the country will not go far wrong. The honest expression of a sovereign people at the polls, without fear or favor, will perpetuate the glories of our Republican government.

4. We would now like to offer a word of counsel—let the victorious display the largest respect for the defeated. The elected must not be partisan. Though the representatives of one party, they are the officers of the whole people. In administration they should know neither friends nor enemies. A man who can not attain unto such liberality is unworthy of public position. Ours is a government for the people, not a party. If any new office-holder should see these lines, we commend them to his conscience and consideration.

The Mexican Messenger is a new and sprightly little exchange from the City of Mexico. It is printed in the English language. The following item will be read with interest by many friends in this city:

Miss Charlotte Halloran has nearly ready for the press a translation into Spanish of "The Story of the Gospel," a beautifully illustrated and excellent book for children, published by Charles Foster, of Philadelphia. The Sunday-school of Alderson, W. Va., and the society of "Pearl Gatherers," in Memphis (with our little Beebe as president,) are raising funds for its publication. The Sunday-school has already sent us the money to print another edition of one of our catechisms.

Miss Callie Halloran (our volunteer missionary) is preparing for the same object the Old Testament part of "The Story of the Bible." How our Mexican children will rejoice to get these two nice little books in their own language!

## Father Mathew's Mistake.

The name of Father Mathew will ever command the grateful homage of all generations. As an apostolic champion of temperance he wrought righteously, and reared for himself a monument lasting as the eternal hills. The movement he inaugurated "swept over Ireland like some great wave of the sea," and effected a reformation amounting to a revolution. His temperance apostolate was begun at the suggestion of a Quaker. Into it he flung the energies and sympathies of his whole being, with no ambition but the redemption of the fallen, and no hope of reward but their benedictions. Through his labors thousands were reclaimed from besotted habits. Desolate homes and hearts were made to blossom as the rose. Crime decreased everywhere until jail-keepers were almost without an occupation. In the course of five months, in the city of Cork, he administered the pledge to 150,000 persons. In Limerick thousands flocked to him, even "from the furthest parts of Connaught." At Galway 100,000 signed the pledge in two days. In recognition of his reformatory labors Queen Victoria gave him an annuity of £300. To more accurately estimate the strength and popular influence of his reformation, note the following facts and figures: Criminal offenses of all kinds in 1837 amounted to twelve thousand and ninety-six; in 1838 one thousand and ninety-seven, while in 1840 there were only one hundred and seventy-three. The Father Mathew movement began in 1838. During these three years the consumption of spirits fell from 12,396,000 gallons to 5,290,000, and the excise on brandy decreased some £750,000. The number of prisoners confined in the Bridewell and Dublin jail in one year fell from 136 to 23, and 100 cells stood empty. The Smithfield prison closed its doors.

What a grand and gratifying achievement! But just there was Father Mathew's fatal mistake. When he held a nation in his hand, he let the supreme moment pass unimproved, and Ireland again lapsed into whisky and crime. Just then a prohibitory law should have been passed, which would have perpetuated the reformation and sealed for all time the redemption of the land of the Shamrock. Seeing the enthusiasm chilled and the cause declining—a cause inaugurated and sustained by his personal magnetism and popularity—Father Mathew acknowledged his mistake, and bitterly recognized the necessity of prohibitory legislation. He said: "The principle of prohibition seems to me to be the only safe and certain remedy for the evils of intemperance. This opinion has been strengthened and confirmed by the hard labor of more than twenty years in the temperance cause." That is the mature judgment of one certainly authorized to speak, if man ever was, by a career of unparalleled achievement. The convictions and enthusiasms of a people must be crystallized in statutory and constitutional law to make them permanent. But for its wonderful cheeks and restrictions—formulated by the prescience of a marvelous statesmanship—our national constitution would have been torn to shreds long ago. Ireland could not and did not long endure the strain of that enthusiasm. But if repressive legislation had been immediately followed, that land, so sorely scourged with drunkenness, would have rejoiced in a blessed deliverance.

We hope, therefore, that in all States and communities where reform is agitated, the lesson of Father Mathew's mistake may not be unheeded and unimproved. When the people are aroused, let them petition for legal protection. Let public sentiment once be expressed in constitutional law, with its provisions faithfully enforced for one year, and no people will ever return to license or free liquor.

## As Seen by a Neighbor.

The excellences and efficiency of our Methodist system are being more and more appreciated by students of ecclesiastical science in other denominations. Many things sharply criticized by some of our own men are highly prized by other ecclesiasties. One of the latest and most discriminative articles we have seen is a letter from Wisconsin to the Chicago Advance (Congregationalist.) It was suggested by the recent sessions of two Methodist Conferences in that State. We make some extracts:

Two hundred and thirty-five ministers have just received their appointments and have gone to their respective stations, some to churches where they have labored for one or two years, others to find new homes among a new people. It is interesting to note how easily these changes seem to be effected. One man goes, and another comes and picks up the work of his predecessor. There is little or no break in the services; a

vacancy of not more than a single Sabbath. The train is on the track. It only halts for the new conductor to step on, and it starts off with new speed. But with all the advantages there are disadvantages that have led to an extension of the "time-limit" from one to three years; and the question of a still further extension is being earnestly advocated. It will be discussed at the next General Conference, which meets next year. In view of this both Conferences instructed their delegates to vote against any change, believing that the present arrangement, on the whole, is the best.

The presiding elder feature is not to be overlooked. This secures a very close and efficient supervision. No church in the district is left vacant. If a vacancy occurs it can be quickly filled. Each church is visited four times a year, and the work reviewed. If there are any odds and ends, any altitudes dropped, any irregularities, the remedy is likely to be applied. Where there is weakness it can be to some extent supplemented. More of system and unity can be secured. Often the elder can render efficient service in revival work. The fact is the presiding eldership is no small source of efficiency in the Methodist Church. It has occurred to me that our home missionary work could be rendered far more efficient by securing a closer supervision, having smaller districts under the care of one man, so that every church can be kept in a continuous working condition. It is the short terms of pastorates and the long vacancies that keep many of our churches on the home missionary list. Can we not get some hints from the presiding elderships of our Methodist brethren?

## Conference of Charities.

This body is now well organized, and we hope its active work will suppress street beggary. That is one of the trials of city life. The following is the organization:

Officers.—E. M. Hudson, president; S. B. Newman, vice-president; Joseph Simon, treasurer; D. L. Mitchell, general secretary; E. A. Holt, general superintendent.

Executive Committee.—Rev. J. K. Guthrie, Thomas J. Semmes, M. M. Greenwood, George B. Mathews, D. L. Mitchell.

Finance Committee.—Albert Baldwin, J. J. Gidner, Henry Newman.

Directors.—W. J. Bohlen, Rev. F. R. Hill, E. M. Hudson, T. J. Semmes, Rev. J. K. Guthrie, G. W. Cable, A. Baldwin, William T. Hardie, John McCadrey, S. D. Moody, for one year; Rev. B. M. Palmer, Rev. C. A. Allen, C. F. Claiborne, R. M. Wainwright, J. J. Barr, E. N. Butler, S. B. Newman, Joseph Simon, M. M. Greenwood, S. Katz, for two years; Rev. D. Hubert, Rev. S. Landrum, Rev. A. I. Drysdale, Rev. D. L. Mitchell, E. Newman, M. C. R. Hall, J. J. Gidner, G. B. Mathews, J. N. Marks, R. H. Brown, for three years.

The purpose and object of the corporation, as set forth in article second of the charter, is as follows:

1. To protect the community from the imposture of mendicants.
2. To reduce vagrancy and pauperism and to ascertain their true causes.
3. To prevent indiscriminate and duplicate giving.
4. To see that all deserving cases of destitution are properly relieved.
5. To make employment the basis of relief.
6. To elevate the home-life, health and habits of the poor.
7. To prevent children growing up as paupers.

## Unwise Marriages.

The following extract, from the New York Christian Advocate, is the fulness of wisdom. Every sentence is weighty with practical significance. There is too much sentiment and too little judgment about this matter. Domestic trouble and disappointment may often be averted by parental watch-care. Associations are allowed until attachments are formed, then no threat or authority can arrest the consummation. Guard this matter by selecting the friends of your daughters. Let these words be read and pondered:

Hasty marriages of young persons increase. Parents do not seem to be able to prevent it. The trouble is far back of marriage, and even of acquaintance. Girls never were left more to themselves than now. Family connections and history are not inquired into. Late hours are allowed. Parties, pic-nics, church fairs and all sorts of entertainments are visited without supervision. Sunday-school acquaintances are not always safe. Parents should not put too much trust in their children's judgment. Novels and daily papers stimulate the love of adventure. Stern restraint will not suffice. The mother must be more of a companion to her daughter; the father the confidential friend of his son.

In a letter to the Arkansas Methodist Dr. H. R. Withers, speaks pleasantly of a recent visit to Shreveport, La. We give the following extract:

Shreveport is a beautiful, compact city of 12,000 population, with many conveniences of modern cities. She has water works, gas, street cars, etc. We have but one church there, and our former partner in faith Dr. C. E. Evans, is the pastor. People and preacher are delighted. Dr. Evans is building a \$20,000 church, and has already on hand \$6200 missionary funds to report to Conference. He believes he will reach \$7000 before that body convenes. This will make Shreveport the banner station of the west. It pays the pastor \$2200, with only 240 adult members.

—Dr. W. H. Milburn has been touring in Raleigh, N. C.

—The Presbyterians in New York City have forty-three churches and 18,285 members.

—Dr. C. W. Miller's new volume issued from our Publishing House entitled "The Conflict of Centuries" and sold for \$1.

—The Richmond Christian Advocate tells of one State where there are ten universities, and says the people "are cutting poles to be another."

—Seventeen of the effective Hinton Conference preachers are in the halls of Hiwassee College. Still more are in other Conferences churches.

—The West Texas Conference assessed \$295 for church extension and paid \$261 40. That shows a new collection is not unpopular unappreciated.

—Bishop Keener preached at Charles Avenue last Sunday morning. Bro. Carradine, the pastor, been quite sick with fever, but report for duty this week.

—Great is the United States railroad. It is estimated that there are now in this country nearly many miles of road as in all the world put together.

—Local option has been carried more than half the counties of Maryland. That is the plan—we might fight in detail. A State only captured county by county.

—The Nashville Advocate reports the conversion of Gen. Robert Tombs, of Georgia, and his reception into the Southern Methodist Church by Bishop Pickett.

—Miss Frances E. Willard, great temperance advocate, is to be used in the Mississippi papers to act as Corinth on the twentieth inst. She is a wise and prodigious worker.

—Prof. Criddle Wharton has been elected to the School of Pharmacy Vanderbilt University to succeed Prof. Thomas A. Atchison, who accepts an important office in Nashville's city government.

—If our Sunday-school workers the city, or out, will send pass their old literature to Mr. F. Southmayd, 64 Carondelet street, he will forward them to any Sunday-school in the country.

—At the October communion service in the Hanson Place Methodist Church, Brooklyn, Dr. J. O. Peck, pastor, 122 members were received into the church—98 from probation, 14 by letter and 10 new probationers.

—According to the Louisville Christian Observer, the Southern Presbyterians added last year on an average of three and a quarter members to each church. The Congregationalists added just the members to each.

The latest intelligence from Dr. McFerrin at this writing, shows excellent the gravest apprehensions to the result. We fervently pray that the grand old money may be spared to take part in the centenary celebrations of 1884.

Mathew Arnold, who is now traveling and lecturing in America, is a school inspector in London, which he gets a salary of £1500 year. With all his brilliancy, he lacks the greatness and breadth of his father, Dr. Arnold of Rugby.

—Prof. Allen Carr of Scotland will deliver one of his popular lectures in the Fidelity Street Methodist Church and for its benefit. This day evening 7:30 P. M. Subject, "The Master Passion." Admission, fifty cents; children, twenty cents.

—Lord Chief Justice Colridge has arrived safely at home, and he many kind things to say of America by the way "our kin across the sea have a sort of mania for visiting the new world. Mathew Arnold is here now and John Bright is soon expected."

—A pew in Dr. John Hall Church, New York, was recently sold at public auction for \$150. The first bid was \$100. There was a spirited contest between a half dozen bidders. A seat in that First Avenue sanctuary seems to be at a premium.

—We see it stated that the King of Sweden has announced himself friend of temperance in the highest manner. In his dominion now going on in his dominion Kings and smaller officials will be temperance men as the cause gains strength. We want men to make a cause strong and great.

—From the Texas Advocate we learn that the Texas Conference will have a missionary in China. Dr. O. A. Dukes, the one mentioned now laboring in the Shanghai district, is said to be a man of the talents and profound consecration. Less than a jubilee of years ago Texas was a mission field, now of her own sons will go abroad to labor among the heathen millions of China.



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## Christian Advocate.

## "One Thing Thou Lackest."

The train stood at the platform, and the passengers were busy getting their seats. The railway bell and repeated calls from the company's officials reminded us of the time for starting was at hand. Several who had tarried until the last minute, either talking with their friends or making themselves sure there "was plenty time yet," had, in their haste, rushed into the most convenient cars nearest the end of the platform they entered from. The cars were as comfortable and looked as well as the others; they stood on the same line of rails, they seemed bound for the same destination, but "one thing they lacked, only one"—they had no connecting link with the engine in front. They were uncoupled from the starting train, and for this one cause were left standing in their place, while the others, at the appointed time, with all their occupants, moved along.

Reader, there are men and women in the world, living at this present hour, who are making the same mistakes for eternity as these did with the railway cars; and unless they speedily take warning, and "change cars," will be left behind at the coming of the Lord, when he cometh to take his own people to heaven, to be forever with himself. Are you sure you are not one of the number? To get into a carriage is one thing; to get into the right carriage conducted with the engine, another. So it is one thing to have a profession, and in religion; but another thing to be connected; to have life in Christ, in union with him; to live because he lives. Cars of all sorts are to be found, and easily found, by unconverted sinners. They look well, and seem as good as others; therefore they rest in them instead of God, and are provided nothing, also for salvation—the Lord Jesus Christ.

Cars of morality, totalabstinence, church-membership, religion, and hosts of others stand near the heaven-bound train, and many have got into them, and are expecting to be taken to heaven; but none of these have of themselves any connecting link with Christ, therefore they will never reach it.

Reader, I beseech you search and see what you are trusting to, or resting in, for your soul's salvation. If you take on this point is *God*, and you will find the same in the depths of hell, in stead of on the heights of glory. Like the young ruler (Luke xviii: 18) you may have many good qualities, but "one thing lacking"—only one thing, and that "the new birth"—then Christ—and lacking this you are unfit for heaven; for "except a man be born again, he cannot see the kingdom of God."—John iii: 3.

Reader, be warned ere it is too late. Many have rejected the saving and perishing invitation. He assuredly will take you to heaven, to spend eternity in God's presence, but salvation by the Lord Jesus Christ, and him alone. If you are in any other carriage, trusting to your prayers, tears, resolutions, or morality, you are wrong, and most surely will be left when the Lord cometh to make up his jewels. Do, at this moment, I entreat of you get out of it, and as a helpless, guilty sinner, cast yourself on Jesus and his finished work, saying:

Nothing in my hands I bring,  
Simply to thy cross I cling.

**DUTIES OF DAILY LIFE.**—Life is not entirely made up of great trials or heavy trials; but the perpetual repetition of petty evils and small trials is the ordinary and appointed exercise of the Christian's powers. To bear with the feelings of those about us—with their infirmities, their bad judgment, their ill breeding, their peevish tempers; to endure neglect when we feel we deserve attention, and ingratitude when we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided for purposes for the trial of our virtues. These continual, incessant, but inferior evils must be improved, furnished a good moral discipline, and might, in the days of ignorance, have appeared as plumbings and penance. Hannah More.

**DARK DAYS.**—Many of the darkest days in history have been the darkest in the life of God and the good of man. It was a dark day when Israel groined in the bitterness of the Egyptian bondage. But if the bondage had been less bitter, Israel would have risen again in Egypt; out of the bondage came the Exodus, and out of the Exodus came the Messiah. It was a dark day when the apostles, weary, elated, and full of the Holy Spirit, were talking of the things of God; but out of that day came Paul. It was a dark day when the persecution that arose about Stephen ravaged the disciples; but out of it came the world wide preaching of the Gospel. It was a dark day when the Puritans, finding no rest for the sole of their feet, sailed from the Old World; but out of it came America. Darker of all days was that on which the sun hid his face from the Divine light, when Calvary's yet and our hopes and all our happiness came from that day. —National Baptist.

The Methodists in Bulgaria are greatly crippled in their work by the iron rule of Russia. The order for closing the school at Lofcha has been enforced, and all a temple to reverse the command have proved futile. In proportion as the outlook grows darker, the need of maintaining a strong missionary force there, as an aid in the right settlement of affairs, becomes more apparent.

**In the Interest of Suffering Humanity.**—We call attention to a new Vitalizing Treatment which is taken by simple inhalation, and which acts directly upon the weakened nerve-centres and vital organs, restoring them to their normal activity. Its operations are all in the line of physiological laws, and force, and it cures by giving nature her own way in restoring health in the human organism. Thousands of most wonderful cures have been made during the last thirteen years. If you are in need of such a treatment, write to Dr. Starkey & Pelen, 1109 Grand St., Philadelphia, to send you such documents and reports of cases as will enable you to judge for yourself as to its efficacy in your own case.

## MISCELLANEOUS.

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LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After thirty years experience in the sewing machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will not attempt an accurate description of the superior qualities of the

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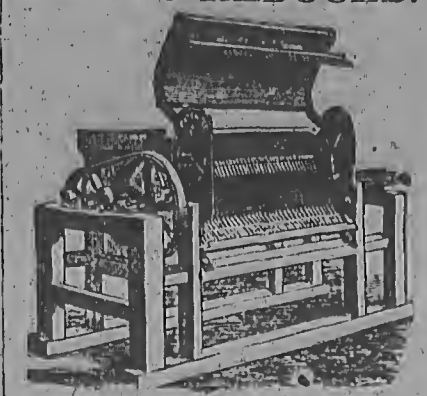
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## BLESSINGS AND TRIALS.

BY HOLLIS YEEKMAN.

Have you never, O heart, a song to raise,  
As you careless pass,  
In the sunshine bright of your summer days,  
O'er the smooth, green grass,  
A song of praise that will rise to God  
Through life's sunlit hours,  
O'er the waving boughs, o'er the velvet sod  
And the perfumed flowers?

For see with what sunshine of burnished gold  
He hath lit your way,  
And, feeling it round with his love untold,  
Has made glad your day.  
With blessings unnumbered your path is spread,  
Without scut or dale,  
On what countless flowers do your light feet tread,  
As the swift years roll!

Never a song when the shadow of fear  
He doth keep at bay,  
When into life's cup each trial and tear  
He doth count and weigh?  
And never one drop in our cup of woe  
God measureth not,  
Till the brimming draught should our hearts over-  
flow in God's great love!

And never a song when the shail's horns turn  
The cheer to his fall,  
And the heat of the furnace flames burn  
The wrong from our soul?  
Then come forth, O heart, from the shadowed night,  
Where the fainting sank,  
And lift up thy voice in the laughing light,  
And the good God thank.

—Christian Register.

## China and Her People.

BY REV. J. W. LANBETH.

(Thirty-ninth Letter.)

My Dear Young Friends: If you ever travel on your way to a heathen land with a desire to lead the heathen to Christ, you will meet with men from your own country who will say to you: "Why are you going among the heathen to unsettle them in their religious belief by teaching them another religion? They are perfectly happy; let them alone. You think your religion right, and the heathenists think theirs right; and are happy; let them alone." Others will say: "I have seen those among the heathen who profess to be Christians, and in my judgment, they are no better than the heathen around them." Others say: "I have been to Japan, China and India, and have seen the heathen in many parts of the world, and they seem very happy. Why do you want to teach them another religion?"

I heard at one time a wealthy merchant, in Shanghai, say: "These heathen people are perfectly happy while they live, and have no fear of death. What is the use of unsettling them in their native religion and giving them a foreign religion?" That man I knew to be an unconverted, ungodly man. He was not a Christian, and had no regard for the Christian religion. We find many such men on steamers and on land who will say to the young missionary: "What a pity to go and throw away your valuable life for such a miserable lot. You will not be among them very long before you will change your mind and wish you were again in your own native land." And it does require a great deal of the grace of God to withstand such sneers; but to those who have experienced in their own hearts and lives that Christ is able to save to the uttermost, and that "there is no other name under heaven given among men," their hearts are fixed, and they are determined to tell the heathen of the blessed name of Jesus.

We, who have been here among the heathen nearly thirty years, know that the religion they profess brings no light and joy into their souls. Death to them is an awful calamity, and a plunge in the dark. They can not bear the mention of death; and it is an insult to speak of it in a heathen family, for the grave before them is full of dreadful forebodings. Can they be happy? The heathen are conscious of sin, and this thought of a future makes them miserable. This consciousness of guilt hangs over them, and they can not rid themselves of the probable consequences after death. They will not go to the

house of death unless it is unavoidable on account of relationship, and then when they return to their homes they take good care to have a bundle of straw placed before the door and set on fire, and when in a blaze, they leap over it, and thus the fire prevents the spirit of the dead from following them into their homes and producing, as they imagine, the very worst calamities in their families. They will pass the body of the dead in the street, and would not under any consideration touch it with their hands. The heathen have sought out many inventions to relieve their minds and consciences, and they have tortured themselves in various ways and lived lives of extreme poverty and asceticism; but this has never broken the bondage of sin and given the conscience peace.

The heathen need a divine Redeemer—one who can pardon their sins and give them peace and joy in their souls. We have met many among the heathen who praise God for this joy, not only in prosperity, but in the hour of adversity. I know one now on a bed of suffering, blind and emaciated from disease and in a perfectly helpless condition; but there is the peace of God in his soul. When I have prayed with him his heart has been lifted up in prayer to God, and he has been filled with holy joy, and he has said to me: "I am perfectly happy. I am not afraid to die. I am looking to Jesus, for his blessed promises, which I have treasured up in my heart, give me great comfort and joy." He is ready and only waiting for the Lord to call him. The last time I saw him I told him that I was going away for a few days, and that he must keep looking to Jesus. It is only the religion of Jesus that can give us true comfort and a blessed hope of heaven.

Many Christians try to serve God secretly without letting their light shine out among men. My wife says they never wish souls to Christ or bring peace and joy to their own souls. Two men were in the English navy and were on their way to Egypt, and they thought it might be never to return to their homes again. They were both Christians, and they were determined to continue to serve God and follow Christ. The first night out all was confusion around them, and once said to the other: "What shall we do about our prayers to-night? Had we not better get in bed and say our prayers each one to himself?" The other man replied: "No, that will never do. We must come out boldly and acknowledge Christ if we wish to receive God's blessing. We must let our light shine as well as they could, and both knelt together in prayer to God for his blessing. Do you think they were unobserved? All eyes were turned upon them, and though some were disposed to sneer, there were others who secretly in their hearts thanked God that there were those among them who were willing to confess before men that God was their loving Father and that their trust was in Christ Jesus. On the next day one man said: "I was glad to see you last night engage in prayer. I earnestly desired this, but the fear of man prevented me. I wish to join you." During the day another man expressed the same wish, and so, day by day, one and another came until there was a large number aboard who met each evening for prayer, and good was the result.

Not long since a young Japanese who had been attending a mission school in Japan, and had become convinced of the truth of Christianity, felt he must profess his faith in Christ even though he should have to give up all he had hitherto held most dear. A few days before he took this step he thought it right to acquaint his wife (a girl of fourteen) of his intention, and what was his surprise and joy when, instead of the angry threats and shrieking despair he had prepared himself for, she listened with a beaming face, radiant with gladness, and exclaimed: "What! you a Christian! If I had been asked what greatest happiness I would choose, I should have prayed that you might be a Christian." She ran and unlocked her own little box, where her personal dress and jewels were kept, and, bringing out a New Testament, said: "For months I have read and loved and believed in this book, and now that you believe it, too—oh, what joy!" There was great joy in that house, and in a few days more husband and wife were baptized and became professed followers of the Lord Jesus.

—SHANGHAI, CHINA, Oct. 8, 1883.

## The Problem of the Negro.

Rev. G. W. Horn thinks that Dr. Haygood's recent "utterances have pleased the thoughtful people West," notwithstanding my statement that they "had not pleased the people generally, nor even the Methodists." Perhaps the people of the South are better judges of all questions about the status and treatment of the negro than even the "thoughtful people West." They certainly ought to be. Indeed, it may be safely affirmed that all the contentions, strife and bloodshed about the negro have arisen from unwise attempts on the part of those at a distance to dictate and legislate the treatment of the negro to those who have them by thousands in their

midst. I may safely affirm that no man living where there are few or a minority of negroes can suggest the proper treatment of that race to those whites living where the negroes are in the majority. It is impossible for him to know it. The most extreme abolitionists living in the South soon learned this.

Bro. Horn thinks I used an ugly word—"negrophilism." The Greek termination, *philism*, is pretty enough, and, if the prefix, "negro," makes it an ugly word, that is unfortunate. I think the ugliness of the word depends very much upon who looks at it. I have no dislike for the negro, and the word is not an ugly one to me. I used it to express restriction or narrowness as compared with *philanthropy*. Bro. Horn says that "epithet is not an argument." I did not suppose it was. I intended it to imply a fact, and facts, Bro. Horn must know, have very essential relations to arguments.

As to Dr. Haygood's asking national aid for education in the States, this is another step in the way of centralization of the government, which, by all proper means, to be avoided. It has never yet been proven to be in keeping with the fundamental principles of this our government that one man should be taxed to educate another's child. The public schools, as a whole, are of questionable benefit. In several of the Southern States they are an actual, though unintentional, fraud, leading the people to expect what they never realize from them. They are in many places a positive calamity to the whites. They are agrarian in principle and leveling in tendency. They have superseded our good private schools and have given us nothing adequate instead thereof. If they have been a benefit to the negro, I am glad of it. My belief is that, if State education is a real good, it is in spite of its true theory. President Grant was acting in accordance with the true principles of our government when he recommended the rejection and exclusion of the Bible from our public schools. "We have no right to force a religion upon," I think, any other kind of doctrine on our people. All teaching ought to be religious; but the State professes no religion; therefore the State should not teach.

Whatever education is not founded upon positive religious doctrines is far more apt to be injurious than beneficial to the receiver. The privilege of every man to learn what he wishes and the duty of the church to teach all men the way to heaven ought not to be confounded. Bro. Horn seems to think that I argued against all education, because I opposed certain kinds and certain methods of providing for them. He is singularly lacking in his usual acumen when he applies my argument against public schools to our church institutions of learning at home and abroad. Indeed, he seems totally to have misunderstood my argument on this point. He says: "Bro. Hunnicutt opposes the enterprise of Paine Institute and negro education, because we want money for several other schools and institutions." This is a total mistake. I did not oppose in that letter either negro education or Paine Institute, much less for the reasons stated. I said we wanted money for all those institutions, and were earnest in our desire for it, but we did not raise it; therefore neither Dr. Haygood nor anyone else had any occasion to reprimand the church for not contributing money for Paine Institute. My chief complaint against Dr. Haygood was that he scolded and accused and threatened the Church, South, in a manner wholly unjust to her and very unbecoming in him. I said nothing against Paine Institute; but if Bro. Horn wishes to see the wisdom of many things connected with that institution, let him read the able and dispassionate letters concerning it by the Rev. Dr. Horing, of the Georgia Conference, recently published in the Wesleyan Christian Advocate. Paine Institute proposes a good deal more than the Colored Church asked for, and more than we have, so far as I know, any assurance that they are willing to accept. (See a brief letter on this point by Rev. Dr. Abbey in a recent number of this Advocate.) The institution located at Jackson, Tenn., seems to fall far more within the power and intentions of our General Conference action. I most heartily commend the recent call for aid to that school, as set forth in this paper by Bishop Lane, of the Colored Methodist Church, to the favorable consideration and liberal responses of all our readers.

Bro. Horn considers these words of mine misanthropic: "The opportunities of life and liberty are open before him. Let him make the 'best of them.'" Perhaps your construction of them is misanthropic, brother. They are true and applicable, especially to the negro. In the sense in which they were intended, they convey no spite or hate, but a happy truth which the negro has peculiar opportunities to realize. Can Bro. Horn (I will not challenge him) show any instance where a poor people ever had such demand for their labor and such due opportunities to make money as the negroes of the South have enjoyed since their emancipation? But Bro. Horn challenges me to define Dr. Haygood's sin. Did

I say he had sinned? If Bro. Horn has read the newspapers of late, perhaps he has found it out by this time. While Dr. Haygood is a man and minister of many and great excellencies, he seems to me in his "Thanksgiving Sermon," his "Brother in Black," and in several other publications, to have advocated Northern, as contradistinguished from our Southern, views on almost every question on which they would be expected to differ. Now, if Bro. Horn does not perceive what "sin" is implied in so doing, I can not now write a book to show him. The very presence of negroes in large numbers, especially in a majority, in any State county or community is a calamity not to be mitigated by any mere words nor to be palliated by any amount of sentiment however honest and earnest. The cruel absurdity of making our servants our South a bitter problem for whose solution history furnishes us no example and philosophy affords us no guidance. And the perplexities of such a situation it is anything but pleasant to be chided for not doing for the negro what we have not been able to do for ourselves. If the negro were let alone by self-seeking politicians, and injudicious philanthropists, he would doubtless work out a peaceful and befitting destiny under the guidance of divine Providence. Any attempt to hurry this work will rather hinder than help it. Surely no true interests of the negro require Dr. Haygood, or anyone else, to threaten the Southern Church with displacement in bidding her "get out of the way" because she has not done for Paine Institute more than she has done for her own most cherished institutions of learning.

W. L. O. G.

## "Shut the Door."

The door and its importance are too well known to dwell upon here. The door meant in the present article is the closet door. Jesus seems to take it for granted that every man has a closet, and that said closet has a door to it, and said door is capable of being shut and fastened. It is further taken by him for granted that said closet is in an orderly condition—everything being as tidily arranged therein as the room to which it is attached. Some people, however, do not so keep their closets. They are Noah's arks without the place for each separate article. There is much in a closet, besides the things stowed away in them. Show me a closet, and I will tell more of the owner's character than possibly he wants known. But these hints incidentally.

"Shut the door." That is the only tidy way of keeping the closet door. Others may stand open, but this one may not. No one is expected to open his closet for company or friends. It is an offense to the proprieties to do it; hence parlors are not provided with closets. People do not want to be forced to open them in sight of company. They are for family use, and only for special uses of the family. Things kept there are not expected to be looked at even by the family except when necessary. We are to infer from this that, spiritually, men's closets are to be kept closed to their fellow-beings and open to God. There are thousands of events, experiences, thoughts, sentiments and deeds that are to be put out of sight more because in sight they are in the way than because they are sinful. They are a bother to us if we keep them out of the closet. Dirty linen is not in its place in the sight or use of even the family. No one has a right to associate with the soiled things of his own even though so made by necessary work. Moral health is destroyed as well as physical. Or if some man's piggishness proves invulnerable to physical disease, it is no proof that the mind can defy the same uncleanness.

"Shut the door." We have been speaking of the closet as a receptacle of the soiled garments; but here we enter the closet ourselves. A new use to the closet. Previously, praying places had been street corners and synagogues. Jesus says to us, "Go into the closet." That in among the soiled garments. How came they soiled is not enough or too much. We may or may not work, but our clothing soils. We come there in contact with our works; they are full of mud. We look at our sinful, meditative righteousness; filthy rags in the closet tell us that we have nothing to boast. These associations are unpleasant by their immediate realization. The darkness and privacy increase their unpleasantness. O that we could get away from our works and holy meditations! But here in this very feeling of disappointment and disgust for our own righteousness we first become capable of genuine prayer. Need of purity comes like an armed man. Mercy, indulgence, compassion must be extended or we must be rejected. We can but loathe ourselves. "God be merciful to me a sinner," is more than many a string of words requiring five minutes for repetition.

"Shut the door." Why? Because you want no peeping out or in. The world must not always monopolize our attention. Make it stay away. You might shut your eyes, but sounds would disturb. Some-one might casually look in and see you.

A knowledge that others see you will make you forget God. Then you have the suggestions of earthly hope, fear, love, hate, and such like, always crowding upon you. So shut the door. Can you live without them? You are seeking eternal life. You want to know that the vital principle inheres in you—that it is not an accident of your being, but that identity ceases where it expires. The shadow is not the cloud; only an outline of it projected upon the earth. The cloud melts into invisible vapor, and the shadow is no more. The cloud's identity remains in the identical drops that once composed it. So the corpse is not the man. Identity never seemed to confound itself with the body's members, yet it dwelt in every one of them. Could it die with any or all of them? No; identity is complete in the man who is half paralyzed. The dead side is no obstruction to that magisterial. No state of feebleness ever weakens its conscious completeness or reality. It is a primary and original fact back of which no logic can construct an argument or mathematics project a formula. Here, in this closet, shut the door. You are in an awful presence even if God were not there. Immortal majesty confronts you in your own being. Do not go out of yourself, but into yourself. Wondrous and varied are the facts of the outside world; but no language can give the faintest idea of the weird and bewitching, the majestic and sublime. The least spiritual dignity rises infinitely above the grunniest physical phenomenon. The stars of the firmament all ablaze fade into insignificance in the presence of a babe. Hurricanes, earthquakes, battles and conflagrations are awful in their exhibition of power; but the heaving of the weakest breast speaks of a force earthquake and hurricane never knew.

"Shut the door." Do not fear that God will ever take advantage of you in a close place. It is your Father. What father would ever harm a child in secret? Come closer. Whisper your bitterest griefs into his ear. Open your heart wide. Be sure that if there is anything about your worth taking care of, that will be attended to.

T. A. S. A.

## Change of Place.

Mr. Editor: The legality of the action of the Rev. C. Keener, relative to the change of the seat of our next Conference session, is, I think, very questionable, and his announcement premature. I believe this for the following reasons:

1. No "unforeseen cause" has rendered a change necessary.
2. There is nothing in his announcement indicating the consent of Bishop Kavanaugh to said change.
3. By reference to the Discipline, page 44, paragraph 45, it will be seen that an unforeseen cause must exist before the presiding elders can legally change the place of meeting. No unforeseen cause exists; therefore the presiding elders have no authority to make any change. Bro. Keener says the change is made "on account of the inaccessibility of Minden." This, if true, is certainly not "an unforeseen cause," as Minden is just as accessible now as when selected. But is Minden inaccessible? It certainly is not. A navigable water course is within two miles of it, and a daily stage line connects it with Shreveport and Monroe. Thousands of bales of cotton are shipped from it annually, and hundreds of thousands of dollars' worth of goods are sold there every year. Conference, too, has been held there at least twice, and I never heard of any preacher complaining of its inaccessibility before. It is true it is not as accessible to many of the preachers as New Orleans, but it is much more accessible to others. It is certainly no farther from the steamboat landing to Minden than it is from Minden to the steamboat landing. It is true also that the expense from South Louisiana to Minden is greater than to New Orleans; but the expense is just as great from Minden to New Orleans as from New Orleans to Minden. But if the cost of getting to Minden were double that of getting to New Orleans it would not legalize the change inasmuch as that would not be an unforeseen cause.
4. This removal, or change, can only be made "with the consent of the Bishop who is to preside." Had that consent been obtained prior to the publication of Bro. Keener's announcement? If so, where is the evidence? He certainly does not intimate it. He says, "Agreeable to the consent of the presiding elders," etc., without even an allusion to the Bishop. But had the Bishop consented the change would have been illegal unless "some unforeseen cause" had rendered the change necessary.

I will also add, thirdly, that if legal cause for change exists, and Bishop and presiding elders all agree to said change, the members of the Conference have had as yet no legal notice of such agreement. I submit that this announcement should have been made by the Bishop or the secretary of the Conference.

Personally, I would prefer that the Conference convened at New Orleans, but our opposed now and forever to four or five men thwarting the unanimously expressed will of the Annual

Conference. If it can be done, in this instance without legal cause, it may and likely will be done again, and, if this act is admissible, why need the Conference select the place of meeting at all? Why not delegate that power to the presiding elders?

Lastly, if any number of preachers of the Conference should meet at Minden, on January 9, 1884, and organize and transact the business of the Conference, those preachers thus met would be declared by the legal tribunals, both of the Church and State, to be the "Louisiana Annual Conference, of the Methodist Episcopal Church, South." As stated before, I would personally prefer that Conference meet in New Orleans, but am in favor of strict adherence to the law. The Conference unanimously selected Minden, and Minden is the place to which we should go. If the bylaws of law are allowed to be broken down in this instance, it may be pleaded as a precedent in the future.

THOS. J. UPTON.

NEW ORLEANS, LA., Nov. 12, 1883.

## From Mansfield.

Mr. Editor: We have had a growing interest in our Sunday-school work for some months, which culminated on the first Sunday in November by the presentation of a valuable gold watch to our suffering student, John L. Seales, Esq. Bro. Seales has been actively engaged in church service here for nearly twenty-five years, and this recognition of his merits was very grateful to his feelings as well as honorable to the school. The presentation was made by a little girl in most appropriate terms, and the worthy superintendent was quite unmannered when he attempted a reply. But the emotion he exhibited at this unlooked-for tribute to his work was more eloquent than any words he could have uttered. The school now numbers nearly one hundred, and is growing in interest constantly.

Our pastor, the Rev. S. S. Keener, is filling his pulpit with admirable fidelity, and always brings beaten oil to the sanctuary. The terrible shock which the church received in the summer is gradually wearing off, and quite a number of communicants presented themselves at our last communion service.

Our community has been entertained by the lectures of the State superintendent of education, Prof. F. H. Fay, and those of his able assistant, Dr. A. R. Horne. A number of teachers and the citizens generally participated in these exercises, and much interest was manifested in the cause of education.

The Mansfield Female College is gradually increasing in numbers, and gives promise of holding on its old way of usefulness to the church and to society. The graduating class will be large, and contains some excellent material. The music and art departments are liberally patronized, and the school is on a sound financial basis. The boarding and domestic arrangements are giving entire satisfaction.

F. M. GRACE.

## Good Words.

A wake, to sleep, while the day is shining.  
The time to labor will not always last.  
And no regret, repentance or repenting,  
Can bring to us the better the latest part.  
The street noise of life are falling fast.  
Time tells our busy pulses one by one,  
And all our work, so useful and so vast,  
Is all completed, or but just begun.  
When twilight shadows veil life's day departing,  
Nun.

We suffer to lose when we freely give of our substance to the Lord. It comes back to us, bringing a blessing with it. Money given to the Lord is received by him as a loan. He pays his creditors the best of interest. When we give our heart to Christ he gives it back to us filled with his gracious presence.

Caution the young that their work is not in the future, but lying at their door now. The only royal pathway to progress is to do the duty of the hour in the best manner possible; neglect it, and all is mist and darkness; for we rise step by step.

In your temptations go to the promises. They are the branches the Lord has hung over the water, that his half-drowned children may take a grip of them, without which they will go to the bottom.

If I have faith in Christ, I shall love him; if I love him, I shall keep his commandments; if I do not keep his commandments, I do not love him; I do not believe in him.—Thomas Adam.

Christ's disciples should be Christ-like, or they are no followers of him. They must wear his livery if they expect to be recognized as having been with him.

Culture of the intellect without religion in the heart is only civilized barbarism and disguised animalism.—Bunsen.

The shortest life is long enough if it lead to a better, and the longest life is short if it do not.—Colton.

The highest reach of human science is the scientific recognition of human ignorance.—Sir William Hamilton.











## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND  
SOUTH CAROLINA METHODIST CHURCH.  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. ADAMS, REV. J. T. SAWYER,  
REV. W. L. G. HENRICHT.

THURSDAY, NOVEMBER 22, 1883.

This item in the Woman's Christian Temperance Union's declaration of principles, adopted at Detroit, is practical and important. No Christian should rent his property to a man for unholiness. The rental of a house to a saloon-keeper for the avowed purpose of opening a place to conduct his iniquitous business, in morals, is equally wrong with signing his petition or endorsing his bond. Let our Christian property holders consider this matter. The item referred to is as follows:

We greatly approve the insertion of a clause in the title and lease of property prohibiting the sale or manufacture of alcoholic drinks on the premises under penalty of forfeiture of title or lease, and commend this thought to our women of property as well as to our business men.

The Ouachita parish mass meeting at Monroe, which appointed delegates to the State Convention supporting McEnery for Governor, made a deliverance on the Louisiana Lottery Company. The following is the resolution:

Resolved, That we recognize in the Lottery Company an institution dangerous to the morals of the people, subversive to good government, a disturbing, corrupting element in politics, and one which the highest interest of society demands shall be abolished as soon as the result can be legally accomplished.

Ouachita is the Governor's home parish, and if that resolution echoes his sentiments we are gratified, but feel disappointed that heretofore he has not shown active opposition to the iniquity. We are a little afraid of the last (saving) clause in that resolution. Not that we favor illegal measures to abolish the public scandal, but those words usually mean inaction and indifference. They serve at once as a remedy and defense—a salve for the political conscience and a shield from the darts of party opponents. If the Governor is renominated on that issue and that resolution, he will have to be more aggressive against the lottery.

From Rome, on the fifteenth instant, reports the American Bishops as having suggested that a papal nuncio be appointed to the United States. But a few days before the same dignitaries advised that the United States Government settle the relation between Church and State on the basis of canon law. It is well for us to watch these movements. Romanists are becoming more aggressive with their increasing numbers. What need has the Pope for a nuncio in the United States? The nuncio represents the Pope only as temporal sovereign before a foreign government. He may be commissioned to treat of spiritual affairs, but his primary mission is to represent the temporal power of the Roman pontiff. No such officer could be recognized by the United States, because we have no relations with the Pope as a civil ruler. Indeed, the "prisoner of the Vatican" has no temporal authority outside the walls of that ancient palace. He is simply deluded by memories of the past, and enchanted with visions of the future, worthy only of an ecclesiastical Colonel Mulberry Sellers. But we must watch these encroachments of his Jesuitical advisers. Nuncios are an unhealthy growth in Republican soil. They mean mischief, and no good.

This month of November is devoted by the Romanists to prayer for "suffering saints" in purgatory. We have seen mathematical calculations as to the time souls have to remain in purgatory for certain offenses. Some are expiated by penance, but those unatoned must be suffered for in purgatory at the rate of one day to a venial sin. One mortal sin requires seven years in purgatorial fires, according to an eminent Catholic authority. We would like to know what proportionate effect priestly praying has upon their condition. Is it the number or the spirit of prayers that helps them out? This question and the following extract from an article in the Cotemporary Review are respectfully referred to our Romanist luminary in the city, the Morning Star:

We arrive at the terrifying results that on the very lowest calculation a holy soul, who has never committed a mortal sin, nor even a venial sin of the graver sort, who has committed but ten venial sins a day, and has satisfied God's justice by penance for three-fourths of these, still remains indebted for one hundred and twenty-three years, three months and fifteen days of purgatory. If it be so with righteous souls what will it be with poor sinners like you and me?

## Echoing God.

In a characteristic sermon on the occasion of a new church dedication at Saratoga, N. Y., Joseph Cook said: "It is the business of the church to echo God." By that we understand him to say, the church is not to originate, but to repeat—not to invent, but declare. It is a striking statement, and full of meaning. And in these days of theological vagaries and creed revisions it deserves special emphasis. Revelation is complete and all-sufficient. It is not a Book of glimpses and intimations—a disclosure of half-truths and partial views. God has made known himself to the church in all his essential wisdom, love and awe-inspiring attributes. Nothing needful has been hidden. The way has been made light and bright—so plain that none need be deceived.

Now it is the mission of the church to take up God's message and carry it to the world. The angel flying through the heavens, with trumpet in hand, had committed to him the everlasting gospel. God ordained at once the agent, instrument and message. And the other mighty angel that John saw, with a rainbow on his head, his face bright as the sun and his feet glorious as pillars of fire, ventured not to earth on his own authority, but "he had in his hand a little book open." When Jonah went down to Nineveh he was instructed what to say. He walked the streets of that great city only echoing the words of his Lord. When the apostles were called and sent forth they were enjoined not to be concerned about the character of their teaching. "Take no thought how or what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." They were not to invent or construct a message, either as to its matter or manner. Our Lord was thus careful that his first teachers should have the scope and functions of their mission clearly and sharply defined. They were simply to echo—speak as the Spirit gave them utterance.

This thought needs now to be stressed. The Christian church has never been so disturbed as at present with theological adventures. We hear a great deal about a *progressive theology*. The old formulas are derided and other statements invented. A new terminology has been constructed whose metaphysical niceties obscure rather than explain, and if generally accepted would make the commandments of God of none effect.

That this is the inevitable influence of the so-called progressive school of theology every observant Christian will testify. In an excess of speculation there is an obscuration of the plainly revealed. In an address before a Christian convention in Dublin, on the "Evangelistic Aspect of Holiness," the Rev. Hugh Price Hughes, of Oxford, England, a distinguished Wesleyan, said: "There is no city which relatively has more churches than Oxford, but I solemnly declare I have met more men—men of culture and learning—in the University of Oxford who do not know what Christianity is than I have discovered anywhere in England." And why? Manifestly because the church has transcended the scope of her mission—has been dawdling with the speculations of men instead of echoing the words of the Lord.

A further result of this progressive theology, as Mr. Cook clearly demonstrates, is "the mischief of a fractional orthodoxy." Every University has its own school of thought—its distinctive shade of opinion. The doctrinal teachings of each is like a railroad map—its own line deeply leaved and all others faintly traced as bare possibilities. Thus men are taught half-truths—partial and misleading views of Christian life and duty. The church must confine herself to her one business—"to echo God." Then will she (1) teach transgressors the way, and sinners will be converted unto thee.

This thought gives a fuller and richer meaning to the oft-quoted words of St. Paul: "We is me if I preach not the gospel." If we emphasize both the words "we" and "gospel" we get the true interpretation of the apostle's experience. Necessity was laid upon him not only to preach, but to preach the gospel. That is, we is me if I preach anything else than the gospel. In other words, his business was "to echo God." We preach not ourselves, but Christ Jesus. And in all our labors, both in public and private, we should carefully guard against teaching the traditions of men for the commandments of God—our own speculations for Divine revelation.

The American Missionary Association expect to spend \$1,000 for every day during the next year in current work, besides the endowment of several educational institutions.

## Social Position.

In one of his lectures in New York City Monsignor Capel, the English Romanist, now traveling in the United States, stated that the Roman Church in this country only needed "a little higher social position." Possibly to achieve that much desired end he made his pilgrimage to America. He claims to have been the means of converting, or rather we should say perverting, to Rome any number of English nobility, lords, dukes, barons, marquises, etc. To accomplish like results among our merchant princes, railroad kings, retired millionaires and great government officials would be bright stars in an already gemmy crown. It needs no prophet's ken, however, to assure the clerical aristocrat that his mission here will be a failure.

But the Monsignor has uttered a sentiment that finds echo in many minds. There is among too many religionists a silly weakness for mere "social position." That outweighs all Scripturalness of doctrine, purity of life and spiritual achievement. We have known many weak souls to leave the church of their childhood and join another because of an imagined "higher social position." Oftentimes there is sincere lament because in a local community the social status of one's congregation is not the best. Now, we do not discount wealth, culture and "social position." It is well to have them provided they are consecrated to spiritual service. If their added influence is generously given to the Master, then that church becomes, indeed, "a city that is set upon a hill which can not be hid." But if used to pamper a foolish vanity, and compromise a true Christianity, they are a curse and no blessing. The gospel knows no aristocracy, either of blood, brains or money. It seeks and saves the lost. The Christian is a debtor to all classes—Greek and barbarian, wise and unwise, bond and free. And a Scriptural church will not seek a monopoly of one class to the neglect of any. The appeal which is sometimes made by ecclesiastical marauders to the weakness, that they will "get into society" by joining their church, fatigues righteous contempt. And the weaklings who yield deserve the consideration of idiotcy.

On the subject of Rev. Capel's lecture, the Christian at Work speaks as follows:

It is the very thing not wanted here by the Catholic Church or any other. The Methodist Church began its magnificent career without wealth or culture or refinement. It had no social position. Not many rich or great or honored belonged to it. It was composed almost entirely of common people. Its ministers were drawn almost entirely from the working population. Fashion eschewed, aristocracy passed it by on the other side. But it had faith, earnestness and fervor. The power of the Holy Ghost was in it. It wrought miracles of conversion and improvement. Its preachers carried civilization in their saddle-bags, and planted it on frontiers before the smoke of the Indian wigwag had gone out, and while the crack of the savage rifle disturbed their devotions. And in one hundred years eight millions of people gloried in their membership of that church. Its triumphs were achieved before the dream of social position entered the brain of any member of its communion. And the worst difficulty it has ever encountered has come since it became rich and powerful, with great colleges and elegant churches, from the growth in it of a spirit of social pride and fashion and aristocratic ambition.

## A Question for the Cotton Centennial Management.

We find the following in the Jackson Clarion:

One of the Louisiana Commissioners to the Southern Exposition at Louisville has made a report to Gov. McEnery two columns in length. His State had no exhibits at Louisville, but he makes some good suggestions and some very poor ones; among the latter, that it was "a great mistake to close the Exposition on Sundays." Of course he don't want the "mistake" repeated in the Cotton Centennial. There are thousands who will disagree with him, and when the time comes to determine the matter we are sure there will be an earnest and substantial protest against such a public desecration of the Sabbath.

It may be deemed a little premature to discuss this question before any details of the Exposition have been considered and published. We should not conclude, in advance of any formal action, that the management will favor Sabbath desecration. But one of Louisiana's Commissioners has called attention to the subject, and hopes that the folly of Louisville may not be repeated in New Orleans. This brings the question up for discussion. We hope those in authority will pay little heed to such a recommendation. The Exposition was not gotten up for New Orleans. This city was not known in the bill giving it Congressional sanction. Other cities were desirous of securing its location, but failed. If New Orleans and Louisi-

ana know no Sunday law they should not do violence to the moral sense of the vast territory that must give the Exposition patronage and make it a success. If the gates are to be thrown open on the Sabbath, and the day desecrated, Christian people should be warned against giving it support. Every pulpit in the land ought to utter its warning and counsel the people to keep far from the evil. As much as we favor the Exposition and applaud its great purposes, if it is to encourage Sabbath desecration among the thousands who will come here from a distance, we freely say that it were better the project had never been born.

Again, it would do violence to the churches and Christian people in that part of the city. In all that locality, now quiet and enjoyable, there would be revelling and dissipation, noise and confusion. Already one congregation has appealed for evil protection against drums and processions. Then they had as well close for the winter. We hope there will be a long and loud protest against such action.

Bishop Wilson dedicates a new church at Florence, S. C., December 2.

We again call attention to the appointments of Dr. David Morton in the Louisiana Conference.

Mrs. R. W. McDauel, the wife of one of our missionaries in Mexico, is on a visit to her Georgia home.

Dr. J. B. Cottrell, of the Louisville Conference, is a traveling correspondent of the Courier-Journal.

Every county in Ohio gave a majority for prohibition except five—Cuyahoga, Franklin, Hamilton, Lucas and Montgomery.

New Foundland has 121 Methodist Sunday-schools, and 119 of all other denominations. Methodism is rather strong in that icy region.

The Pope has some loyal subjects in New York City. The collection of Peter's Pence in that city on a recent Sunday amounted to \$15,000.

The New Orleans and North-eastern road was formally opened for passenger business on Sunday last. Solid trains now run through to Cincinnati.

Bishop Keener preached at Felicity Street Church last Sunday morning. He leaves to-day to attend the session of the North Carolina Conference at Statesville.

Rev. J. L. Wright, our pastor across the river at Algiers, has been sick for a week or more, but was able to pay his Monday morning's visit to the Advocate office.

Dr. Haygood has been assisting in a protracted meeting in Washington Street Church, Columbia, S. C. On Sunday, during the meeting, a long standing debt of \$8,000 was raised.

The Pittsburg Christian Advocate, of last week, celebrated its semi-centennial. It came out in a handsome blue cover, containing a fac simile edition of the first issue, November 15, 1833.

Rev. Albert W. Gibson, of the Pontotoc circuit, North Mississippi Conference, reports to the Nashville Advocate as the result of his year's work, over 100 conversions, and 75 accessions to the church.

The District Advance is a new candidate for public favor, published at St. Charles, Mo., and edited by Rev. M. L. Gray. The number received indicates journalistic instinct and judgment in high degree.

We notice the marriage, at Columbia, Mo., of Dr. E. W. Herndon, editor of the Christian Quarterly Review, and Miss Kate Winans, granddaughter of the late distinguished Dr. William Winans, of Mississippi.

We are glad to reproduce such an item of news as the fact that the present governors of the six New England States are total abstemious men. It is said that Louisiana's Executive can not boast of that shining virtue.

The secret of Hon. Isaac H. Maynard's defeat, Democratic candidate for Secretary of State of New York, has transpired. He was a temperance man, and the liquor dealers of New York spent \$100,000 to elect his opponent.

We sincerely sympathize with our brother, the Rev. Wesley B. Dennis, in the death of his little daughter, Maggie Wesley, which sad event occurred at Melville, Fla., October 19, 1883. The flower has been transplanted to the garden above.

Many things are told about Martin Luther at this time—the celebration of his four hundredth birthday. This will be appreciated by the boys: Martin Luther, when attending school in one of his earliest years, was flogged fifteen times one afternoon.

The sad news of the death of Mrs. Harris, wife of Rev. W. A. Harris, D. D., President of Wesleyan Female Institute, Staunton, Va., is reported.

Mrs. Judge Merrick, of this city, was an active member of the tenth annual meeting of the Woman's Christian Temperance Union in Detroit, and was the recipient of distinguished considerations for her fidelity to local work here in New Orleans.

Bishop Hargrove has returned from the Pacific coast, and we see was present last week at the session of the North Alabama Conference at Birmingham. We suspect the Bishop is there prospecting for a location. Birmingham would be a good radiating point.

Dr. J. E. Edwards, of the Market Street Church, Petersburg, Va., says the Richmond Christian Advocate, "winds up his forty-ninth year as he has every year, with all assessments, salary, current expenses in full paid up and membership increased."

The Pacific Methodist comes out in new dress, and looks as fresh and fair as a maiden. From its notice of Bishop Hargrove we learn that he will make quite a tour of the Conferences, including the North Alabama, Virginia, North Carolina, South Carolina and Alabama.

The failure of Rev. G. M. Pierce, editor of the Rocky Mountain Advocate, at Salt Lake City, is announced. His assets are \$8,000, and his liabilities \$36,000. Bro. Pierce has done a great work in establishing and sustaining Methodism in Utah, and we regret his financial embarrassment.

An infidel conference was held at Waco, Texas, some two weeks ago. An ex-preacher was the leading spirit. What a thirst some men have for fame. History tells us of the wretch who burnt the famous temple of Diana, in order to be remembered, even though to be despised.

The address of Dr. C. W. Carter at the Luther festival, in the First Presbyterian Church last Sunday evening, was a masterly effort. For a full hour he held in rapt attention one of the finest audiences New Orleans can furnish. We hope to give the Advocate readers the address in full.

Mathew Arnold's lectures are not very popular in the North. He will hardly go to England with the kindly feeling toward us as did his friend, Lord Chief Justice Coleridge. Oscar Wilde made money and was pleased. If Mathew Arnold fails, he will think us woefully stupid and behind the times.

Rev. R. A. Davis, of the Many circuit, writing from Fort Jessup, La., says he has enjoyed a year of measurable prosperity. One new church has been organized, and subscriptions are being secured to erect three new houses of worship. We like to read of church building. It indicates solid work and staying power.

The tenth anniversary of the Women's Temperance Crusade occurs December 25, 1883, and the event will be suitably celebrated. We have a note from Miss Frances E. Willard, now en route in Texas, calling attention to it and inviting the co-operation of all temperance workers in arousing a more intelligent and organized zeal in the good cause.

The Board of Trust, of Vanderbilt University, have repealed the law prohibiting the organization of secret fraternities. That was a wise, second thought. To enforce such a law is almost impossible, and involves infinite annoyance. And speaking from our own college experience, we believe they very materially improve the morale and spirit of the student body.

The treasurer's report to the General Missionary Committee, of the Methodist Episcopal Church, showed receipts amounting to \$751,469 50, an increase of \$59,036 96 over the preceding year. There has been a steady and gratifying increase in receipts for four years—aggregating for the quadrennium an increase of \$199,610 60, or a total of 2,626,170 94. There is still a debt on the treasury of \$88,198 90. Last year it was \$102,579 04.

The Methodists of Jackson, Miss., in church conference last Sunday, passed resolutions of thanks to Col. J. C. Clarke, president, and other officials of the Hillsboro Central railroad, for bringing the pews for their new church from Chicago to Jackson free of charge. It was an act of liberality meriting public recognition. Such favors we have often noted in the management of that superb road.

It is stated that a negro woman in Augusta—a cook—has made a bequest in her will of \$600 to Paine Institute. That is an item worthy

of wide publication and all commendation. When the negroes give of their small earnings so liberally to sustain their churches and schools, they evidence a genuine appreciation that might well be imitated by their more highly favored white brethren.

Bishop Simpson's profile picture has been taken and will appear upon the Centennial Medal of Methodism. That statement we have seen in several exchanges. By what authority Bishop Simpson has been selected for the medal we know not. The committees, appointed by the several branches of Methodism have as yet held no joint meeting. We have no objection to the selector indicated, but was not aware that it had official sanction.

The Board of Missions, of the Methodist Episcopal Church, recently in session in New York, made a total appropriation of \$796,000. They received certain gifts as follows: From Mrs. Philander Smith, of Little Rock, for a medical college at Nankin, China, \$10,000; from Rev. Dr. Concher, of Baltimore, \$7,000 for a theological school at Foochow, China; and \$3,000 from the same for an Anglo-Japanese University at Tokio, provided an additional \$7,000 be raised.

A brother writes that he has regularly conducted family worship in his home since hearing Bishop Parker's exhortation on the subject at a District Conference. So the Bishop's words, fully spoken, are accomplishing a good of which he has no knowledge. We can not see all and always the fruit of our labors. God is using our influence and speech in places of which we have never dreamed. We are to faithfully labor, and leave results to the Master.

The first Congregational Church of Oakland, Cal., has a salaried superintendent of its Sunday-school. He devotes his time to the service of the school as the pastor does to the whole church. That is something new under the sun and a venture of doubtful propriety. We may expect next for brethren to exact pay for praying at prayer meetings. Already in metropolitan churches large sums are paid to the leading voices in the choir. Why not see those who give the key note to the prayer meeting?

The new church, called "Parker's Chapel," on the corner of Constance and Octavia streets, built mainly by the efforts of Rev. J. D. Parker, one of our most laborious and excellent local preachers, will be ready for dedication in about two weeks. Bro. Parker has conducted a Sunday-school there for several years. The church is eligibly located, and its completion marks an advance in New Orleans Methodism. Bro. Carradine lectured in the chapel last Monday evening. The proceeds to be devoted to the purchase of seats. There was a good audience and a fine lecture.

The Tennessee Colored Conference, of the Methodist Episcopal Church, seems to be rather a model of liberality. It contributes twice as much as the white conference in the same territory, and within two cents as much per member as the Methodist Episcopal Church, South. In the same time and territory with all the wealth of Nashville. That is a significant report, and is at once a premium upon negro liberality and a humiliation of Caucasian penuriousness. It also indicates the growing disposition among these people toward self-support. That rather humbles the pride of our old "Jerusalem Conference."

We see that our Louisiana Congressmen have been urging Secretary Freylinghuysen to see that O'Donnell, the murderer of Carey, shall have a fair trial. Gen. Pryor, of Brooklyn, N. Y., has gone to London as one of his counsel, and the minister to England has been interested in his case. For the sake of our national honor we hope that O'Donnell is not an "American citizen." And, in the second place, we hope his trial may not be unfair by reason of American and sentimental pressure in his behalf. If guilty of murder let the extreme penalty of law be inflicted without fear or favor. The sentiment worked up over here in this matter is mostly for home consumption. The tone and tricks of the demagogue are clearly discernible. There is the voice of Jacob, but the hand of Esau.

Dr. David Morton, secretary of the Church Extension Society, of the Methodist Episcopal Church, South, will lecture on church extension in Felicity Street Methodist Church, Friday, the twenty-third instant, at seven P. M. Here will be afforded a fine opportunity for Methodists and others to learn all about this new feature of our church work. All are invited to attend, and the seats are all free.

C. W. CARTER.







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## Christian Advocate.

THURSDAY, NOVEMBER 29, 1883.

For the New Orleans Christian Advocate.

No. 1000-NIGHT. THREE.

BY J. J. J. J.

Thoughts on reading T. A. S. A.'s "Good-Night."  
 No "good-night" will be heard in heaven.  
 There fallen there no shade of night.  
 And something sweeter will be given.  
 Than those dear words you love—"good-night."  
 There nothing half so sad is heard  
 And greetings all, no parting word.

They may be sweet to mortal ears.  
 When we have reached our evening prayer,  
 But far beyond this vale of tears  
 No "good-night" word will echo there.  
 To me the "why" I can not tell.  
 They ever sound "a sad farewell."

We say "good-night" then lay us down.  
 Alas how many wake to weep!  
 For "hush the shadow of night's brow"  
 Leads hushed loved ones to dreamless sleep.  
 No glad "good-morning" smile to greet,  
 But "good-night" echoes sadly sweet.

No night in heaven, no death-like sleep.  
 No glad "good-morning" dream to greet,  
 From which we only "wake to weep."  
 To dreamless sleep, no death-like sleep.  
 No night, no slumber and no dream.  
 O'er all a "noon-tide" splendor gleams.

No, do that home of angels fair.  
 They need no sun to give us light.  
 No moon nor stars to shine there.  
 The day eternal, but "no night."  
 The "Lamb" the Bridegroom, "is no light."  
 There we no more shall say "good-night."

No cause for pleading prayer in heaven.  
 "Thine will" we spend our golden days.  
 For there "all things" are given.  
 And prayer shall end in sweetest praise.  
 And there is "no parting there."  
 No "good-night" is said, no evening prayer.

## The Pastorale and School-Room.

Mr. Editor: What is the matter with the Methodist Church? In all our papers we see advertisements for preachers. Our Bishops say the great need of the church to-day is men. We remember to have heard a presiding elder say not long ago "that there had not been an application for license to preach in his district in two years." What is the matter with us? The history of the Methodist Church shows that it has been the most prolific of all the churches in bearing preachers, so much so that they have looked to her for a supply, and have not been disappointed. There is something wrong somewhere, and it is time we were looking it up. Is not the cross easier to take up now than it ever was before? Time was when a Methodist preacher was hated and persecuted; now he is loved and respected by all. Once he traveled a circuit of hundreds of miles, with eighteen and twenty-five appointments; now he has a home within a few hours' ride of four or six appointments, and better pay than ever before. They tell us there never was such a demand for educated men, and we were never better prepared to educate them, and still the cry is, men. I am not satisfied with the reasons as given by some for this dearth of preachers. It may be the decay of spirituality in the church, narrow orthodoxy and loss of simplicity. But is there not something back of this? To my mind there is a want of consecration to the work of the ministry. Too many follow it as a profession. If something that pays better is offered they are ready to let go and try it. There is no higher calling of God than the call to preach the gospel, and but one way to answer it. God will not accept as a substitute any of the professions or vocations of men. There is in the Methodist Church two classes of preachers, local and traveling, and it is a matter of conscience with each preacher as to which class he will belong. The church believes that an itinerant ministry is essential to the spread of the gospel. It therefore demands of all those who enter this class the consecration of all the powers and energies of mind and body to the work assigned them, at the same time making provision for their support. If one has not confidence enough in the promises of God and the church to do the work and trust the promises without entangling himself with some other business he had better go to the local ranks. The man who assumes the care of the church has no time for money making. And yet I see many of those who come to the church saying, "Woe is me if I preach not the gospel," in whom the call was "like fire in their bones," promising, "by God's grace, to give themselves wholly to this office." In a few years going, "one to his farm, another to his merchandise," and others, not a few, to universities and colleges and high schools; and some of these not connected with the church in any way. I am unable to see how the church can be true to herself, or the preacher true to his vows and submit to these things. We abuse the church for not fulfilling her promises to us, but what does that man do who promised to give himself wholly to the work, and he has been assigned to a charge take a fourth or any part of his time to carry on something else? Where is the talent of the traveling ministry to-day? Is it not in the school-room, leaving the preaching of the gospel to a class of men that they themselves say are the least prepared to do it? Is the school-room a better place to save the world than the house of God? If the teaching of mathematics and geography will save more souls than preaching Christ and him crucified the school-room is the place for our wisest and best men. But if this is a perversion of the Divine plan the end is not yet. It may be, however, that a call to preach the gospel is a necessary qualification to teach, but I did not see to resolve it. I don't like to question the

motive of any one, and especially a brother preacher, but I can not believe these men are there, as a rule, by the appointment of the church. It is their own choice, and after earnest solicitation. During the past summer there occurred a vacancy in the presidency of a certain school, and in less than thirty days there came as many applications for the situation from traveling preachers. Another school, of not quite so much importance, had about twelve applications, nearly all of them traveling preachers. What means all this? Is the Methodist itinerancy to be simply a training school for universities and colleges?

But this is not all! The call to the ministry and the vocation of teaching are the two most responsible relations that any man can occupy, either of which, faithfully followed, will give him all that his mind and body can endure or his God will require. No man can do his duty as pastor and teacher at the same time and live long. I will leave it to the candid observer to say which has been neglected. If necessity forced them to do this it might be different. But, as a rule, it is where they provide liberally for the pastor, say \$800 or \$1,000, he takes the school for as much, making a salary of \$1,400 or \$2,000, while there are perhaps more than half a dozen men in the same district on a salary of less than \$400. If his conscience will allow him to teach, does not justice demand that he take the school and leave the church to his conscientious or unfortunate brother. These things, in my humble judgment, are doing more to damage the Conference collection and the itinerancy than anything else. Is it right to call upon our people for funds to support the worn-out preachers, their widows and orphans, and then appropriate it to the support of those who only give a part of their time to the church? Has not a local preacher as much claim upon the church? I am not complaining. I have always had a better appointment than I deserved. I write because I love the church, and believe the itinerant system is the only one that will carry the gospel to all the world, and I do not like to see it abused.

W. N. LAURONE.

## "I Don't Take a Church Paper."

In pastoral visiting how often is heard the above remark. We wait to learn if there is any regret in the tone, but can not discover any. We look around to see if there is such pressing want as to preclude ability to secure the weekly visitor, full of religious intelligence, advice, instruction and gratification, yet we see no signs. We inquire we learn "the county paper" or some "weekly" from some great commercial center is taken, but there is no vehicle of church news, no means of enlarging our church intelligence, our correct zeal, and of inducing greater personal effort for Christ's kingdom, such as the church newspaper is so well adapted to effect.

Curious thoughts will present themselves. Here is a member of the church and the head of a family. He has love for his church, and yet shows it by neglecting the chief means of keeping himself in knowledge and sympathy abreast with the purposes and plans, the efforts and successes of his church to glorify our common Lord. He is supposed to be interested in the spiritual welfare of his family, their religious culture, and especially in their correct training in the doctrines and usages of his church. One of the dearest wishes of his heart should be that his children may embrace their father's faith, and live in his church when he is called home. Still he neglects to provide the cheapest, best, most pleasant method of training in family religion, and of interesting young forming minds and of attaching young hearts to the altar of their parents—the church newspaper.

It is a very singular exhibition that a Methodist can think he is doing his duty to himself, his family and his church by taking no church newspaper, but relying on "the county paper" or the agricultural or the political "weekly" to give general religious information and special denominational training for self and family. Those mentioned papers certainly have many excellencies, but let us examine them. There are "prices current" from the markets as to value of cattle, horses, mules, and various farm products, dry goods, groceries, etc. The candidates for different offices are announced, receipts for various ailments of man and beast are given; the anecdote column is large and attractive; some long spun sentimental love tale is drawn out in several numbers; groups of fires and fatal accidents, and fearful aggregated statements of crimes and their penalties, whether by law or violence; the matrimonial doings and the advertisements, whether with pictorial accompaniment or not; all these are in abundance. In vain do we look for any religious education or even religious information, except as to the most general and crude in its character. These papers don't propose any such thing. A moral view of the matter comes up—the question of right or wrong in the matter. Is the professed Christian, as father and head of a family, doing his duty in failing to provide his household with a church newspaper? Stranger still, is he not doing a great moral wrong in depriving them of so valuable an instructor in truth and duty and privilege? What a large amount of pleasure in social intercourse around the fireside or in the family circle is lost by the absence of

this reliable weekly chart, this most reliable source of church doctrine, this map of the religious world in home and in foreign fields—the church newspaper. Childhood is cruelly kept from a most excellent source of pleasure that profits and elevates both the mind and the heart. Noble views of personal duty and privileges remain dormant, while more selfish and secular and penurious views fill forming character, and deprive the church of its true influence over forming minds and developing principles.

Who is to blame if these children grow up ignorant of the names and characters and lives of our great men, our chief officers, our educational and missionary efforts, the growth of the church and the spread of Messiah's kingdom? With no fixed attachment to any church from early impress and preference, no wonder they float away on the first tide of religious excitement and are often found antagonistic to the church in which they were born. Certainly the religious culture of our children ought to be of prime importance with us.

Every year our church papers are becoming more necessary and valuable as part of the family supply of real wants. The centenary year—1881—which will soon be on us, will gather about it unusual interest in memory of the historic past, all hundred years of grand experiment and glorious success; and while the source of grateful memories and of pious offerings to heaven, it will be a starting point for nobler efforts and more heroic sacrifices for truth and Jesus. No Christian family ought to be without its "newspaper." No family ought to exist that could not save in a whole year two dollars; the price of an Advocate or a Methodist. The world never saw a more interesting period since the birth of Christ than our Methodist centennial in America—the century of our constitutional Methodism. If it shall result in placing a church paper in every Methodist family, we shall have in our midst a monument equal to the proposed Anglo-Chinese Colosseum.

CARLISLE, Kentucky.

W. D. ANDERSON.

## From the Work.

WEST STATION.

Mr. Editor: As we are now closing up the year's work on the West Station circuit perhaps it will be in place to give the public a few items in reference to what we have been doing. There are five churches in the charge. At four of them we hold protracted services, but failed to do so at the fifth, in consequence of a determination of the people of that community to move and rebuild the church house, which, in the changes of population, had become inconvenient to the majority of the neighborhood, and was very much in need of repairs, in which work they were engaged at the only season of the year convenient for holding protracted meetings among a farming population. We have had about forty-five accessions to the church and a goodly number of conversions. Our spiritual interests are much improved over the condition of one year past. Death's ruthless hand has been among us, and taken some of our best material, which has made us poorer, but heaven is all the richer. Our financial condition is about all we could wish or expect. As before stated through your paper, we have secured this year a very comfortable parsonage, partially furnished, and not one cent of debt on it. The church mentioned above (old Spring Hill) has been removed to Bowling Green, and rebuilt, in a neat and substantial style, and perhaps is now as good a country church as will be found for miles around. The collections are all nearly full, and if nothing comes in the way between this and Conference I think we will present a clear record on that score. I have spent two as pleasant years with this people as I have ever been my lot to spend anywhere. The preacher and his family have been the recipients of many substantial tokens of kindness from the first, which have not ceased to multiply up to the present. If in the wisdom of the authorities that be, and the providence of God, we shall have to bid them an adieu it will be with sorrow and regret. Our experience here will be a veridical spot on the pages of life.

Q. A. GATES.

HEBROON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: I am now closing my year's work on Hebron circuit. The Lord has been gracious to us. Zion's borders have been extended, and the membership occupies a higher plane. We have had revivals at every appointment, four in number. At Hebron twenty professions and thirty-five accessions. At Memphis twelve professions and sixteen accessions. At Cookeville seventeen professions and sixteen accessions. At Bethel thirty-two professions and twenty-seven accessions, aggregating eighty-one professions and ninety-four accessions to the Methodist Church. The organ was used with perfect success in all these meetings, and I think it is attributable to the fact that all of our organists are devoted Christians, and alive to the interests of the church, and use such music as suit the whole congregation. I entered this field in December last, a stranger to every one, but God was with me, and I very soon found that there were many truly pious people in the bounds of my work, and ready to co-operate with the pastor in any and all plans whereby the Redeemer's kingdom might be advanced. Many brethren have erected

family altars, and we have now four who pray in public, where we had one at the commencement of the year. As to the matter of finance, I reported early in the year \$850 collected and paid out for a parsonage, and I hope at Conference to report one hundred cents on the dollar on every assessment on my charge. Our friends have been ever so kind to us throughout the entire year in sending us nice things, such as butter, eggs, chickens, turkeys, pork, beef, lard, bacon, hams, potatoes and many other nice things, of which no note was made in financial report at Quarterly Conference; and now that the season of backbone and sparrow has arrived you ought to be with us to enjoy this luxury. I will refer to one more item and then close this communication. I have an excellent new suit of clothes for Conference, presented to me by my brethren of the Cumberland Presbyterian and Missionary Baptist Churches of the Bethel neighborhood. God bless them always. And now, Mr. Editor, in all candor, if you were a member of our Conference don't you think you would be delighted if the Bishop, "in his scattering remarks," should read out Hebron circuit, C. B. Galloway? And would you blame me to enter protest if any of our presiding elders should want this work next year?

NOVEMBER 17, 1883.

NEW ALBANY CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: This is my first year on this circuit. A gracious Providence has permitted me to attend all my appointments to date; but two more Sabbaths, then to Conference. The work has been blessed with a gracious revival, at some churches more than others. At Mt. Olivet our meeting lasted eight days, and resulted in fifty-seven conversions and forty-five additions to our church. On the circuit we have had one hundred and twenty-five conversions and one hundred and nine additions to date. In addition to the above many prayer meetings have been organized and many family altars erected. In a word, the whole circuit seems to have received a new impetus for a better life. I think I am safe in saying all the collections will be full, and will be prepared to settle all accounts against us, both with our Conference organ and the Publishing House. We also hope we will be able to give the New Orleans Christian Advocate a better circulation next year, to build some new churches and repair old ones. To God be all the glory. Many thanks to Revs. Cogdell, Porter, Robertson and Laird for efficient services rendered.

NOVEMBER 13, 1883.

MICHAEL CIRCUIT.

Mr. Editor: I am now closing my fourth year on this circuit. The people have been very kind; have nursed me in sickness and cared for my temporal wants. At a stewards' meeting, a few days ago, nearly all the assessments were reported paid; this is encouraging. All the houses of worship are in good repair, except one, and we have money on hand for that. The church at Richmond, destroyed by the cyclone last April, is now ready for the new preacher, and is a beautiful structure, really a little gem. Sad hearts are made glad. We return thanks to kind friends who have rendered assistance when so much needed. We have a comfortable parsonage at Goodman, but not furnished. With sad hearts we leave this parsonage and this kind people. Your (our) paper is growing in favor. Hope to meet you at Conference.

J. E. EVANS.

GOODMAN, MISS., NOV. 17, 1883.

SHIBUTA, MISS.

Mr. Editor: On last Sunday I received thirty-two into the church, and there are some ten or twelve more to be received. This is the result of a revival meeting held here by Bro. W. N. Shaffer. About eighty-eight persons confessed Christ; forty or more will be received into the church. I can not say how many were converted. It strikes me that our church and town is improving in some things. Two years ago we had three whisky saloons; now we have none, and there is a strong effort being made to have it altogether put out of the county. We hope to have everything up in full at Conference. I have had a sharp attack of bilious fever; am just up. This has been a year of sickness. Crops are about half. We are hopeful for the future.

Yours,

W. D. DUMINICK.

Mr. Editor: Whereas The time has come, by the laws of the Discipline of the Methodist Episcopal Church, South, that we have to part with our beloved brother, G. Bancroft, preacher in charge of Newton circuit, Mississippi Conference, he having served his full term of four successive years, being loath to part with him; therefore, be it

Resolved, That this Quarterly Conference do commemorate our beloved brother, G. Bancroft, to whom his lot may be cast as both pastor and preacher, and praying that he may be received as such, and that our prayers will ever follow him wherever his lot may be cast.

JAMES WATTS,

G. B. HAYGER,

R. W. HUTTON.

NOVEMBER 10, 1883.

Died, in the fifth year of his age, little Ashford Cory, son of W. G. and J. M. Pauls, at Kingston, Miss., September 30, 1883.

After prayerfully watching and weeping I am called to give back to God's keeping The angel he loaned me to brighten and bless The home now wrapped in gloom and distress.

Earth to me a sudden impress bears,  
 Flowers and sunlight strike my senses;  
 My heart is hurried, hushed the little maid,  
 Whose sleep my angel child in death profound.

The light of home has gone out with the spirit of this lovely child. May the God of our fathers sustain us in our desolation! May we feel that "whom the Lord loveth he chasteneth" is the prayer of

A HEART-STRICKEN MOTHER.

## Marriages.

CASSADY—McMURTRY.—At the Methodist Church, Sumterville, November 1, 1883, by Rev. Mr. Collins, Hon. W. W. Cassidy, of Sumterville, and Miss Bettie McMurry, of Yazoo county, Miss. Texas Christian Advocate please copy.

SEYMOUR—TALLEY.—At the residence of the bride's father, David Talley, of St. Tammany parish, La., November 15, 1883, by Rev. N. B. Young, Mr. William Seymour to Miss Sarah A. Talley, all of St. Tammany parish, La.

WEEMS—CALDWELL.—At the residence of the bride's father, near Standing Pine, Leake county, Miss., November 8, 1883, by Rev. Irvin Miller, Mr. H. L. Weems to Miss Hector H. Caldwell.

## Obituaries.

RUSS—Bro. JASPER L. RUSS was born near Covington, St. Tammany parish, La., June 21, 1815, and died in Oskola, Miss., October 10, 1883.

The subject of this memoir was gentle, kind and unassuming from a child, which pleasing qualities were inherited and nurtured by his pious parents, the esteemed and venerable S. P. and Mary Russ, of New Orleans. He regularly attended Sunday-school and church when a boy, and his early life was as consistent as a Christian's.

At a proper age he entered Centenary College, La., where he remained till the commencement of the war; then, though not seventeen years of age, he joined the Confederate Army and went to Corinth, Miss., where he was taken sick and was compelled to return home to New Orleans. Recovering from his sickness, after the fall of the city, he made his escape from the Federals and joined the Trans-Mississippi Department of the Confederate Army, and served till the end of the war. On his return home he engaged in steamboating, on the Red and Mississippi rivers, as clerk, and here truly he found that "evil communications corrupt good manners"; for he gave way to the vanities of the world and forgot the God of his youth.

But the long suffering of God bore with him, and in 1872, while attending the Seaside Camp Meeting, he was happily converted and reclaimed from his wanderings and made a new creature in Christ Jesus. Then, as a truly regenerated soul, the whole tenor of his life was changed. A model of piety and Christian consecration, he thenceforth directed his whole energies to the Redeemer. Faithful to all his duties, and punctual to the requirements of the church, he at once became the leader of his brethren in efforts to do good, accepted the stewardship of the church, and stood foremost in all that related to the interest and well-being of the church of God.

He was twice married. First, to Miss Mary E. Amsted, of Pearl River, Miss., who died in February, 1855, leaving two little boys, only one of whom survives. He then removed to Oskola, Miss., and engaged in mercantile pursuits. Here he succeeded in organizing a church, and had monthly services. His home, like his parents', was ever the preacher's home, and his means were always liberally dispensed for their support. In October, 1879, he was again happily united in marriage to Miss Ella Leitch, of Canton, Miss., who died in Oskola, Miss., August 8, 1883—just two months and two days before his own demise—leaving two little children, the youngest of whom was but eight months old. The thought of leaving them helpless made him loath to depart, till his brother promised to take care of them and keep them together. Then repeating, "Jesus, lover of my soul," he departed to the better life, and loved and regretted by all who knew him.

STEWART—CHARLES S. STEWART was born April 19, 1825. He was reared in Winchester, Tenn.; but his birthplace was Knoxville, East Tenn. In early manhood he moved to Columbus, Miss., where, on March 12, 1848, he was happily married to Miss Mary V. Hudson, who made him a true, devoted wife. She preceded him to the better land a few months. He moved to Amite City, La., February 1, 1853, where he had lived respected and honored ever since. He was one of the oldest residents of that place. He was converted in 1848, and joined the Methodist Episcopal Church, South, when about twenty-two years of age. He died at nine o'clock P. M., October 22, 1883.

A few weeks before his death he called his children around him and told them that he was ready for death—that the grave had no terrors for him. "A daughter says in a note to the writer: 'He expressed in a plain, forcible manner his hopes for the future, that all was well.' He had been in declining health for some years—a fact of which he often spoke, and as often said he was ready."

Bro. Stewart filled important positions in this life creditably. His convictions were decided. He expressed his opinions boldly, and feared not responsibility where duty called. "Duty was his polar guide." His rule of duty was for duty: leaving to mortals duties, tools and trials until tomorrow came. He was honest in his dealings and loved the truth. He was a faithful officer in the church. He measured up to the discipline required for a steward. "A mind of solid piety who both knew and loved the doctrine of his church." He was always in his church, quarterly and present in every church, quarterly and District Conference, and he was a member, also at every Annual and General Conference true and faithful friend to his church, a well known, kind, devoted husband, a loving father, a good neighbor and a firm, decided Christian. He lived up to the measure of his days with honor to himself and usefulness to his church and country. Of him we may truly say, "Servant of God, well done."

He leaves two worthy daughters, three noble sons and two grandchildren, to mourn their loss; but, amid their resurrection morn will bring them to meet the sainted ones gone before.

IRA B. ROBERTSON.

NOVEMBER 10, 1883.

BYRD—Departed this life, on May 12, 1883, at the residence of Fred Satterth, Sister Melissa Byrd, at the age of seventy-one years. In her youth she was married to Charles A. Byrd, Esq., after a long and painful illness, Sister Melissa Byrd, on October 10, 1830. She was again married to B. P. Leavens, October 1, 1844; was

again left a widow. She was then married to William S. Byrd, November 27, 1854; was left a widow again, and lived so till death. She was the daughter of James and Ann Overstreet. She was spent many of her youngest and brightest years. A number of her later years were spent at Paulding, Miss.

Sister Byrd was reared a Methodist, and loved all that was meant by Methodism. She understood its doctrine and polity, and nothing seemed to afford her more pleasure than to talk of these things. She was given to hospitality; nothing afforded her more pleasure than to extend hearty welcome to ministers and friends. Her greeting was so cordial that you at once felt at home and with a friend. She was a woman of indomitable energy and a prudent judgment; hence life was a success. She had managed her own affairs well. Sister Byrd possessed more than an ordinary intellect. She had read much and observed closely, so her mind was well stored with useful knowledge, especially that pertaining to her church and religion. She took great pleasure in working for the church. For many years she had devoted much time and took much interest in Sunday-schools, though her later years had been hindered from that work, which she so much loved, on account of ill health. She was much devoted to her grandson, Frank Walton, for whose benefit she desired to live.

During her last illness I was to see her frequently, and talked and prayed with her. She said frequently that her trust was in Christ, and that she left resigned to the Divine will.

A good and useful woman is gone from our midst, and we trust that in the morning of the resurrection she shall come forth clothed with immortal beauty to live forevermore. May God comfort those who have been bereaved of a mother, a relative and friend!

All the attention and kindness that loving relatives and friends could bestow was given.

W. D. DOMINICK.

APPLEWHITE—Miss M. KATIE APPLEWHITE, daughter of Dr. J. M. and Mrs. Cornelia Applewhite, was born January 6, 1871, and died after a short illness, October 22, 1883.

Katie was possessed of natural gifts of a very high order, and gave promise of a brilliant and useful earthly career. In the acquisition of knowledge she made astonishing progress, mastering various studies with great facility. She was fond of the Sunday-school, and while others complained the lessons were too long she was ever ready to hear them. To high intellectual endowments, were added the most excellent moral traits. Katie loved to make the members of the family happy, and for skill, industry and amiability she manifested in the accomplishment of this purpose she was styled the "light of the household." She seemed to have imbibed the principles of the gospel from her earliest childhood. Having been reared in a religious atmosphere, she ever manifested an ardent Christian piety, and we can not doubt that she has entered a life that is not fading away. She told her father during her last moments that she was not afraid to die. May the grace of God sustain the bereaved family!

J. M. HUGGINS.

CAMPELTON, Mississippi.

SIMPSON—JOHN FRANCIS, youngest and last son of A. J. and M. A. Simpson, was born, September 3, 1880, in Howard county, Ark., and died, October 13, 1883, in Leake county, Miss., aged three years, one month and ten days.

His stay on earth was short; yet he lived long enough to become the object of affection with all who knew him. A more lovely and affectionate child never bade farewell to earthly home and friends to be transplanted in heaven to meet his two little angel brothers, Willie and Jimmie, to unite in watching and waiting to welcome their loved ones left behind. His sudden death was a blow that fell with a heavy crash upon the hearts of the much-loved and grief-stricken family. When we bade farewell and took his last look at his little face—no more to wait his coming, no more to hear his prattling tongue, no more to answer his daily calls and hold him away in the silent grave, the sentiment of the household was, "How can we live without little Johnnie? But what a consolation to know that our great loss is his eternal gain. Our sweet little Johnnie that we loved so dearly on earth, dwell our darling boy in heaven."

STOKES—The following resolutions were adopted by the Methodist Sunday school at Union Church:

"Resolved, We bow with humble submission to the will of him, who doeth all things well, in calling from our Sabbath-school Anna E. Stokes, one of its sweetest scholars and finest ornaments; therefore, be it

Resolved, That we lament most deeply the early death of our dear schoolmate, severing, as it does, ties of the tenderest nature and cutting short a life that gave promise of a happy, useful future.

"Resolved, That we cherish the memory of Anna's kindly ways, gentle manner and obedient conduct, and we will, God helping us, try to be more like her, and, knowing her to be 'safe in the arms of Jesus,' we will endeavor to live as that at last we may meet her in heaven."

Resolved, That our warmest sympathies are given to the bereaved parents, brothers and sisters; and that a copy of these resolutions be sent one to the family, one to the Highland Home, and one to the New Orleans Christian Advocate.

BETTIE BATH, for Committee.

FERGUSON—Little LORELLA FRANCES FERGUSON, daughter of J. C. and Fannie Ferguson, of East Point, La., died on October 24, 1883, at one o'clock A. M., at the age of one year, eleven months and twelve days.

Ludie was a very bright and sweet little girl; but she is now numbered with the little saints in her Saviour's home. May God comfort the bereaved family!

R. M. BLOCKER, Pastor.

FELDER—DOUGLAS MARIE, daughter of Byrd Felder and Jane Greer, was born July 10, 1881, and died July 31, 1883.

M. L. S. HOOPER.

DENNIS—Died, in Millhous, Ark., October 19, 1883, of typhoid malarial fever, MAQUIE WESLEY, infant daughter of Rev. W. B. and Maggie Dennis, aged one year, eight months and eight days. She fulfilled her brief mission, and God took her to himself.

A. M. M.

HOLLINGSWORTH—PENNY HOL- LINGSWORTH, only child of Dr. L. P. and Mrs. M. J. Hollingsworth, died October 24, 1883, aged fifteen months and eighteen days.



## Christian Advocate.

THURSDAY, NOVEMBER 29, 1883.

## HUMAN PROVIDENCE.

BY MARGARET J. PRESTON.

I would not if I could arrange the bow,  
The whirl the wherefore, of to-morrow's plan;  
Omniscience whose supreme eye doth scan  
All time, all being as one eternal now.  
Devil of the stern sequences that bow  
Our wills, and bar their action, only can  
Provide for each of us the bounded span  
To walk or work in, as he shall allow.

Or if we dare, like Israel of old,  
To unbelief, to seize the mirage spread  
In white abundance round our tents to-day,  
Because we doubt of our to-morrow's bread—  
Not even an Aaron's plenty pot of gold  
Shall keep the overhanging portion from decay.

## Are the Heathen Without the Gospel?

MR. EDITOR: A word so frequently in the mouth of all teachers of Christianity, and so common to the word of God, as the word gospel ought to be understood. Hence it is no insignificant thing to the forbearance of yourself and readers that prompts me to write again on a subject about which so much has been said of late. The interest involved is not merely a correct understanding of an important Bible term, but an insight into one of the vital phases of all truth. A cardinal element of truth, wherever found, and permanently so of Bible truth, is *holiness*. Whenever this integral feature is wanting there is a *deficiency* to mistake, and hence confusion and disappointment is produced just where the aim is to instruct and enlighten.

A failure to recognize, or rather to apply, this indispensable principle has produced in my humble judgment the conflict between the opposing parties on the great question of the "salvation of the heathen." One party has clearly, conclusively presented the great fact, that salvation is offered to all, or to use the terse language of Dr. Kelley, "I quote from memory: first in *Advocate of Missions*, and copied in *Advocate of September 29*, "To every soul there is given a possibility of life." While the other party declares with equal force and clearness there is no salvation where no Christ is offered, and no Christ is offered where there is no gospel. Now the only way to harmonize these two well-established, fundamental truths, is the admission of another truth, which both parties have either ignored or assumed to be false, to wit: *All have the gospel*. Consistency and harmony demand this and nothing less: It is too evident to admit of question, that if life is offered to all and in Christ alone is life, then Christ is offered to all, and this is the very *essence* of saying, the gospel is preached to all. If Christ is presented or imparted, no matter what the mode or instrumentality, or whether *any* instrumentality is used, yet in all cases of such impartation or communication the gospel is preached or administered.

The only difficulty, I suppose, in an unreserved acceptance of this truth, is that usage, both in speech and writing, has restricted the terms, "preach" and "gospel" to certain specific modes of imparting divine truth, viz: the human ministry and the inspired word, whereas both the text of the Scriptures and the principles that obtain in the great plan of salvation, require that these two terms be so extensive with the atonement. And it may not be out of the way to remark here has been one of the great barriers to a correct apprehension of the truth in all of the ages of the church. There has been an almost invincible tendency to narrow down the divine methods to the channels of human thought and human experience. The Jew could not believe that the gentile could be fellow-heir with him in the gospel of Jesus Christ. It took a miracle to remove the convictions of even an apostle on this point. The "churchman" of every name and order is unable, or unwilling, to understand how that the authority, promises and graces which God has vouchsafed to his church can be found outside of the special organization to which he belongs, and I hope it will not be heterodox for me to say that Methodist Arminians, though broader than others, can also afford to widen out a little.

To show that the inspired text does not justify the restriction to which I have alluded I refer first, to two places, in the first chapter of Colossians where the gospel is said to be declared to all. Sixth verse: "Which (gospel) is come unto you, as it is in all the world." Twenty-third verse: "Which gospel was preached to every creature under heaven." Furthermore that the gospel is preached in the absence of the instrumentality supposed by some to be necessary; see the following: "For the Scripture foreseeing God would justify the heathen through faith preached before the gospel unto Abraham, saying, 'In thee shall all nations of the earth be blessed.'" Again we read, I Peter III, 18: "By which (the spirit) also he went and preached to the spirits in prison." In these two instances no instrumentality is expressed or implied, unless it be found in the word "Scripture," and this can not mean the "sacred writings of today," for this was anterior even to the first of them.

The necessity for a comprehensive construction of these terms is further made apparent in the fact that otherwise we must have some other mode of saving the world than "the preaching of the cross," when it is written, "It pleased God by the foolishness of preach-

ing to save them that believe." Can it be, this is one of the plans, or is it the plan, the sole plan?

With the light afforded by these Scriptures, and in obedience to the inexorable law that demands harmony in the great systems of saving truth, I feel impelled to say that the plainest, safest and only consistent teaching I know of on this question is that the heathen is saved, when at all, like others, by believing the gospel he has. I am aware it is difficult to see how enough of genuine truth is to be found in the vague, crude and superstitious belief of a heathen worshiper to save the soul, or to be called the gospel of Christ. Yet we must admit such to be the case, or take the far more objectionable alternative that a large part of the human race are without a salvation, practically without a Saviour. Dr. Abbey says the heathen can be saved by being obedient to the light he has. What objection can there be to calling this "light" the gospel? If it comes from and leads to Christ it surely is *gospel* else but the gospel. Will the doctor say we are not correct here? Dr. Kelley writes the heathen may be saved by "choosing the lower forms of good." Is the term *gospel* limited to the higher forms of good, or is it broad enough to embrace all good, especially that which saves? Although I appreciate highly the ideas of these eminent writers and also their felicitous modes of expressions, yet I would earnestly ask is there not clearly implied that which is offered to the heathen is something different from the gospel of Jesus Christ? It is hardly necessary to add that the great reason for sending the gospel to the heathen is not because they are totally without, but because *they have so little of it*. A great moral and spiritual famine prevails with them, and although there may be enough, barely so, to sustain life. Yet not enough of gospel truth, light and grace to give health, activity and that high order of success to be reached only when the ordained living ministry and the revealed inspired word are brought into action as the most potent of all instrumentalities in accomplishing this end. Therefore it is the duty of all Christians to send the Bible and the missionary to all who have them not, for two specific reasons: 1. To make their salvation more probable, that is, to save the largest possible number. 2. To elevate the grade of their salvation both in this life and that which is to come to the highest attainable standard.

JOHN W. HALL.

## The Two Last Visits to Toluca.

This time there were two last visits—one visit on horseback, the other over the Mexican National railroad. Called to Toluca suddenly on mission business, and having to be again in Mexico early the following day, a part of the accustomed diligence ride was exchanged for one on horseback. The business finished, we, our Mexican preacher and the writer set out for the City of Mexico. The sun was already, nearing the white top of the *Neblado de Toluca* in the west, but by use of whip and spur the foot of the mountains to be crossed was reached at dark. The presence of the moon with her three-quarter face was cheering to the travelers, who, gratefully acknowledging her smile, pressed forward, leaving the villages and *haciendas* of the beautiful valley below rejoicing in her light. The prospect, however, was not the most inviting. Five leagues were to be climbed and eight more descended to reach our destination. The cold air that swept along the mountains was off the snow that had fallen the day before and whitened many parts of our road. The Indians in their hats by the way insisted that they had nothing to eat, only a little fire to relieve our chilliness for the moment. The droves of donkeys and their drivers had descended the mountain far enough to "fall in," and be pinned up for the night. The mounted road-guard that stood through the day a line of protection in sight of each other bayonets had gone below to their quarters all merrily, leaving only a huge snow man on the mountain top, glistening in the moonlight and frightening the poor belated Indian out of his wits. The frequent clumps of trees and thick underwood on either side did not fail to catch the eye and sometimes the ear of the travelers as the night wind stirred the branches or caused a rustling among the leaves. It was quite natural, to listen and to watch until each suspicious place had been left at a safe distance behind. It was not improbable that at any moment we should receive shots from highwaymen in ambush. At one time some horseman appeared in our rear, but we found the putting of our own horses between us and him had a good effect—retarding their advance, without slackening ours. With such stimulus behind, like schoolboys are sometimes, our motto just then was "onward and upward." But having renounced, and while pressing forward, nearing the spot where the snow giant had been seen in the morning, and while the moon from its changed position threw its shadows before us, darkening much of the road, we were startled by a sharper thrill than the piercing winds that swept down upon us from the snowy heights now so near. "What is that?" one asked the other. "A shot that comes from the front," was the quick

reply. "Yes, but what does it mean?" "Names a ver," (we are going to see,) was the second response. Our motto was lowered slightly. Our horses moved on, but we did not hurry them. Soon came a challenge that rang out from the shadows at the bend of the road in front, "Quien vive?" ("Who lives?") No time was lost in giving the usual response, "Libertad." In an instant there came charging full speed upon us—we could not determine at first, whether soldiers, citizens or robbers—ten, fifty or a hundred—a squad of men which we soon realized to be about forty soldiers around us and as near to us as they could get, each with his great revolver drawn upon us, the contents of which might have been given us by the stumble of the horse or carelessness or fright of the owner. It was a special road scout, but on satisfying themselves that we were not likely to harm them—or any one else—they allowed us to go on our way.

By two o'clock we had almost completed the descent of the eastern slope of the mountains, and were about congratulating ourselves on having gotten safely so far, when we were again startled by the challenge, "Quien vive?" It was the *rondezon* of the roadguards, and we soon found ourselves at the officer's headquarters. With but few arguments he persuaded us to remain with them till morning, saying that his business was to protect travelers, and he could protect them better by not allowing them to travel when the guards were off the road. Our horses were cared for and we were shown a place on the uncovered bowlder pavement of the "carril" where we immediately by the aid of saddle, blanket and shawl adjusted bodies and bowlders the best we could for rest and sleep. The cold seemed to make the bowlders harder, reminding us of the rocky hillsides of Missouri, Arkansas and Tennessee, which had been similarly tested. It is generally understood that cold does not to a certain degree, expand, but it heightened considerably the remaining hours of the night, giving opportunity for many readjustments of our position on the cold bowlders, and reflections on astronomy, geology, theology, mission work, etc. It is true there were a few remaining chunks of a fire, but of very limited utility, as they gave out more smoke than heat, and smoke always goes the wrong way, and never condescends to comfort nor sleep. Morning came—not any too soon—and after presenting to the soldiers some of our tracts and papers, and our thanks for their favors, we went on our way, reaching the city of Mexico in good time.

The visit by rail was a later experience. A few evenings since, at eight o'clock a telegram from Bro. Norwood was handed us, which read, "I am going to jail, and do not know when I shall be out." There was nothing very alarming in that, a Protestant in jail is no new thing. However, by six the next morning, notwithstanding other engagements, we were off for Toluca by rail. After a westward run of half an hour, passing to our left the famous hill and palace of Chapultepec, and extensive *haciendas* and numerous church-adorned villages in the right and left, we began winding our way up the mountains. Seen the elevation attained gave us a magnificent view of the valley of Mexico—the city, towns, groves, lakes, etc.—reaching out to another chain of mountains terminating in the southwest with the snow-capped *Ixtaquihual* and *Popocatepetl*.

We were buried almost through mountain scenery—no less charming than the valley with its variety and distant surroundings—passing the Indian villages and gardens, beautiful streams of sparkling, leaping, waters, deep gorges, high bridges and one long tunnel, crossing the old donkey-and-difficult road near the place of the aforementioned cavalry charge, and which we had long before suggested as a suitable and probable railroad pass-way over the mountains—before the present railway was proposed. There was no snow on the summit this time, but fingers and toes attested the high altitude and low mercury. Descending the weather became more pleasant again. In four hours we reached our destination; found the brother in jail, sure enough, but in fine spirits; the sister a little trite, but not inconsolable. The imprisonment, as conjectured, was the result of a malicious Catholic plot, causing two days confinement, the payment of several dollars, and the advancement of the evangelical cause. The lack of space prevents giving particulars of this most ridiculous fanatical procedure. By eight o'clock in the evening we were safe at home again in the City of Mexico, and Bro. Norwood was in his Toluca home.

W. M. PATTERSON.

## A Wonderful Prayer and its Answer.

Martin Luther was a mighty man of faith, worthy to be enrolled among the ancient heroes on the shining muster roll of the eleventh chapter of Hebrews. He, too, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, and turned to flight the armies of the aliens." He went through Gethsemane agonies up to his sublime victories. He fought and conquered on his knees. On one occasion, in the darkest period of the Reformation, after a season of supplication in his closet, Luther came out, shining face and uplifted eyes, exclaiming, "We have overcome! We have overcome!" It was God's answer

to the soul of the suppliant—the prophecy and token of the great victory to come out of the long struggles of the ages in the noon-day of the nineteenth century.

At this distance of nearly four hundred years from that supreme and awful crisis of Luther's life at the Diet of Worms, we are still permitted to hear the echoes of that wonderful prayer through whose travail of anguish the great Reformer climbed up, on his knees, to the sublime, serene height of one of the grandest moral triumphs of human history. It was one of the darkest hours of his life. God's face seemed for the moment to be veiled; his faith was under an awful strain; his soul was tossed to and fro like a ship in a furious storm; and "he threw himself with his face upon the earth, and uttered those broken cries which we can not understand, without entering in thought into the anguish of those deeps from whence these rose to God." Thus the prayer.

"O God! Almight! God everlasting! how dreadful is the world! behold how its month opens to swallow me up, and how small is my faith in thee! O! the weakness of the flesh and the power of Satan! If I am to depend upon any strength of this world—all is over. The knell is struck. Sentence is gone forth. O God! O God! I beseech thee, help me against all the wisdom of the world! Do this, I beseech thee, thou shouldst do this by thy own mighty power. The work is not mine, but thine. I have no business here. I have nothing to contend for with these great men of the world! I would gladly pass my days in happiness and peace. But the cause is thine, and it is righteous and just which I demand. O God! O faithful and unchangeable God! I lean not upon man. I am vain! Whatever proceeds from him must fail. My God! my God! dost thou not hear? My God! art thou no longer living? Nay, thou canst not die! Thou dost but hide thyself. Thou hast chosen me for this work. I know it! Therefore, O God, accomplish thine own will! Pursue me not, for the sake of thy well-beloved Son, Jesus Christ, my defence, my buckler, and my strong hold."

After a moment of silent struggle, he continued: "Lord—where art thou? My God, where are thou? Come! I pray thee, I am ready. Behold me, prepared to lay down my life for the truth which thou hast given me a lamb. For the cause is holy. It is thine own! I will not let thee go! no, nor yet for all eternity! And though the world should be thronged with devils—and this body which is the work of thine own hands, should be cast forth, trodden under foot, cut in pieces, consumed to ashes, my soul is assuredly saved. My soul belongs to thee, and will abide with thee forever! Amen! O God send help!"

Such prayer could not be in vain. The answer came in one of the most impressive scenes in all history. Luther stands in the presence of the Imperial diet, confronting the mightiest despotism on the face of the earth. That God, on whom he had so unquestioningly relied for help, is with him. His soul is kept in perfect peace, with a serene joy and unshaken firmness. He makes his final answer to the arrogant demands of Rome, with such admirable wisdom that refutation is impossible. Then, roused by the arrogance of the Imperial representative, he utters these immortal words which all the world has learned by heart: "I have ears, and I can hear, and I can speak. My conscience is held captive by the word of God. It is neither right nor safe to do anything against conscience. Unless with proofs of the Holy Scriptures, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing. Here I stand. I can do no otherwise. God help me!" That thrilling scene, in the city of Worms, on April 18, 1521, and in the immeasurable results of the accomplished Reformation, in all lands, behold God's answer to Martin Luther's prayer—*Evangelical Messenger*.

## The Secretary's Column.

We have attended eight Annual Conferences. At each one the address of the Secretary Committee has been read and referred to in the session. The Annual Conference Committees have met promptly and worked vigorously. In every instance a first-class man has been made chairman. Now let him magnify his office and vindicate the wisdom of the selection. The chairman must be seen and heard—foremost, midst and last. There are millions in it. Let us have the Anglo-Chinese University, the mission and the school in Brazil.

Centenary mass meetings have been held early in each session. The churches have been densely packed. Facts have been arrayed, ideas scattered, and light disseminated. The sacramental host is getting ready for the campaign of 1884. We have heard some speeches that would make any speech-maker from Bishops Kay, Haugh, Keener, McVeyre—from Drs. Harrison, Cumyngham and others. Let the work of preparation go on, and let our people begin to read, think, economize and decide.

We have fresh and full information from Dr. Allen. The grounds for the university have been bought, and the buildings are now in process of erection. Let every one who subscribed to the enterprise one year ago send his amount to the treasurer at once. The money must be in China by New Year's Day, else Dr. Allen may be involved in unnecessary trouble. The second and last payment on the grounds, a little more than \$20,000, should be raised this fall and winter, so as to be forwarded to the doctor before May 1, 1884. The church is now fully committed to this great enterprise. We are able to carry it through. Let us do it promptly and cheerfully.

We had the pleasure of a short interview with Miss Wolfe on her way to China. She goes out from Florida, under the auspices of the Woman's Board, to engage in missionary work at Shanghai. —*Advocate of Missions*.

## Our Young People.

## THANKSGIVING.

New mercies, new blessings, new light on thy way,  
New courage, new hope, and new strength for each day.  
New notes of thanksgiving, new chorals of delight,  
New praise in the morning, new strains in the night,  
New words in thy chamber, new thanks to raise,  
New truths for thy Master, new garments of praise.  
New gifts from his treasures, new smiles from his face;  
New streams from the fountain of infinite grace;  
New signs for the crown and new tokens of love,  
New gleams of life's glory that wait thee above,  
New light of his countenance full and unimpair'd—  
All this be the joy of thy new life in Christ.

## Our Boys.

DEAR BOYS: It affords me great pleasure to know the interest you have taken in reading the good resolutions I was led to make when I was a boy, which have resulted in such innumerable good to me all along life's journey. I am a father, and I have often thought, if it were possible, I would rather will my experience to my children than to will them any amount of property. But the nearest I can come to willing them such a legacy is to tell them honestly, and with sorrowful feelings, the errors of my boyhood, and how early and mercifully I was delivered from them. I feel especially grateful to Masters F. D. Watkins and Eppie J. Lewis for their favorable notice of what I have written to "our boys," in the *Advocate* of Nov. 15th. Another thing, which has incidentally come to my knowledge, gives me encouragement to my pen further in my talk to the boys, which is, that quite a number of good Christian mothers have called the special attention of their boys to my articles and some have determined to "preserve" them until their little boys grow up and learn to read. This encourages me to believe that, even in my eightieth year, if I am faithful in the use of what talents I have, I may be instrumental in preventing evil and doing good to the rising generation of lovely promising boys who are growing up all over our country, many of whom, in a few years, will be filling important positions both in church and state. I write this short paragraph to let our dear boys know that I have a few more good resolutions to tell them about and a few reminiscences of my youthful days which it may be safe for them to ponder maturely. As I expect to go off soon on a visit to my children and grand-children and in the meantime attend our Annual Conference in Natchez, I shall not have much time to write for six weeks, but if the good Lord still prolongs my life the boys shall hear from me now and then.

J. O. JONES.

## A Thanksgiving Dinner That Flew Away.

"Aunt, what makes you keep that gander, year after year?" said I, one evening, as we were sitting on the lawn before the door. "Is it because he is a kind of a white dog, and keeps troublesome people away?"

"No, child, no; I do not wish to keep most people away, not well-bred people, nor to distress nor annoy any one. The fact is, there is a story about that gander that I do not like to speak of to every one—something that makes me feel tender toward him; so that if he needs a whipping, I would rather do it. He knows something about one else knows. You have heard me speak of Nathaniel, my oldest boy?"

"Yes."

"That is his picture in my room, you know. I loved Nathaniel—you can not think how much I loved Nathaniel. It was on my account that he went away."

"The farm did not produce enough for us all. One year—that was for years ago—we were sued for our taxes."

"Nathaniel," said I, "I will take boarders."

"Then he looked up to me and said, 'Oh, how noble and handsome he appeared to me!'"

"Mother, I will go to sea."

"Where?" asked I, in surprise.

"In a coaster."

"You and John can manage the place," he said. "One of the vessels he has next week—I told Aaron's; he offers to take me."

"It seemed best, and he made preparations to go."

"The spring before, Skipper Ben—you have met Skipper Ben—had given me some goose eggs; he had brought them from Canada, and said that they were wild goose eggs."

"I set them under hens. In four weeks I had three geese, and one of those geese is that gander."

"Skipper Ben came over to see me, the day before Nathaniel was to sail. Aaron came with him."

"I said to Aaron: 'What can I give to Nathaniel to carry to sea with him to make him think of home? Cakes, preserves, apples? I haven't got much. I have done all I can for him, poor boy.'"

"Brother looked at me curiously, and said: 'Give him one of those wild geese, and we will fatten it on shipboard and will have it for our Thanksgiving dinner.'"

"What brother Aaron said pleased me. The young gander was a noble bird, the handsomest of the lot; and I resolved to keep the geese to kill for my own use and to give him to Nathaniel."

"The next morning—it was late in September—I took leave of Nathaniel. I tried to be calm and cheerful and hopeful. I watched him as he went down the walk with the gander struggling under his arms. A stranger would have laughed, but I did not feel like laughing; although the boys who went coasting were usually gone but a few months and came home hardy and happy."

"I saw him go over the hill. On the top he stopped and held up the gander. He disappeared; you, my own Nathaniel, disappeared. I think of him now as one who disappeared."

"November came—it was a terrible month on the coast that year. Storm followed storm; the sea-faring people talked constantly of wrecks and losses. I could not sleep on the nights of these high winds. I used to lie awake thinking over all the happy hours I had lived with Nathaniel."

"Thanksgiving week came. It was full of an Indian-summer brightness after the long storms. The nights were frosty, bright, and calm. I could sleep on those calm nights."

"One morning, I thought I heard a strange sound in the woodland pasture. It was like a wild goose. I listened; it was repeated. I was lying in bed, I started up—I thought I had been dreaming."

"On the night before Thanksgiving I went to bed early, being very tired. The moon was full, the air was calm and still. I was thinking of Nathaniel, and I wondered if he would indeed have the gander for his Thanksgiving dinner; if it would be cooked as well as I would have cooked it, and if he would think of me that day."

"I was just going to sleep, when suddenly I heard a sound that made me start up and hold my breath."

"Hark!"

"I thought it was a dream followed by a nervous shock."

"Hark! hark!"

"There it was again, in the yard. I was surely awake, and in my senses."

"I heard the goose cackle."

"Hark! hark! hark!"

"I got out of bed and lifted the curtain. It was almost as light as day. Instead of two geese there were three. Had one of the neighbor's geese stolen away?"

"I should have thought so, and should not have felt disturbed, but for the reason that none of the neighbors' geese had that peculiar call—that horn-like tone that I had noticed in mine. I went out of the door."

"The birds looked like the very gander I had given Nathaniel. Could it be?"

"I did not sleep, I rose early and went to the roof for some corn."

"It was a gander—a wild gander—that had come in the night. He seemed to know me."

"I troubled all over as though I had seen a ghost. I was so faint that I sat down on the porch-steps."

"As I was in that place, a bill pecked against the door. The door opened. The strange gander came looking over the crib-stone and went to the crib-hill. He stopped there, looked at me, and gave a sort of glad 'honk,' as though he knew me and was glad to see me."

"I was certain that he was the gander I had raised, and that Nathaniel had lifted into the air when he gave me his last recognition from the top of the hill."

"It overcame me. It was Thanksgiving. The which I would say, he was rising as on Sunday. And here was Nathaniel's Thanksgiving dinner; and brother Aaron's—had it flown away? Where was the vessel?"

"Years have passed—ten. You know I waited and waited for my boy to come back. December grew dark with its rainy seas; the snows fell; May lighted up the hills, but the vessel never came back. Nathaniel—my Nathaniel—never returned."

"That gander knows something he could tell me if he could talk. Birds have memories. He remembered the corn-crib—he remembered something else. I wish he could talk, poor bird! I wish he could talk. I will never sell him, nor kill him, nor have him altered. He knows"—Hezekiah Butterworth, in St. Nicholas.

## The Boy and the Man.

Many years ago a poor shepherd boy, clad in an old plaid mantle, went into a book-store in Edinburgh and asked for a second-hand Greek Testament, being unable to buy a new one. The bookseller having handed him one, the boy asked the price.

"For whom do you want it?" asked the bookseller.

"For myself," answered the boy.

"Can you read Greek?" asked the boy.

"Yes, sir," modestly replied the boy.

"Then," said the bookseller, "if you will read and translate a few sentences I will give you the book."

The boy, highly pleased with the proposal, read the Greek text, and then translated it into English.

"Take the book, my boy," said the bookseller; you are welcome to it."

The boy thanked him, clasped the book under his arm, and walked off in triumph to the pasture to attend the sheep.

Many years afterwards that same boy, now a man, stepped into the same book-store, entering into conversation with the bookseller, and asked him if he remembered giving a second-hand Greek Testament to a poor shepherd boy some time ago.

"Yes, I remember it well," said the bookseller. "And I should like to know what became of that boy, for I am certain that he has risen to eminence in some profession or other."

"Sir," said the man, "you see him before you."

Now, who do you think he was? The Rev. John Brown, of Haddington, one of the most eminent authors and commentators of the Scriptures the world has ever produced.

It is a well-known fact that the children of parents in humble circumstances often succeed better than the children of the rich; and their greater success must arise from their being stimulated by their scanty means to improve to the utmost the talents which God has given them.

To the sons of the poor man, then, I say, in the words of Solomon, "The servant of the diligent shall bear rule; but the slothful shall be under tribute."

Be industrious, be frugal, and attentive to every duty. To the sons of the rich, I would say, "He that loveth pleasure shall be a poor man, and seeketh shall stand before kings; he shall not stand before mean men."

A CLEVER REPLY.—Some time ago a working man was asked by his employer to do some work on the Sabbath. The man coolly refused, but firmly declined to do it. "Why?" said the employer, "did not our Lord himself say that the Sabbath was made for man?"

"Yes, sir," was the shrewd reply of the workman; "you are right—the Sabbath was made for man, and is therefore not to be taken from him." —*Observer*.

"If you wish to be miserable," says Charles Kingsley, "you must think about yourself; about what you want, what you like, what people think of you; and that to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose."

I was once in a large company where very severe things were spoken of an absent gentleman, when a person seasonably observed that though the Lord was pleased to effect conversion and edification by a variety of means, he did never know anybody convinced of error by what was said behind his back. —John Newton.



## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HUNNICUTT.

THURSDAY, NOVEMBER 29, 1883.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in annual session in the office of the editor, 112 Camp street, Thursday, December 20, 1883, at eleven o'clock A. M.

Dr. Joseph Parker, of London, aptly characterizes the modern aesthetic religion as "the new balloon route to the empty heavens of the obliterated gods."

They have a Jaw in Holland allowing but one drinking place to every five hundred souls. It is said its faithful enforcement has worked good results. Such a statute in Mississippi or Louisiana would materially affect the business of some towns and villages, and close many a door in this great city.

The Christian at Work suggests that the promise in the marriage service exacted of the wedded pair to keep together "so long as ye both shall live" should be amended so as to read "or until ye are duly divorced." And adds: "That would have saved 1,789 lives in New England alone last year." Only less disgraceful than the Mormon plague-spot is this divorce infamy in our land.

While the Protestant world was in holiday attire on the four hundredth birthday of Martin Luther, pronouncing eulogies, garlanding temples and statues with flowers, and singing songs of jubilee, the Romanists of Germany spent the time in fasting and prayer. The Scriptures tell us that a certain kind of evil spirit "can come forth by nothing, but by prayer and fasting." We hope the exercise may exorcise the dumb and deaf spirit of heresy and idolatry.

We notice with pleasure that our old friend and parishioner at Vicksburg, Bro. Joseph Genella, has received a check of \$500 from Mr. William H. Vanderbilt, accompanied by a beautiful note. Years ago, when Bro. Genella lived in San Francisco and was a wealthy merchant, he rendered a timely and needed service to Mr. Vanderbilt's father, the old commodore. This was a graceful filial recognition of kindness shown in other years. Bro. Genella is poor now, and needed such a remembrance.

The following, from an exchange, has in it enough of truth to make every Christian citizen ashamed of his chief magistrate:

"The public is informed that the palace car 153 for the President's private use upon the trip to Louisville and the Yellow Stone was stocked with six cases of best champagne, three cases of Rhine wine, four gallons of old Bourbon whiskey of 1880, fine Cognac brandy, Bordeaux and other wines and four cases of Apollinaris water. A large stock of cigars also provided. Pock very cleverly characterizes the trait of the Presidential party by wine and brandy bottles of various stamps.

Our day of publication this week is the day of national thanksgiving. Gratitude becomes beneficiaries. Blessings unnumbered have crowned the year, and call for public and grateful acknowledgment. We have peace within our national borders, large and increasing prosperity, civil and religious liberty, and an unrestrained right to do good and get good. The churches have enjoyed refreshments from the Lord, members have been multiplied, offerings increased, and Zion has everywhere put on her beautiful garments. Let us be thankful, take courage, and make the ensuing year the brightest and best in all our history.

Our Romish lunary of this city, the Morning Star, in its last issue shed a rather ghastly light. Its cold beams were turned full upon this office, but with the harmless effect common to eccentric planets. And all that shining was an attempt to throw some light into purgatory, and reveal the fact of its real existence. As an argument in favor of that place, so popular and prominent in Romish creeds, it is an anomaly. Did it ever occur to the Star that this holding out the hope of purification in the fires of purgatory encouraged indifference to God and duty in this life? Better teach men to make all their preparation for eternity in this life, for in the grave (or purgatory?) there is no place for repentance, though it be sought carefully and with tears.

## Insecure Treasures.

All things earthly are insecure. Constant transition is the law of our being and the history of our accumulations. The possessions of to-day are in other hands to-morrow. These words from the book of Proverbs are at once prophecy, warning and fact: "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." No careful calculations, nor prudent investments, nor financial foresight can provide against losses and failures. There is no place of absolute security. If our hard-earned gains are invested in the strongest stocks they may become worthless. The operations of one day in Wall street may depreciate or destroy their value. If in solid city property, made of stone with iron fronts, they may crumble to ashes in a night. Though amply insured, the insurance companies may fail. How many strong corporations went out in the flames of the great Chicago fire! Corner lots become valueless with the changes of a city's growth. Bonds, city, State and national, may, by war, famine or reckless legislation or corrupt administration, be worth only the paper on which they are printed. The strongest vaults and most intricate combination locks fail to resist the burglars' skill and greed. There is uncertainty, insecurity everywhere. The mighty "bears" and "bulls" of the stock market are often converted into the leanest and dearest of "shorn lambs." The floods of a river valley have reduced the affluent to most abject poverty. It is the nature of riches, if not the order of Providence, to fly and not to stay. "Riches certainly make wings," says Solomon. If they can not escape otherwise, they make wings for flight. So we learn that they are to be used, not hoarded—kept moving, not resting.

These thoughts were suggested by the recent bank failure in Vicksburg. We spent last Saturday in that city, among old friends and parishioners, and witnessed scenes that beggar description. Though several days had elapsed since the first startling announcement of the suspension and assignment, the excitement was most intense. Women, old and widowed, in tears turned away from the bank building, wringing their hands over the loss of all their life's accumulations. Strong men turned pale, and with tremulous voices inquired eagerly for some hope of relief. Others with clenched fists and wrathful words vowed vengeance against the unfortunate man who had involved them in ruin. Never since the famous siege of Vicksburg, when her beleaguered hills bristled with bayonets and shook with the thunder of deadly cannonading, while the inhabitants sought shelter in caves, has such excitement disturbed its peace and such a calamity shadowed its homes and hopes. Fully \$800,000 had been deposited in the bank's "savings department" mostly by small creditors. The amounts ranged from a few dollars up to many thousands. Some elderly persons had placed there the little fund that was to secure their attention in sickness and a decent burial. Widows and orphans were twice bereaved—first in the death of their protector and provider, now in the loss of his insurance premium. Boys, struggling and saving to get a start in business, seemed dazed by this their first misfortune. No such failure, involving the interests of so many different persons and classes, ever occurred in the Mississippi valley. All business was paralyzed, homes and stores were forsaken for the crowded streets, where all congregated to catch the last wild rumors that were floating on every breeze. Lawyers were all busy with the affairs of impatient clients. Vicksburg had no breathless barristers last week. Every son of Blackstone was hard at work preparing attachments to circumvent other creditors. Sheriffs and constables were almost exhausted with confined running, night and day, serving garnishments upon discovered assets. Creditors forgot their fellow-sufferers, and each endeavored, with might and main, to save himself from utter ruin. But no pen can adequately sketch the scenes of those days. The heart-aches, crushed hopes, thwarted plans, disappointed ambitions, pleading tears and bitter lamentations of the sufferers, can not be translated into written or spoken language.

This calamity has its lessons that should be heeded:

1. God is to be trusted rather than riches. No doubt the immediate effect of this failure will be to impair confidence in men. The most honest will be doubted. But there will be no lack of faith in treasured gains, though the exhortation is, "trust not in riches." Better have faith in the God of all wealth, who owns heaven and earth: He alone is unchangeable, and his throne is fixed,

We may be diligent in business, but be guided more by his counsels who exhorts us to enthroning the spiritual above the temporal: "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

2. Our gains should be wisely employed. It is dangerous to hoard. Moth and rust and thieves are the enemies of laid-up treasures. To secure them, use them, but not for usury. Well invested money, where it is producing for God, is safe, and brings most satisfaction.

## Southern Philanthropy.

Large gifts to church, educational, and eleemosynary enterprises have become quite common in the North. Millionaires are giving benevolent direction to a part of their surplus treasure. Their great colleges are nearly all richly endowed and furnished with the amplest facilities for enlarged usefulness. Every such benefaction is worthy of grateful recognition. Though sometimes the motives prompting these gifts may not be unalloyed with impurity, wisely administered, they accomplish vast good to both Church and State. It is seldom, however, that we have the privilege of commending and commemorating the princely benefactions of Southern men. This, of course, is chiefly traceable to our comparative poverty. We have no merchant princes like many in New York, Boston, Philadelphia and Chicago. We have no railroad magnates like Vanderbilt, Gould, Huntington and Garrett. There are few United States bonds held in the South. These are mostly in the hands of those whose immense surplus capital can not find other profitable investment.

This will account, in part, for our unendowed colleges and feeble public institutions. We say in part, for our gifts have by no means been measured by our ability. Though unable to make princely benefactions, we might have made humbler offerings, whose aggregate would swell the Lord's treasury and give solid and sufficient revenue to our every college and university. It is, with great pleasure, therefore, that we record the large and intelligent liberality of Mr. Paul Tulane, formerly of New Orleans, but now a resident of Princeton, N. J. He has recently added \$250,000 to his other gifts, making a total in cash, bonds, stocks and real estate of \$774,000. This is their assessed value, but they are estimated to be actually worth nearly \$2,000,000. Tulane University, which bears his name, will soon be one of the best equipped and endowed institutions of the South. These donations have been made with the modesty and caution that characterized the generous donor's long business career in this city. Louisiana and the entire South are justly proud of such a son.

## The New Time Standard.

The new time standard, recommended by a committee of the American Academy of Arts and Sciences, has been adopted by most of the railroads in the United States, and went into effect on the eighteenth instant. It will also be used by the United States Signal Service, and possibly, before long, will be adopted by all our towns and cities. The public clocks in New York City were set by the new standard last Sunday. A uniform time standard has long been needed, especially in the operation of our great railway lines. In its absence, running trains on local time has caused endless confusion and occasional accidents. The old solar measurement will now be discarded and a uniform standard adopted. In Great Britain, Greenwich time has been used by the railroads since 1848. On account of our vast territory four "times" or meridians of reckoning have been fixed—the first on the seventy-fifth meridian for the East; the second on the ninety-fifth meridian for the Middle, including our Southwest; the third on the one hundred and fifth meridian, or Denver standard; and the fourth on the one hundred and twentieth meridian for the Pacific.

We shall soon know the superior value of this plan over the old. If it shall end the battle of the chronometers and accomplish all its friends claim, we will no longer be at a loss as to our longitudinal relation. But another matter is far more important than the hour of the day—how these days and hours are spent. It is a matter of little consequence how accurate may be our methods of calculation, if our days are spent "as a tale that is told." Above every other consideration we should seek to know that we may "redeem the time." Much of our time runs to waste. In idleness and aimlessness, days are lost that might be coined into the currency of heaven, and add to the wealth of our treasure there. Other days are lost in excessive and

exacting labor for that which profiteth not. This is the sin of our American restless, eager, bustling life. We rob God of that which is his due. The prayer of the Psalmist needs to be frequently offered and by every heart: "So teach us to number our days that we may apply our hearts unto wisdom." We should learn the time in order to wisely use it. While, therefore, the business, and especially the railroad, world is discussing the new time standard, let Christians more seriously consider how they may most efficiently serve their generation and accomplish the largest measure of spiritual good.

## Fighting Beasts in this Ephesus.

Our neighbor, the Southwestern Christian Advocate, is sorely, if not righteously, vexed with his church on the question of social equality. He wants her to insist upon a "voluntary mixing on a common plane." Just what is his point of difficulty and complaint we do not see. If it is on account of the church organizing Conferences and congregations on the color line, that was done in obedience to the request of the parties interested. If any brother prefers other associations there is no law, civil or ecclesiastical, forbidding the exercise of his choice. On the other hand, it is sheerest unwisdom to force a social mixing. It is beyond the sphere of legal enactment. And the grand old church which "has fought with so many beasts in this Ephesus," in attempting such folly, would engage in a performance as silly and unprofitable as Don Quixote's famous charge upon the windmill. Beasts!—in this Ephesus! Who or what are the "beasts"? The following is from his issue of November 15:

If the church "believe in the brotherhood of man, and recognize no differences among men founded on accident of color or condition," we think that she should honor that faith, honor it or abandon it!

At the great National Educational Convention held at Ocean Grove, last summer, a number of educated colored Christian gentlemen were present and delivered addresses no way inferior to those of their paler brethren. But was there anything like a "voluntary mixing on a common plane"? The furthest thing in the world from it. Here in this great center of religious influence, caste, a thing of society, made the most invidious and unchristian distinctions, and these men were denied the commonest civilities of life.

What a contrast! Fifteen years ago the Methodist Episcopal Church declared there should be no distinctions on account of color, that a black man was as good as the Christian. Of all the American churches she denounced loudest against distinctions growing out of race or color, is it true that this grand old church is to go back on her past record, repudiate all that she has said about the brotherhood of man, and recognize a difference among her members founded on the mere accidents of color or race? Is she to copy the worst side of Southern character, yield to a more prejudice than is a thousand fold meaner than avarice, repudiate a Christian principle and adopt a wicked "policy"? We are not prepared to accept of this as the voice of the church. But as this is a question which touches and materially affects the future of our church in the South, we can not

"Be like dumb, driven cattle."

The church has fought with too many beasts in this Ephesus to begin a retreat. Better lift up the standard and press on.

## Prohibition in Maine.

From the admirable address of Miss Frances E. Willard, at the recent meeting of the Woman's Christian Temperance Union in Detroit, Mich., we make the following short extract. These are significant words and figures. After reading the statement those who persist in the old cry: "prohibition does not prohibit," are blind because they will not see. We need only to rally our forces on this great issue, and keep up the agitation, to achieve like results in the Southwest. Political leaders have ceased to ridicule the movement and are now all "in a brown study." They want each to make a record on the successful side. In the meantime let us agitate. Read the following and doubt no more:

We have also made a spellbinding study of prohibition in the noble old State where it originated and has had the fairest conditions of growth, informing ourselves from the most recent statistics of its success. We have learned from such unimpeachable authorities as ex-Gov. Dingley, of Lewiston, editor of the chief paper in the State of Maine, member of Congress and sworn enemy of the bonded whiskey bill, that while in the year 1882 only four cents per inhabitant were collected in the manufacture and sale of alcoholic stimulants in Maine, one dollar and forty cents per inhabitant were collected in the United States at large. It is also a fact that the tobacco tax of Maine is but seventeen cents per capita, while the general average for the country is one dollar. The significance of these statements is heightened by the additional fact that whiskey and tobacco alone paid into the treasury of this Christian land one hundred and thirty-two millions of dollars in the last year. We learn from the same authority that, though the prohibitory law was

overthrown in Maine four years after its first enactment in 1851, the people, after two years' trial of license, returned to prohibition, and now for twenty-six years it has been steadily gaining until no party dares to be its enemy.

## "Without Being Desired."

The king whose obituary contains this point was not a negative character. He was positive, but all of his positiveness was of the bad kind. No man of positive traits can be imbecile or destitute of talents which control men. So that he was not a figurehead upon the throne. He made his mark, but his mark was a bad one. He left the impress of his life upon the nation, but it was one of utter aversion and detestation. He failed of sepulture in the tomb of his predecessors. A man so loathsome in his life was not considered worthy of association with the good even in death.

But there is a light in which I desire to present the event which is perhaps fanciful, yet which I regard as legitimate. Jehoram was one link in the chain of succession from Abraham to Christ. He was one of a dynasty of whose dominion there was to be no end. The lesson to be drawn from the fact is: There are passages in the history and ages employed to consummate the divine Providence, which shall not only not receive any credit therefor, but shall be utterly rejected in the award of merit. There is a sense in which God uses man, however unwilling, to do his will. Pharaoh is a notable example. Balaam is another. Indeed, no man perhaps has ever lived but that might be cited as an example, for none have had wills perfectly submissive to the divine. Only let us beware of falling into the fallacy of the Calvinist in arguing God's special decrees that Pharaoh, Balaam and others should endeavor to withstand his will. The point is not that he should make them examples of disobedience, but agents in spite of themselves in doing his will. "He maketh the wrath of man to praise him, and the remainder of wrath will he restrain." The laws of the freest State compel the offender to contribute to the ends of government, and yet there is no special decree that one shall offend and another shall administer justice.

The second reason is: That lineal succession or any other kind does not relate to the spiritual, but the carnal part of the plan of Providence. So far as the spiritual is concerned it goes on despite the interruption of a rejection from the spiritual calendar of one who must necessarily be counted in the carnal. Jehoram must be retained in the genealogy of the son of man, but as the Son of God Jesus is without "father or mother, beginning of years or end of days." The claim set up to priority in a spiritual sense by reason of a line of succession is worthless. Here every one stands or falls on his own merits. My connection with the visible church is through the succession, but that is not my voluntary submission to the spiritual and invisible. When the account is finally rendered immortality or annihilation is not balance spiritual childhood, nor end the merit of position ever substitute that of character. The accidents of being must never be confounded with the principles of life. Attitudes may or may not index states of mind or agency in the production results. But they are never quantitative for anything more than in the lowest sense vehicular.

A third lesson: Once at least the people did not say, "O King, live forever." Once the world wanted royalty to expire and breathe freer to feel that it was dead. Once the mourners did not mourn, and the world seemed content that death should reign. Once when the pall hung upon earth and sky none said, "O that immortality might be brought to light." The world was ready for the time to surrender its richest hopes of a Messiah to be rid of the tyrant. So it is now when the representatives of religion become cruel or selfish or dissolute. Let us imagine for the moment that the hopes of the world for a Protestant religion is dependent upon a Henry VIII, and we are fully cognizant of his crimes. We are ready to say, "Let Protestantism perish." But we are to remember that he could depart without being desired, though we could not afford to be without that form of Christianity which grew under his fostering care.

Again, it is a strange and unlovely principle that desires the destruction of a life. There must be either in that person whom we wish dead or in man's moral virus of most deadly properties. For in a normal state of things how can life antagonize life? True, we have so many examples of apparent antagonism in this world that some philosophers have declared the antagonism to be the rule. Yet certainly the fact is only apparent. A principle can not up-

pose itself. A truth can not be self-contradictory. The life-giving principle certainly can not be the death-producing agent. Those facts in nature, of which we avail ourselves to produce death, are instruments of means, but the force lies further back among God's secrets.

## Some Methodist Statistics.

From the "Hand-Book of Southern Methodism," by Rev. P. A. Peterson of the Virginia Conference, we have gleaned the following facts and statistics. That is a most valuable and interesting compilation. Its issuance from the press at this time is most opportune. The vast amount of literature, condensed and skillfully arranged in that little volume will give inspiration to many a century speech during the coming year. We advise every preacher to purchase a copy immediately, and see that it is circulated among the people.

There are sixty-eight universities and colleges connected with the Methodist Episcopal Church, South, classified as follows: Fifteen male colleges, forty-four female colleges, and nine for both sexes. Of these Centenary College, of Jackson, La., is the oldest, having been established in 1825, and Vanderbilt University has the largest endowment.

The following table shows the ratio of increase in the population of the United States, and in the membership of the Methodist Episcopal Church, South, from 1845 to 1880.

Year	Population	Ratio of Increase	Members	Ratio of Increase
1845	20,960,678	40.42	402,425	40.42
1850	23,800,000	45.47	528,566	45.47
1860	31,937,871	55.72	757,208	55.72
1870	38,558,371	62.65	1,000,000	62.65
1880	50,189,783	73.72	1,500,000	73.72

\*This decrease was caused by losses sustained during the civil war, and by the transfer of 100,000 colored members in the churches of that race.

MEMBERSHIP IN THE METHODIST EPISCOPAL CHURCH, SOUTH, FROM 1845 TO 1880.

Year	Members	Ratio of Increase	Year	Members	Ratio of Increase
1845	402,425	40.42	1870	1,000,000	62.65
1850	528,566	45.47	1875	1,250,000	67.67
1855	654,707	50.50	1880	1,500,000	73.72
1860	780,848	55.53			
1865	906,989	60.56			
1870	1,033,130	65.59			
1875	1,159,271	70.62			
1880	1,285,412	75.65			

## Evacuation Day.

On Monday last, the twenty-sixth instant, the centennial of the last episode in the revolutionary war—the evacuation of New York City by the British—was celebrated appropriately and grandly. That day witnessed the last scenes in the remarkable drama that reached in the independence of the American people. Despite the inclement weather on Monday, there was an immense outpouring of the people and a magnificent elve, military and naval demonstration. President Arthur and his Cabinet, ex-President Grant and the Governors of the thirteen original States joined in the mighty cavalcade and our national rejoicing. Later in the day a statue of George Washington on the steps of the sub-treasury building was unveiled. Rev. Dr. Stows offered a prayer. Gov. Cleveland, of New York, removed the veil. President Arthur received it in the name of the government of the United States and George William Curtis delivered an oration. The exercises closed with the benediction by Bishop H. C. Potter. Thus the last of celebrations, commemorating scenes and incidents in the revolutionary period, have been held. Next year the centennial of the first shipment of American cotton will be celebrated in New Orleans.

—Mrs. Jennie W. Adair, wife of Rev. J. B. Adair, preacher in charge of the Houston circuit, North Mississippi Conference, died, in great peace, November 20. A more extended notice will appear again.







## Household.

**THE DISADVANTAGES OF EXTRACTS.**—A chief objection to our system of cookery is the hygienic tendency of the extracts. We have a moral extract in the form of Bible-house pamphlets; language-extracts in the form of condescending grammars; exercise-extracts under the name of gymnastic curriculum; air-extracts in the shape of oxygen-badders, and a vast deal of such food-concentrations as Liebig's soup, fruit-jellies, condensed milk, flavoring extracts, and branless flour. But, somehow or other, the old plan seems, after all, the best. In the home of our forefathers morals were taught by example, and with very respectable results. Six years of grammar-drill in a dead language do not further a student as much as six months of conversation in a living tongue—the concrete beats the abstract. Boat-racing, wood-chopping, and mountain-climbing, are healthier, as well as more pleasant, than gymnastic crank-work; the diverting incidents of out-door sports which the movement-cure doctor tries to eliminate are the very things that give interest and life to exercise. And, for some reasons (not easy to define without the help of such analogies), concentrated nourishment does not agree with the nature of the human organism. The lungs find it easier to derive their oxygen from woodland air than from a ready-made extract, and the stomach, on the whole, prefers to get its nourishment in the form for which its organism was originally adapted. *Wheat of bulk* makes our food indigestible. In fruits and berries—probably the staple diet of our instinct-taught ancestors—the percentage of nutritive elements is rather small, but the residue should not be called worthless, since it serves to make the whole more digestible. A large, ripe water-melon contains about three ounces of saccharine elements, which is not a contribution to health, but a mild effect, while in the form of glucose, candy they would produce constipation, heart-burn, and flatulence. The coarsest bran-bread is the most digestible, and to the palate of an unprejudiced child far more attractive than the smooth but chalky and insipid starch preparations called baker's bread.—Dr. Felix L. Oswald, in Popular Science Monthly.

**TO MAKE TOILET SOAP.**—Take two pounds of yellow-bar soap, the oldest and dyes you can procure; shave it very fine with a knife; put it in a tin basin or pail, inside of a larger basin or pail filled with boiling water. When it begins to melt, add three tablespoons of pure strained honey, and three of almond or palm oil. Glycerine can be substituted for the oil if preferred. Mix the ingredients thoroughly together. When entirely dissolved, pour into the boiling water, and when a little cooled, add one tablespoonful of some essential oils—cinnamon, verbena, or geranium.—In fact, any essence that the maker desires. Stir it in and turn the soap into small, round cake dishes, or into a large flat baking pan, and when cold cut up into squares. This makes a superior toilet soap.

**TO CRYSTALLIZE FLOWERS.**—Construct some baskets of fancy form, with pliable copper wire, and wrap them with gauze, into these to the bottom violet, fern, geranium leaves—in fact, any flowers except full-blown roses—and sink them in a solution of alum, of one pound to a gallon of water, after the solution has cooled. The colors will then be preserved in their original beauty, and the crystallized alum will hold faster than when from a hot solution. When you have a light covering of crystals that completely covers the articles, remove the basket carefully and allow it to dry for two or three hours. The baskets make beautiful parlor ornaments, and for a long time preserve the freshness of the flowers.

**TO PURIFY MILK PANS.**—Place in a convenient position a vessel of suitable dimensions for the size of the dairy, from a half barrel to the size of a hog-head. In this shake quick-lime, enough to make a thin whitewash when full of water, and cover to keep out dust and dirt. The lime will settle, leaving a solution of it in the water, which, when spring water, after using the milk pans, etc., wash them as other utensils are washed and rinsed; then dip them in the adjoining cask of lime water, so that every part becomes immersed therein; set them to drain and dry, and the purification is complete.

**STOCKING KNITTING.**—The proper method of forming the width or height of the instep is always by regulating the length of the heel, says an English correspondent. A man's heel is three inches deep, that is, after the rounding of the heel and the last rows. I am speaking of the "manufacturer's heel." The round and Dutch heels must be two and one-half inches in length before you begin to form the heel (two inches is the size of a child's heel); and it depends upon the width of the gusset in the round heel if two and a half inches will make it sufficiently deep.

**CARPETS.**—Before carpets are laid down it is well to scour boards with carbolic soap. This is a wonderful purifier. Let the boards dry thoroughly. If there has not already been brown paper under the carpets the housewife who has any regard for her carpets—and where is there one who has not?—will do well to have it put down. The saving of wear and tear by this process is great, especially where the boards underneath do not fit very closely.

**COLORS FOR HATS AND BONNETS.**—Gray holds as a fashionable color, especially in felt, and rich and elegant autumnal effects are produced by the use of allante, Indes and other purple-reds and reddish browns, with rotten-orange, cock-of-the-walk and water shades of orange and marigold yellow.—Millinery Trade Review.

To clean and renew black silk, use one quart of soft water and an old kid glove. Roll down to one point, and then sponge the goods with a piece of soft flannel and iron on the wrong side while it is damp, and the silk will be stiff and glossy as new. For a light colored silk use a white glove.

To remove ink stains from wood, take half a teaspoonful of oil of vitriol and dilute it with a tablespoonful of water, and apply with a feather to the damaged spot. Let it remain for a few moments and then rub off quickly. If not successful the first time repeat until the ink is entirely removed.

To poison red or black ants, use powdered borax or scatter cedar twigs or fresh wormwood herb over the shelves they infest.

## A Human Fire.

## THE PHENOMENON OF A BURNING MAN REPEATED IN THE PHYSICAL SYSTEM.

A few years ago one of the most important coal mines in Pennsylvania caught fire. It started slowly but soon obtained such headway that it spread through the greater portion of the entire mine. To flood it with water would extinguish the fire, but well nigh ruin the mine; and still the flames continued to increase. At that juncture a young man stepped forward and suggested that all the entrances and vent holes of the mine be covered and secured, thus shutting off the supply of air. His advice was followed and the flames were finally subdued. To compare the condition of this mine with many phases of the human system, is most natural and appropriate. "Fire in the blood" is not a mere expression, it is a most serious fact. How it originates, it may be impossible to say; but that it burns and rages with an increasing fury, the one who is its victim only too painfully knows. The blood is the life. It is designed by nature to purify, strengthen and sustain the system. It is too often made the channel through which poison and death are transported. Poisonous acids coming through the veins and arteries inflame and cause a fire just as real as the one which existed in the mine. They burn and irritate causing the brain to become weak and the nerves unstrung; they carry poisons to the muscles and give agonies in the joints; they bring destruction instead of strength; they devastate the very portions of the body that most require help, and they hasten the approach of death in its most horrible form. These things have been felt by innumerable people who have been the victims of rheumatic disorders, and the agonies they have endured confirm this description.

There is but one way by which this fire in the blood can be extinguished, and that is by shutting off the supply of these poisonous acids. The lactic, lithic and uric acids come in to the blood through the liver and kidneys, and they remain in solution in the blood producing inflammatory rheumatism, sciatica, lumbago, neuralgia, gout and all rheumatic fevers and affections. When they are deposited as gritty crystals in and near the joints, they cause articular rheumatism; when in the muscles, muscular rheumatism and lumbago; when in the tissues covering the nerves, sciatica; when in the face, head and nerves generally, neuralgia. In every case they are painful; in most instances, dangerous. Inflammatory rheumatism is likely to locate in some joint and become chronic, or suddenly attack the brain or heart, causing apoplexy or heart disease. The fire in the blood must be extinguished—the supply must be shut off. This can only be done by guarding the portals to the blood—the kidneys and liver; and no means has ever been found for accomplishing this which can equal Warner's Safe Rheumatic Cure. It acts directly upon the seat of the disorder; it extinguishes the fire by controlling the supply and removing the cause.

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Some men are like rasps. Their words are sharp and cutting, and they seem as if fore-ordained to make their way among us both unpleasant to themselves and others. Men have a right to their opinions, and a right to maintain them with firmness, but they should do it in a gentlemanly and inoffensive manner. There is nothing gained in the advocacy of any cause, but much lost, by indulging in a pettish and bitter spirit. If persons would learn this lesson and practice upon it, it would make their way through life much more pleasant, and contribute greatly to their success.—Methodist Recorder.

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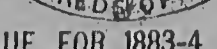
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# Christian Advocate.

VOL. 29.—NO. 49.

NEW ORLEANS, THURSDAY, DECEMBER 6, 1883.

WHOLE NO. 1427.

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## EDITOR'S MESSAGE.

Out in the stormy night  
With not a star in sight  
And moaning winds that wander wearily  
Rocked in his leafy nest,  
And vexed and sore distressed,  
A little lonely bird pipes drearily.

And I within my room,  
Who knows that morn'ning come,  
To pitying love would say, "Oh, little bird,  
The night would have no chill,  
The rain thou wouldst not feel,  
Nor moaning wind, if thou couldst heed my word."

"For close against thy tree,  
That seems so dark to thee,  
Even now the rising sun has flashed his gold;  
And in a moment more,  
Exultant thou shalt soar,  
And cleave the upper skies with pinions bold."

And thou, oh, faithful heart,  
That shrink'st when winds upstart,  
And canst not rest in sorrow's bitter night,  
If thou couldst only hear,  
Faith's message in thine ear,  
And calmly wait until the morning light.

For morn' will surely come,  
Even now the shades of gloom  
In her soft light are falling fast away.  
'Tis but a moment more,  
And, free, thy soul shall soar,  
And speed on tireless wing to endless day.

—Christian Union.

## Nemesis.

BY REV. DANIEL CURRY, D. D.

Among the inferior divinities of the Greek and Roman Pantheon was Nemesis, the goddess of recompense to the guilty. She was the personification of vengeance, and her statues stood beside the benches of the judges as indicative of their office. She was thought of as a mysterious power watching over the proprietries of life, punishing wrong-doers and following the guilty through all their hiding-places and sure to bring them to deserved punishment. Her statues represented her at once beautiful, thoughtful and stern; crowned, winged, but sometimes lame, and she usually carried about her person a balance, a yoke, a lash and a sword. The significance of these symbols is quite obvious, and the whole representation illustrates the universal sentiment that the wrong-doer shall not go unpunished. It would not be altogether unreasonable to suspect that St. Paul had these things in his mind when he wrote the first paragraph of the thirteenth chapter of his Epistle to the Romans, and that the "power" there spoken of corresponds to the idea that underlay the Grecian legend of the Nemesis.

The Old Testament doctrine respecting the requital of wrongs by inflicted penalties, which appeared in the mark set upon Cain, and which was declared in direct terms to Noah and definitely embodied in the provisions of the Levitical code requiring "an eye for an eye, and a tooth for a tooth," is evidently the same idea and sentiment, the universal *lex talionis*, modified by the peculiar ethical conceptions of monotheistic nations. The best instincts of the human mind recognize the supremacy of justice above all moral qualities among men's relations to one another, and they demand that by some means the guilty should be brought to condign punishment. The bearing of this sentiment upon some of the highest problems of theology is evident; but we waive the consideration of that side of the subject, purposing to refer only to its secular and social relations.

Superficial thinkers, especially those of the better class, morally, have often seemed to think that, while it is to be lamented that people will do wrong, it is not right to inflict pain in return for the wrong done. There are those who deny even to society, the State, the right to punish the guilty, and who say that all visitation for crime must be, not primitive, but only disciplinary and restraining; others, and we think more correctly, claim that the element of retribution of public vengeance is present in all cases of punishment for wrong-doing, and that only on that principle can anyone be deprived of life, liberty or property on account

of his crimes. The first murderer recognized himself as the subject of the condemnation of everyone that should see him; and he seemed to be aware that the universal impulse would be to inflict upon him the due award of his crime—an impulse which the divine Ruler held in check and reserved its execution in his own hands. The Institutes of Moses embody both the principles of the punishableness of crime, as recompense pure and simple, for the wrong done, and the incoming of the Divine authority to so regulate the execution of punishment that abuses, into which passion would carry the injured avenger, might be avoided. The ethical code of the gospel brings in also an additional element in the fact that all men are guilty before God and have need of Divine clemency, and, therefore, it does not become any to be severe upon his fellow-sinners. Shakespeare's conception of this case is equally just and beautiful:

"Though justice be thy plea, consider this,  
That in the course of justice none of us  
Should see salvation. We do pray for mercy,  
And that same prayer doth teach us all to render  
The deeds of mercy."

We are taught to forgive those who have injured us, because we are ourselves offenders and hope to be forgiven; but in the very prayer for forgiveness there is a confession of the punishableness of sin.

The prohibition of private vengeance in the Christian system is not based on the wrong of vengeance itself, but in the personal guilt of every man before God. The real Christian knows his own ill deservings, and, therefore, he dares not to vindicate himself when wronged, knowing that "with what measure he metes, it will be measured to him again." He accordingly forgives as he hopes to be forgiven. But in all this there is the remembrance of that awful truth that God has said: "Vengeance is mine; I will repay." Eternal justice is eternal righteousness, and justice is essentially and necessarily vindicatory.

The lesson taught by St. Paul in the thirteenth chapter of Romans involves civil government with a Divine authority and recognizes its right to visit vengeance upon the guilty. The "power" is of God; it bears "the sword" not in vain—it is an "avenger" for wrath. It is its function, therefore, to punish the guilty simply because they are guilty, and any incidental good to society that may come from their punishment is secondary in design, a surplusage. The lucaration of convicted criminals is something essentially different in character, from the restraint of the dangerously insane; that is primarily an act of vengeance, this of pure kindness; to the former it is harm inflicted for harm done by the sufferer; to the latter it is a pure mercy seeking to do good to the offending but unfortunate. The vindicatory character of punishment is especially illustrated in capital punishment, where it is assumed that the sufferer has forfeited all claims to clemency, and government proceeds to execute vengeance upon him not in kindness, but in wrath. The right to do this is not derived from the people, but from God, and to deny this right to the government is to question its Divine nat.

Christian when injured, as a private vengeance, because he knows himself to be a sinner needing to be forgiven, and because he remembers that God has reserved to himself the work of avenging. The citizen also abstains and looks to the State to protect him in the enjoyment of his rights and to duly punish all violations of them. The Christian code of morals prohibits in all possible cases private revenge, the returning of evil for evil. To the admonition, "Dearly beloved, avenge not your selves," there can be no exception. But civil government does not come under this prohibition, nor has it the right to compel its subjects to do so, unless it shows itself both ready and able to respect their rights and to avenge their wrongs. To resist the highwayman, even fatally, or to kill the burglar if found in the act, is reckoned an allowable exercise of one's personal right of self-protection, not only in respect to his life, but to his person and domicile. The law could not protect him in this emergency, nor punish the masked assassin, if permitted to escape, and, again, it justifies the individual, therefore, in protecting himself and his own, and in avenging the wrong which the law could neither prevent nor punish.

These considerations may be applied to certain conditions of things that occasionally arise in civil society. There are times when the laws are openly and flagrantly defied, and the government is manifestly unable to protect the right and punish the wrong. Then men provide themselves with weapons, or better still, perhaps, the friends of good order combine together to accomplish by means of a "vigilance committee" what the government has shown itself unable to do, and who will deny their right? We not infrequently read of the "lynching" of some ruffian for assaulting unprotected females, and because such a summary process seems to be the only adequate treatment of such cases the act is not only winked at, but silently approved. There is also a form of

crime, the highest possible that one man can commit against another, against which government makes no adequate provision, nor does it visit its perpetrator with penal vengeance; and if in such a case the injured party takes the law into his own hands and slays the destroyer, shall the government that failed to protect him, and that does not pretend to vindicate him, punish him for vindicating himself?—Northern Christian Advocate.

## The Gospel of Common Sense.

Talent seldom leads the way to happiness, and genius has so many infirmities that it may often be considered a doubtful gift, and, if it were possible to accurately value riches, we incline to the opinion that in most instances they are not a blessing to their owners. And yet talent is envied, and men realize a sort of feeling that they have been badly treated because in their natural endowment genius does not find a place, while the socialist is vehement in his trade against the unequal distribution of riches. Hard common sense has a large value. It is lightly esteemed because the adjective "common" suggests that it is quite universal, and what all have has little special value to any, as values and scarcely go together. But while we are free to admit that good sense can be quite common, we are sure that it is not an inborn quality, although some parents do seem to transmit their qualities to their offspring; but we think this appears more because of careful training than original faculty. One feature of our holy religion which commends itself to all thoughtful men is its eminent reasonableness. The gospel everywhere has a wonderful adaptation to men's natures and men's wants, and addresses itself to men in such a way that its good, hard sense is apparent to minds of limited grasp, and this makes it attractive to the masses especially. "The common people heard him gladly," because he met them on their plane, and with a philosophy which was taught them from object lessons with which they were quite familiar. Now we believe that the gospel does involve some teachings which will require all the powers of the most cultivated minds to elucidate, and that they will always find it enough for confidential study; and yet we believe that on experimental subjects it is within the range of ordinary common sense and affords real "glad tidings" to the toiling and sorrowing sons of earth. It is this very simplicity, which offends the wise, and they are further estranged because "not many of them are called." As a mere practical question, it is evident that a man of the people can best reach them, since he knows their habits of thought and life, and from personal experience can best describe their wants and afford them help; and, with one exception, the apostles were drawn from the masses to whom thereafter they were to be sent. And the teachings of the gospel are so very practical, since it tells how men may find deliverance from sin and attain felicity here and hereafter, and this is the felt want of every man, and the glad tidings are so told that the most ordinary minds readily appropriate its truths. But in our day it, as presented, appears to be losing its practical side, and its experimental features are too nearly merged into ordinances, ceremonies and forms. The common sense view of baptism is well expressed in our definition, viz.: "A sacrament is an outward and visible sign of an inward and spiritual grace," and yet apparently sensible people so mix the sign and thing signified as to believe in baptismal regeneration, on the one hand, or to believe in the merit of a mere form of administration on the other. For ourselves we can not see how "common sense" can mistake a sign for the thing signified, and yet it is done by large numbers of good people, whose slavery to forms appears to us to be simply nonsensical. The frequent of apostolic succession can not stand the scrutiny of ordinary common sense, since even if actual succession be demonstrated, it is clearly evident that it can convey no grace to the recipient and, therefore, must be valueless. The showy ritual of some denominations is child's play to sensible minds, which look for evidence of things, and can not find it in ecclesiastical millinery or printed forms. Neither transubstantiation nor consubstantiation will abide the test of common sense scrutiny. And the exclusive claims of the Roman Church, with the fetters it places on mind, excite only the derision of the thoughtful. And just in proportion as men submit all questions to the scrutiny of gospel enlightened common sense will the mistakes and errors of centuries be cleared away, and the right of personal judgment untrammelled by so-called infallible or other utterances, which it is exercised, will result in gladness because the outcome is its own. We are not sure but our title should have been, "The Common Sense of the Gospel and the Gospel of Common Sense," as we did especially desire to show that only when common sense was in constant exercise could any glad tidings come with refreshment to the human soul. If, instead of so much machinery, we could substitute the plainest and sim-

plest truths, and the least possible amount of form, we believe men would realize a restfulness in hours of public worship and a receptiveness which are now lacking, and the pure, naked truth would come into hungry souls like manna sent from heaven. We can not but view with grave concern any attempt to enrich a ritual, or add anything to our services which would render them awkward in the open fields or highways where our Master taught, and we hope that the gospel of common sense will oppose all innovations on the doctrines and practices we now hold dear.—Baltimore Episcopal Methodist.

## The Unjust Steward.

Let us examine first his dilemma: "What shall I do?" To him it was no trifling question. There was more than bare subsistence involved. His family was dependent upon him. His reputation and social status were at stake. Close upon the heels possible indictments and prosecutions for malfeasance in office. A thousand variations would not exhaust the question of his interest. He could not dig. He had not been trained to it in youth. Manhood had been devoted to pursuits which had unfitted him as a laborer. He might go out into the field; but there the unlettered and, perhaps, half-idiot would laugh at his awkwardness and weakness. He was too old now; he could not. To beg he was ashamed. That was a laudable pride. No true man can afford to beg. His manhood repels the suggestion as beneath his dignity. He who begs, either as a mendicant upon the streets or plays the sycophant or toady, is destitute of genuine manliness. One involuntarily despises such wherever found. The steward, then, was in a great strait; day-labor impossible, beggary degrading. What shall he do?

Let us notice how he lost his office: "Wasting his master's goods." A slack sense of duty was the origin of wastefulness. Rich master, loose steward. What a crocheted that is in the average mind that great abundance warrants waste or neglect. This, no doubt, came gradually, in the steward's case. First, one thing and then another was left at loose ends. Finally, everything went helter-skelter. Still the steward drew his pay, and, when the summons came for him to render an account, it was a thunder clap in a clear sky. But when he realized the fact, the tremendous question "What shall I do?" was a more fearful pest of thunder than that which announced his discharge.

Men who allow their consciences to grow slack as to their duties usually lead for the time that the duty is too exacting. Responsibilities are looked upon as badges of servitude. Attention to minor matters is regarded as over scrupulous. Complacencies are entered and petitions offered for relief. These are generally attended by a dropping off at our own option; sometimes under Divine permission and protest. When it comes we find our stewardship at an end. Who leaves off prayer, or aims, or visiting the sick, or any other known duty, but sooner or later finds that his stewardship is being narrowed down. He grows less devotional, becomes more selfish, affixes smaller values to virtues and more importance to the gratification of sense or passion, until finally there is a discharge of conscience from all. When the thoroughly imbued and selfish man finds that, having wasted every single item of the Divine goods, he has nothing left him but the animal instincts and propensities to dictate a line of conduct or point out a mission, the soul, startled and desperate, cries, "What shall I do?" When it is announced that man has no mission in the world higher than the ape, well may the race cry, "What shall we do?" Turned out of the stewardship, to have of Demulion and bless as a Divine viceroy, may we well ask, "What is his business?"

—F. A. S. A.

## The North Alabama Conference.

Mr. Eppron: The writer, being on a visit to a son who resides in the bounds of the North Alabama Conference, decided to extend his trip to the city of Birmingham, where this body was in session. Reaching there a little before noon, he went at once to the Methodist Church, where he found the Conference under full sway, and this interest was being represented by our missionary treasurer, Dr. Kelley. The missionary cause is growing and developing portion of our commonwealth. Preachers and people have become imbued with the spirit and purpose to send the gospel into the regions beyond. The collections will foot up nearly two thousand dollars more than those of the previous year. Other collections are well up, and there is a marked increase in the amounts paid for the support of the ministry. The contributions for the improvement and building of houses of worship were such as to afford encouragement and gratification. Another noteworthy fact is that parsonages are being secured on nearly all the charges. The accession to the membership of

the church has been over five thousand. By admissions, readmissions and transfers there was an addition of ministerial strength of twenty-five or more. With this increase in the working force of the body, the appointing power had no difficulty in meeting the growing demands.

With much readiness, and almost entire unanimity, the Conference decided to unite with the Alabama Conference in the new movement to build up and sustain the Southern University at Greensboro. The fresh impetus that this institution of learning has received under the presidency of Dr. A. S. Andrews inspires the hope that our church in the State will soon move to the front in its male college enterprise. Dr. Andrews was present, and very fully and ably represented the interest under his charge. His services were in demand for the pulpit and elsewhere.

Revs. Dr. D. C. Kelley, J. P. Hughes and R. E. Travis, of the Tennessee Conference, Rev. W. A. Parks, of the North Georgia Conference, Dr. J. B. Cottrell, of the Louisville Conference, and Dr. O. P. Fitzgerald were present and shared the attention and courtesy of the body, and were in demand for the pulpit and platform. The Rev. R. S. Holcombe was present part of the time in behalf of the American Bible Society, he having recently been appointed to the superintendency of this interest in Alabama. The Rev. G. F. Ellis and the writer, both members of the Alabama Conference, were the only visitors who had no prominence before the body, they having no official interest to represent, and there being no tribute levied upon them for services. They were afforded ample time for watching and noting all that transpired.

To your correspondent the occasion was very pleasant, as he was permitted to mingle with a number with whom he had been closely associated in other years. Four of the eight efficient presiding elders of this Conference—Wilson, West, Slaughter and Timmons—were his fellow-laborers in the old Alabama Conference, and Curry, Oliver, Hearn, Brandon, Roberts, Williams, Mabry, Brown, Lassiter, Carver, the Nicholsons, Helf, Brindly, Neely, Dobbs, Walker, McDonald, Ellis, and others, were his associates in the days gone by. Dineen, Mason and Kirk were remembered, but not seen, as they are superannuated.

The magic city, with all its rush and push, found ample time and means to extend to the Conference a most generous hospitality. This scribble had a pleasantly entertained at the hands of Col. J. W. Floss and family.

J. W. SPORES.

## Letter from Great Britain.

A Christian Convention has just been held in Dublin, extending over two days. It has been held annually since the first visit of Moody and Sankey to Ireland ten years ago. Mainly through Mr. Moody's exertions a building was erected for the meetings of the convention. It was largely attended by ministers and laymen from all parts of Ireland. England and Scotland contribute to the meetings too, and sometimes visitors from the United States are also present. This year a Roman Catholic priest attended one of the sessions, and it is to be hoped, received light and sufficient uneasiness of mind as to lead to a new departure in his case.

Few Episcopalian ministers join in the convention now. At first more of them attended. The influence of Archbishop French is strongly and decidedly High Church, and, of course, the clergy of that guild of churchmanship do not fraternize with the ministers of other churches. In staunchly Protestant Belfast there is a Ritualistic Church, and its rector is a whiffon Methodist minister. In Ireland especially is Protestantism strong; but, then, ultra-Ritualists disclaim the name of Protestant.

Moody, Sankey and Sankey spent several weeks in Cork and Limerick before commencing their campaign in London. They had large audiences in both cities, and considerable interest was awakened. In Cork, according to report, a Roman Catholic gentleman was converted, and the two evangelists attended the Protestant Cathedral during the time of a diocesan meeting of the Bishops and clergy, and Dr. Gregg invited them to join in the participation of the Lord's Supper, and they did so.

London is divided into districts, and these are to be visited alternately. To sustain the services during the winter at one of them 20,000 have been subscribed by a few gentlemen, and, no doubt, a similar sum will be required for each of the others. It is well to be liberal, but not lavish in contributing even to religious objects unless their utility has been tried and tested by time; and if greater results could be procured on a less pretentious scale and a larger distribution of agents, this certainly should be preferred before the more ostentatious and circumscribed one. We do not attempt to discredit the mission of these two men in the slightest degree. They are the means of doing good, but not at all commensurate with the trumpet blowing and outlay connected with their proceed-

ings. Nor do they reach the masses for which their services are purposely intended to a twentieth of the degree which is reported by hack-writers and penny-allers, who are employed in their interests, and the amateur accounts of their toadies and admirers.

We have long been of the opinion that special evangelists should not be independent of constitutional control and proper oversight, but should be in subjection to the churches among whom they labor. The last Wesleyan Conference took a timely and wise departure in this matter by appointing some of its own ministers to this work. And hence we find that the Methodist Recorder, of last week, took no notice whatever of the meetings of Moody and Sankey in the metropolis. We pronounce no judgment in the premise, but its silence is significant. It may change its relation in subsequent issues.

The Bishop of Liverpool is very strongly exercised about the position and prospects of the evangelical party in the Established Church. As a distinct party it has almost disappeared. The strong and commanding leaders have nearly all passed away during the past twenty years, and successors of similar strength and eloquence have not been forthcoming to take their places and sustain their standard. The Bishop almost alone.

Mr. Gladstone is decidedly High Church in his selections. Indeed, he seldom appoints any one else. But we do not question his conscientiousness, for his conscience is in everything he does. No one of ordinary intelligence who gives attention to these matters can fail to discern the inevitable drift of such things, and the excellent Bishop of Liverpool is not far incorrect when he prognosticates the disintegration of the Established Church. Better this than continue united to uphold Romanism and Rationalism.

—Observer.

NOVEMBER 17, 1883.

## Good Words.

"Thy defeat we conquer,  
Grow rich by growing poor,  
And from our latest giving  
We draw our fullest store."

—Bacon.

The Bible embodies all that a Christian can need. It is his only chart through this tempestuous life; in trouble it is his consolation; in prosperity, his monitor; in difficulty, his guide; amid the darkness of death, and while descending into the shadowy valley it is the day-star that illumines his path, makes his eye bright with hope, and cheers his soul with the prospect of immortal glory.—Rev. Dr. Waterbury.

Some are being led gently by soft-flowing streams, and under the pleasant shadows of the trees, or through gardens where rich fruits hang ripe, and the roses bloom, where others are driven up the misty mountains, among rugged rocks, or across the stormy billows of the sea, toward unknown shores. But what matters it if God be our leader and Christ our guide?

Where Christ brings his cross, he brings his presence; and where he is, none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them; using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—E. B. Browning.

To attempt to serve God without love is like rowing against the tide. But have oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—Watson.

The man who does the work of his day fulfills his mission. The day may be a brief one, and the work but small; but as he has no other responsibility, so he is faithful when it has been met. There should be perfect ease in doing what the hands find to do.

We never knew through what Divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; and these three words, "God is Love," ought to contain, to every doubting soul, the solution of all things. Miss Mulock.

Whatever our social or business relations may be, we have other and higher interests. We may be gaining the whole world, or all that may be desirable in the world; but, if we are neglecting our souls, what shall it profit us?—Huntington.

The eye is the index of the soul. Where it points, thither will the soul's affections tend; the longer its reach of vision toward the sky, the shorter our outlook of desire and disaffection toward the world.—A. J. Gordon.

Those who defer their gifts to their deathbed do as good as to say: "Lord, I give thee something when I can keep it no longer." Happy is the man who is his own executor.—Bishop Hall.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—Luther.











## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. R. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HURRICUTY.

THURSDAY DECEMBER 6, 1883.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in annual session in the office of the editor, 112 Camp street, Thursday, December 20, 1883, at eleven o'clock A. M.

Local option is making steady progress in Arkansas.

It will be seen by Dr. Walker's notice on the fifth page that the next session of the Louisiana Conference will be held in New Orleans.

We notice in the London Watchman that a movement is on foot for the celebration in Jersey next year of the centenary of the introduction of Wesleyan Methodism into the Channel Islands.

The New York Observer notices the withdrawal of a minister from the Presbytery of Louisiana because fraternal relations had been established between the Southern and Northern Assemblies. Just what will be his ecclesiastical relation is not stated. On that issue we hope he will be in a crowd by himself.

The temperance women of Mississippi have organized a State Woman's Christian Temperance Union with Mrs. N. C. Steele as president, and a full list of officers. We rejoice in every movement that furthers the great reform. Mrs. Sallie F. Chapin, of South Carolina, has been invited to canvass the State in its interest. Petitions will be gotten up and presented to the Legislature in behalf of a prohibitory law.

The recent session of the Virginia Conference was the one hundred and first meeting of that venerable body. Bishop Kavanaugh presided. Bishops Pierce and Hargrove were also present. The session was most harmonious and delightful. Dr. John E. Edwards was invited to preach a semi-centennial sermon at the next session. He will then have completed fifty years of consecutive service in the itinerancy. The reports were good in every department of our service.

The McCall Mission, in France, has enjoyed a constant and almost phenomenal growth. It was projected in November, 1871, by Mr. and Mrs. McCall, and now, after only twelve years, and against the bitter opposition of Romanists, has become a real power in the country. There are now eighty mission stations, with an attendance last year of half a million. In Paris alone fifty pastors, besides ladies and laymen, help in the work. We rejoice in this evangelical triumph over that land of Paphian intolerance and ignorance. Had France responded to the great reform movement of the sixteenth century, and become Protestant, much of her bloody and tragic history would never have been written.

## Prohibition in Georgia.

We are glad to note the substantial and intelligent progress of prohibition in the Empire State of the South. The fight has been fought in detail—county by county—until now a large majority in the State have pronounced in favor of the great reform. One fact is significant and inspiring to every friend of the cause—the counties that have pronounced for prohibition, and given it a trial, have no desire or purpose to renew the experiment of license. We appeal to our friends in Mississippi and Louisiana to heed the lesson of this success and renew their efforts. The Atlanta Constitution sent out circulars over the State to ascertain how prohibition is succeeding. Fifty-five counties have secured prohibitory laws, thirty-six have adopted partial prohibition, nine are soon to vote on the question, and twenty-five have voted against it. The Constitution says:

The answers in regard to the prohibition issue indicate that where prohibition has been once adopted, the people have no inclination to abandon it. The courts are less burdened with crime, the people are happy, and property rates higher. There are three forms of prohibition in Georgia—by direct vote of the people on elections ordered for the county, an act of the Legislature, or by the exercise of the discretion vested in the ordinary to refuse licenses.

## Dr. Buckley on the South.

Some two weeks ago a special dispatch from New York appeared in the columns of the Times-Democrat, reporting a speech of Bishop Foster before the General Missionary Committee of the Methodist Episcopal Church. The report credited the Bishop with utterances about the Southern white people that we considered unworthy of his good judgment and catholic spirit. It now appears, from fuller and official publications of the proceedings, that the telegraphic correspondent did fall to fairly represent his remarks, though the picture he drew is ugly enough. He made a vigorous argument in favor of the Northern Church retiring from the white work in this section, because the Southern Church effectually covered the ground. The analysis of Southern thought and religious life to support the argument of withdrawal we utterly repudiate. But the speech that surprised and pained us was made by Dr. Buckley, the distinguished editor of the New York Christian Advocate. We have regarded him as among the broadest, clearest, fairest and best-poised men in the church North. He opposed valiantly the proposition of withdrawal, and based his argument upon the sorry, sickly condition and record of the church South. He charged us with having compromised or surrendered the spirit of old Methodism and lost all appreciable influence on the religious and moral character of the people in this section. He ridiculed our revivals as "wild-cat effusions," and declared that we favor Sunday trains, drunkenness and dancing. We make the following extracts from his speech as reported in the Northwestern Christian Advocate:

I take issue, however with the statement that the church South is like ours. They have no record on temperance as we have. Their leading man in Dallas, when I was there, owned a railroad, and ran excursion trains on the Sabbath, encouraging drunkenness and immorality. They have abolished probation in their church, and take in every sort that comes. Their revival meetings are no better than the wild-cat effusions and efforts of Mrs. Van Cott. When I was in South Carolina I found eleven societies that had no class meetings. It is a great mistake, therefore, to say that the spirit of that church is the spirit of old-fashioned Methodism. It has no appreciable influence on the morals of the people down there.

In 1877 I found in Dallas the most flourishing Methodist Episcopal Church I ever found in the South. At that time the wealthy church South was worshipping in a little church which had eighteen broken panes of glass in the windows, and the people had not energy enough to put in new ones.

There is need for a church that does not believe in nor encourage Sunday trains, drunkenness and dancing.

Dr. Buckley spoke out boldly against mixed Conferences, and stated that some of their men sent South were a disgrace to the church. As to that we have nothing to do. The one is a matter of opinion, the other of fact which he has no hesitancy to declare.

But his arraignment of the church South is rather remarkable. He pronounces judgment upon us as one having authority—the extra cathedral of perfect knowledge and infallibility. We deny that the church South has a less honorable record on temperance than his denomination, and point to the proceedings of our Conferences from the highest to the lowest, and the valiant labors of our ministers everywhere. We have abolished a probation of a fixed date, but it is not true that we take in "every sort that comes" without regard to spiritual qualification. As to our revival meetings being "wild-cat effusions," we suppose they are as true expressions of the Holy Spirit as are enjoyed by brethren in a higher latitude. We make no comment upon the taste and Christian courtesy of characterizing these meetings as "wild-cat effusions." As to our loss of influence upon the religious and moral character of the people, we are curious to know how the brother made the discovery. If testimony here is at all competent, he might learn that the church South, in numerical strength and aggressive Christian work, occupies the foremost place among evangelical denominations. We are really afraid that our brother has fallen from the grace of fraternity. Indeed, we wonder that his righteous soul would tolerate the very suggestion of shaking hands with a church that encourages "Sunday trains, drunkenness and dancing." We supposed that Dr. Buckley was too discriminating a thinker and logician to make one individual or incident type a church or community. According to that method of reasoning and his own admissions we would conclude that his church, especially in the South, had the likeness and unsavory odor of the Augean stables.

## North Mississippi Conference.

This body assembled in the pretty little town of Oxford—Mississippi's University town—on the morning of the twenty-ninth ultimo. Bishop McTyeire occupied the chair, and conducted the opening exercises in a way that gave the keynote to a harmonious and happy session. The singing was most inspiring—the orthodox kind of the typical Methodist Conference. The organ—however useful at other times—has no place in Conference worship. It impedes, instead of leads, the full, round, rich voices with which Providence endows so many ministers. Let the preachers sing—let all the preachers sing—without prelude or interlude or accompaniment on any wind instrument. The attendance was quite full the first morning session—more than an hundred answering to roll-call, with a large proportion of lay delegates. Some will respond no more on earth; they have answered the roll-call of his skies. Among them lie venerable and salutary Humphrey Williamson, the vigorous and original James G. Carlisle, and J. P. Young.

Rev. John Barcroft was elected secretary, of course—the only secretary the North Mississippi Conference has ever had. Rev. J. S. Oakley occupied his place as assistant secretary and Rev. T. Y. Ramsey, Jr., as statistical secretary. The presiding elders had met the previous evening, carefully arranged all the standing committees, and were ready for an immediate report. That is a good suggestion. Much time is lost when the Conference has to wait for the Committee on Nominations to consult and conclude as to the composition of the standing committees.

The lists of supernumerated and supernumerary preachers were first called, their characters passed and referred to the Committee on Conference Relations. The number of supernumerated is quite large. The reports of the presiding elders as to the work of the year on their districts were generally encouraging. These are strong men—wisely chosen and fitted for leadership among the brethren. At the conclusion of the first morning session a large amount of business had been transacted, and yet without hurry or flurry. One fact helped to assure such a result—the readiness of the Examining Committees to report when the names of undergraduates were called.

The large number of strong, active young men is as noticeable as gratifying. They have at once the enthusiasm of youth, the enterprise of energy and the sincerest connectioal loyalty. In no Conference in the church is there more hearty support of the great interests of the connection. This is commendable. We grow and prosper as we guard and strengthen the connectioal tie. It is this bond of sympathy and organic church life that gives at once elasticity and efficiency to our administration. Some wondering admirer of our system has said: there is nothing like it except the postoffice department of the United States government.

Another fact was prominent in the proceedings—mere personal feeling was not allowed to contravene law. There was candid and faithful dealing with one another. More than once the visitors present expressed sympathy for those whose life and official administration were undergoing review. Without captious complaint on the one hand or invidious sentimentality on the other, the brethren inquired diligently into every case. Such proceedings, conducted in the spirit of love, can bear only good fruit. Winking at neglect of duty, or condoning loose administration, is both mistaken kindness and connectioal infidelity.

We were surprised at the full and cheering reports made by the pastors. Throughout most of the Conference territory a severe and long-continued drought had prevailed, materially affecting, as was supposed, the song of the harvest. But the collections were well up, the preachers looked well fed, and were all handsomely dressed. The church extension collection had been responded to quite favorably in this first year of its existence. The statistical secretary thought it would aggregate fully sixty-five or seventy per cent. of the assessment. Many pastors reported every interest paid in full. Revivals had been enjoyed and large ingatherings were reported. We were unable to ascertain before leaving, on Friday evening, the exact increase for the year.

Thanksgiving service, on Thursday, was a profitable occasion. The sermon, by Bishop McTyeire, was most appropriate, and had the clearness, strength and epigrammatic terseness characteristic of his utterances and writings. Without an orator's magnetism and enthusiasm the Bishop has a genius for saying suggestive things that can not be forgotten.

The church was densely crowded, and many hearts responded gratefully to the thanksgiving prayer led by the venerable Dr. Murrah.

On Thursday night the Centenary mass meeting was held, with addresses by Dr. R. A. Young and this editor. We hope the enthusiasm of that evening will kindle a fire in every circuit of the Conference. Our centenary year will be either a great and gratifying success or else a humiliating failure. To avert the latter and insure the former we must plan wisely and labor zealously. First let the Conference collections get out the way. Take them up at once. As Bishop McTyeire aptly said, "we must clear the decks." We shall be greatly disappointed if North Mississippi does not rank among the foremost Conferences in centenary enthusiasm and liberality. The report of the Centenary Committee of the Conference, furnishing a plan of work and designating the objects to which centenary offerings are to be applied, will be published as soon as received.

The church extension anniversary was held on Friday night with addresses by Rev. R. N. Freeman, of our Mexican mission, and Dr. R. A. Young. We have heard good reports of the meeting. The collection amounted to \$1,100, which added to the \$76 reported by the pastors, makes not unfavorable showing for an enterprise yet new in the church. The statistical secretary reported the membership at 30,499, an increase of 1,411; infants baptized, 718; adults baptized, 1,610; Sunday-schools, 294; teachers, 1,571; Sunday-school scholars 12,837; amount raised for Conference fund, \$2,238; for domestic missions, \$1,838; for foreign missions, \$5,442—an increase for missions of over \$2,000. The missionary anniversary was held on Saturday night, and was addressed by Rev. T. A. S. Adams and Dr. R. A. Young. We have not learned the amount of the collection, but doubt not there was a generous response from that immense audience.

Among the visitors present at the Conference besides Dr. Young we met Dr. H. F. Johnson, President of Whitworth College, Dr. W. C. Johnson, of the Memphis Conference, Rev. J. W. Cunningham, of St. Louis, representing the Southwestern Methodist, Rev. Dr. Elton Foster, of New York, and a well-known author, Rev. R. T. Davis, of the Mississippi Conference, and Bro. T. J. Carver, one of the publishers of this Advocate. All found a hearty home welcome. Dr. W. T. J. Sullivan is an accomplished Conference host. The brethren, and "devout women not a few," were delightfully and hospitably entertained.

Oxford is a charming town. Changes many have been wrought in its appearance since the days of our student life at the University, and all indicating improvement. It has quite a number of elegant private residences, solidly built brick storehouses, a stately courthouse, wide, well-kept streets and a fine population. The churches all have the air of newness except our own and the Episcopal. The latter is being accommodated to a new slate roof. Our church needs remodeling, if not removal to another lot.

The State University, located there, is an honor to Mississippi. Ably officered, fully equipped and liberally sustained, it justly ranks among the greatest institutions of learning in the land. From its halls have gone forth many who are now distinguished in all the professions and avocations of life and in all the Southern States. The old campus, though in the calm, golden glory of autumn, awakened many fresh and happy memories of youthful days. We recalled friendly faces that have never been seen since commencement day, and the boyish dreams and ambitions we nursed together beneath those classic shades. A boy's ambition, like his imagination, knows neither limit nor law. How different our histories from those early fancies! Some have succeeded beyond the most friendly prophecy. Others have moved slowly with promised careers of great brilliancy. And yet others, in the strength of a noble young manhood, sleep beneath the sod. We dined on the campus with Dr. R. W. Jones, the accomplished Professor of Chemistry, and with other friends, on the day after Thanksgiving, enjoyed, among other good things, a magnificent gobbler that had escaped the day so fatal to turkeys, but could not survive the destructive presence of an Annual Conference.

The Bishop and this editor found a warm welcome to the home of our special and intimate University friend, the Hon. H. M. Sullivan. Fortune has smiled bounteously upon our gifted young brother. His career has been a continued triumph, in which we gratefully rejoice. The days spent in his charming home, so well-ordered and presided over with

such queenly elegance, will ever be remembered as a sweet expression of Christian friendship and fellowship.

The following summary of minute business has been kindly forwarded us by the assistant secretary, Rev. J. S. Oakley:

Admitted on Trial.—Chas. H. Owen, Nicholas G. Augustus, Chas. B. Fontaine, John W. Killough, James H. Brown, Kenneth M. Harrison.

Remaining on Trial.—James A. Leech, Robt. I. Allen, J. H. Hunter.

Discontinued.—Geo. C. Stovall, at his own request.

Admitted Into Full Connection.—C. L. Ballard, J. M. Barnes, Geo. H. Hodge, R. C. Calloway, R. P. Goar, John M. Smith, W. S. Shipman.

Readmitted.—Noel R. Hamer, W. A. Dollar, W. T. Shell, J. K. Morris.

Deacons of One Year.—T. W. Lewis, John W. Anderson, S. D. Long, W. W. Dorman, R. H. Davis, E. L. Spraggins.

Local Preachers Elected and Ordained Deacons.—W. B. Ratcliff, H. G. Cooper, James H. Brown, James B. Jones.

Traveling Preachers Elected and Ordained Elders.—James Porter, C. C. Fisham, J. M. Wyatt, W. Dorman, H. L. Vaughn.

Located.—J. E. Egglestone.

Superannuated.—S. B. Carson, A. A. Houston, A. W. Langley, J. F. Markham, J. K. Morris.

Superannuated.—J. O. Woodward, L. H. Davis, G. D. Wade, W. Murrah, J. P. Commander, E. J. Williams, Geo. Shaeffer, J. F. Truslow, W. J. Reeves.

Died During the Year.—H. Williamson, J. G. Carlisle, W. H. Armstrong, J. P. Young.

The Rev. John A. Thompson, of the North Alabama Conference has been for thirteen years a conference secretary, and is said to excel in that very important office.

Rev. R. J. Harp preached for Dr. C. W. Carter, at Felicity Street, last Sunday morning and evening. We are sorry to hear of Dr. Carter's temporary illness.

We acknowledge the pleasure of a call at the Advocate office by Rev. H. J. Harris, whose transfer from the North Texas to the Mississippi Conference was announced last week.

We are indebted to the editor, Rev. John J. Tigert, for a pamphlet copy of the Minutes of the Louisville Conference. It has features of special merit—indeed is quite a model for such annuals.

Bishop H. H. Kavanaugh will spend Sunday next in Jackson, Miss., en route to the Mississippi Conference at Natchez. He will find a warm welcome from the church in that capital city.

We are indebted to the editor and compiler, Rev. Dr. J. C. Hartzell, for a copy of "Christian Education in Council." It is an admirable and able volume. A more extended notice will be given.

Dr. H. F. Johnson, and Bro. Carver, of this Advocate, brought the matter of Mrs. P. P. Neeley's proposed volume of sermons, by her late husband, before the North Mississippi Conference, and it met a hearty response.

The Houston (Texas) Daily Post, of November 27, contains a manly and eloquent sermon, by Rev. S. Halsey Werlein, on "Devil Traps in Houston." It deserves wide circulation among the young men in every town and city.

Possibly the largest collection ever taken up in a Methodist Church in one day was raised on the occasion of the dedication of the Madison Avenue Church, New York City. It amounted to \$22,000, and the magnificent new edifice was dedicated free of debt.

Congress has organized and gone to work with Hon. J. G. Carlisle, of Kentucky, as Speaker. His election over Hon. S. J. Randall, of Pennsylvania, was quite a surprise to many.

Mr. Carlisle has great ability, and we hope will keep duly sober and make a good officer.

Another immense prohibition mass meeting was held at Brookhaven last Monday. It was reported that the petition to the Legislature in favor of a prohibitory law was signed by two thousand legal voters out of a voting population in the county of less than three thousand.

In our news column on the eight page will be seen a notice of Hon. Samuel J. Tilden's magnificent gift to the City of New York. He has presented his residence on Gramercy Park with his books to the city for a public library. The building is valued at half a million dollars.

We are gratified to record another instance of Southern philanthropy. Dr. C. G. Fiddle, of Carroll county, N. C., who died last week, left by will all his estate, worth from \$7,000 to \$10,000, as an endowment fund to be divided equally between Trinity College and Greensboro Female College.

The Rev. P. Howard, writing from Satalia, Miss., announces the death of Rev. G. M. R. Deskins, son of the late Rev. John D. Deskins, of the Mississippi Conference, and a local preacher on Mt. Olivet circuit. He died in great peace on the twentieth of November. A more extended notice will be furnished.

The Rev. Dr. Pryor, of Virginia, Moderator of the last Southern General Assembly, is nearly eighty years old, but on the occasion of a recent visit to New York preached in Dr. John Hall's church with great eloquence and power. Dr. Hall followed the sermon with some timely words on the fraternal relations now established between the churches North and South.

The Hon. Charles Francis Adams, alumni oration against the study of the classics has borne good fruit in awakening renewed interest in the question of their proper position in a college curriculum. The Presidents of a half dozen New England colleges, including Harvard and Yale, recently held a Conference at which the question was discussed at length.

Rev. Christian Keener dedicated a new church, on the Calcasieu mission Louisiana Conference, November 25 at Sabine station within three miles of the Sabine river. The church was built mainly by a Mr. Jackson for whom it was named, and who with fourteen other heads of families joined the new congregation as charter members. He was to have dedicated another church, last Sunday in the Grand Chenier, but the difficulty of reaching the point necessitated a postponement.

The James Vick seed house, Rochester, N. Y., continues to supply flower-seed to public schools, provided they are planted on the school grounds. We give him the benefit of this notice, hoping our school authorities, here and there, may take advantage of the offer to beautify their grounds. Their cultivation will add much to the character of the education received in every such school. We would patronize, only from necessity, the school where everything wears the expression of neglect, indifference or carelessness.

An old and esteemed friend of the Advocate over in Alabama thus concludes a private note:

I will take this opportunity to say that in the days of Linus Parker, regarded the NEW ORLEANS ADVOCATE as second to none of our church papers, and I now say the same under the management of its present editor.

Many thanks. Such words of encouragement from such a source are an inspiration to holler labor.

Rev. D. C. Browne, of Sedalia, Mo., formerly of North Mississippi, follows his late note of victory, with another, even fuller of joyful tidings. We rejoice in our young friend's success. He says:

Since writing the last postal notice of our meeting here, we have witnessed still greater manifestations of the Spirit's power. Fifty souls have been happily converted up to this writing, and so great is the interest, that many go away from the church for want of accommodation. Oh for five hundred souls saved!

Rev. T. K. Faunt LeRoy, writes us the following, from Franklin, La., under date of November 25, 1883:

Dr. David Morton, Secretary of the Church Extension Board, addressed the church, here, on yesterday morning, upon the subject of Church Extension. The subject was well and forcibly put. In fact the Doctor was in "the trim." His jaunt of thirty-five hundred miles in six weeks, his diminished neither his strength nor zeal. Though the weather was very inclement and the streets muddy, his audience was a very fair one. After his Extension talk the collection was taken, which more than met the assessment for this charge.

Church Dedication.

Rev. J. M. Pugh, of Enterprise, sends the following note concerning a church dedication on the line of the new railroad between New Orleans and Meridian. It is a good prophecy that church building so readily follows railroad construction.

On the eighteenth ultimo I dedicated Central Chapel, situated near Barnett Station, on the N. O. and N. E. railway, within the Vicksburg circuit. The building is a neat frame structure, and was erected through the energy of Dr. Krouse and a few others. It is in an excellent community. A church of seventeen members was organized, including four by form of Discipline. We have had thirty-one accessions on my work on profession of faith and otherwise. I have had a pleasant year, and hope to make a good showing at Conference.

NOTICE TO THE PREACHERS OF THE LOUISIANA CONFERENCE.—Those preachers in the bounds of whose works live claimants upon the Conference fund will please report to the Finance Committee in writing the number and circumstances of such claimants.

C. W. CARTER, Chairman.























## Christian Advocate.

THURSDAY, DECEMBER 13, 1883.

## CONSIDER THE LILIES.

BY MRS. A. HOOD.

They have no care,  
They do not fret,  
They do not grieve,  
And rise to meet the sun,  
And bow to the moon,  
And smile at the stars,  
And wake to the dawn,  
And sleep at the night,  
As easily as the lily that grows.

They do not toil,  
Content in their allotted lot,  
They do not fret,  
They do not grieve,  
And rise to meet the sun,  
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facts and others too, and yet Mr. Ingersol says that religion has nothing to do with facts.

On page 110, No. 180, Mr. Ingersol says: "We deny that religion is the end or object of this life. When it is so considered it becomes destructive of happiness—the real end of life."

Of course I deny this assertion. And I ask what is religion? It is not going to church, nor sailing under the flag of a sad face, nor is it saying prayers, nor fasting, nor giving alms of such things as you possess; nor is it in a union of all these things. Religion is love. Moses and Christ thus define it: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thou shalt love thy neighbor as thyself." Now, love produces peace and happiness, the very desire and end of life. Therefore religion produces the grand end of life.

Now, I wish to bring before you a most complete contradiction, and this is, only one of several in the same book.

On page 111, No. 180, he says: "The founder of a religion must be able to turn water into wine, cure, with a word, the blind and lame, and raise, with a simple touch, the dead to life. It was necessary for him to demonstrate to the satisfaction of his barbarian disciples that he was superior to nature. In times of ignorance this was easy to do. The credulity of the savage was almost boundless."

Now, here he charges Jesus Christ with intentional deception, hypocrisy and a sort of low conjuring.

Now turn to page 170, No. 316, and read: "Now let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground. Let me say, once for all, to that great and serene man I gladly pay, I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. And I lived at that time I would have been his friend. And should he come again he will not find a better friend than I will be."

As you see, he testifies on both sides of the case, and it is therefore Ingersol's Ingersol, and in court he would be considered a perjured witness.

But I'll stop here, and if you will permit me I'll send another paper, and close up all I have to say on this book in that.

JAMES E. BRADLEY.  
BAYVIEW, LA., Nov. 30, 1883.

## Baptized Into.

In settling great questions little words must be duly regarded and guarded. It is a fact that little words are often stronger than big ones. But little as well as big words may be perverted in their use, and made to serve in the wrong cause. And perhaps no little word has been more abused than that of *into*. It has been made to qualify the mode and force of a verb, especially the verb baptize. In this use of the preposition *into* we are assured the mode of baptism is completely and satisfactorily settled. However, when we apply the little word, as found scattered throughout the Bible, the question of mode is not so fully settled as was looked for. It is confidently asserted that baptized *into* means, and can only mean, immersed or dipped *into*. Now, apply this meaning of the word *into* to the use thereof in the commission to baptize—baptizing them *into* (eis) the name of the Father, Son and Holy Ghost. How in this use of the word can mode be settled? How can a person be immersed or dipped *into* a name? Who can possibly be the administrator? Again, the word is employed by Paul to the Romans in connection with baptize, saying, know ye not that so many of us as were baptized *into* Jesus Christ. In this passage it is possible that *into* qualifies the verb so as to settle mode? Suppose that in person, as a man, Jesus Christ, was six feet high, and weighed one hundred and fifty pounds; how in the name of common sense and decency could a man six feet and four inches high, weighing two hundred and fifty pounds, be immersed *into* him? How? Then where is the mode? And, again, we are told by Paul "all our fathers were baptized *into* (eis) Moses, in the cloud and in the sea." Then all must have been immersed into the actual body of Moses while he was in both the cloud and sea. This use of the word shows the wildest absurdity, and destroys the boasted assumption that *into* (eis) qualifies and settles the mode of baptism.

The Bible use of the word baptize shows that it does not depend upon the prepositions *eis*, *en*, *apo* or *ek* for its meaning. Its meaning is settled by its connection and use. As when Christ said: "John truly baptized with water; but ye shall be baptized with the Holy Ghost." If we know how John baptized then we know in advance how it was done by the Holy Ghost. On the other hand, if we know how it was accomplished by the Spirit that settles John's mode. Many doubt about John's, but all agree upon the mode of the Spirit, and that settles John's. Therefore John truly baptized by pouring.

ANDER DOWLING.  
RAMPART, ALA., Nov. 30, 1883.

## From Utica, Miss.

MR. EDITOR: Much has been written about the vexed question, Why are our preachers not better paid? and much adverse criticism made upon these

"noble men of God," and I think all without getting at the true solution of the matter. I believe that the true blame lies at the feet of the members of the church. It is a fact worthy of notice that there are too many being admitted into the church when they are prompted by no higher motive than that it is the proper thing to do. I have no faith in that man's or woman's religion when it does not create a desire to contribute to support the institutions of the church of God. It is my experience that those who always liberally contribute to the pastor's support are rarely, if ever, heard to complain or grumble. We do not so much need more consecration among the preachers or liberality among the stewards as we need more genuine religion among the membership of the church. Furthermore, I believe that it is time the pride of Methodism was aroused, and the members of the church made to feel that the odium of "poorly paid preachers" rests upon them and not upon the pastors, and when this feeling is alive in the church, together with an entire consecration of the heart, hand and purse of the members, we will have no more of this cry of short assessments and half-starved preachers. I suggest to "Steward" that he cease to magnify his own doings and minimize the efforts of his pastors, and accord to his pastor that spiritual and pecuniary support which he should have, and I guarantee that his pastor will do his part toward upbuilding the church of God.

J. D. McKEE.  
NEW ORLEANS, LA., Nov. 27, 1883.

## All are Right.

MR. EDITOR: We notice in Dr. J. B. Walker's centennial address at Crystal Springs that he condemns the idea of men believing a certain thing to be right does not make their faith correct. Now, we understand Dr. Walker here to allude to forms of worship and administrations of ordinances on which there are such a diversity of opinions, and all are entitled to consideration as matters of religion, or of faith, if you please, now we hold that in all this diversity of beliefs in a certain form of worship or of administration there is no one of them in its form that is essential to spiritual life or the salvation of the soul in heaven, hence Dr. Walker's illustrations are not applicable because they produce instances of men acting upon a haphazard belief without examination or investigation, which is no faith at all. A man may entertain a speculative belief all his days that Jesus is the Christ, but unless he acts upon it and proves his faith by his works he remains an infidel. So whatsoever a man believes in regard to the theory and practice of religion, over pointing to Jesus as his Polar star, is right to him; right because he believes it is right; if it were not so he would be in an error in practice, which would be fatal in its results. Again, if you draw a line of right in regard to modes and forms of administrations, as some sectarians do, you would blind men's consciences to creeds and theories holding them to this line of right as essential to a correct faith and salvation, consequently all that do not fall into this line are without investigation taken a leap in the dark and are irretrievably lost, but we thank Heaven that we are not left to grovel in sectarian darkness and fears, for the apostles hath given us abundant assurances that whatsoever a man esteems to be clean or unclean to him it is as he esteems it to be, and that there are differences of administration, but the same Lord, and that Jesus Christ never condemned any order of worshipers save those that denies that Jesus is the Christ. A little further on Dr. Walker speaks of the essentials of salvation upon which all Protestants agree, and we rejoice in this, and hope the time will soon come when there will be no cavilling about non-essentials, for all are right that can see it so.

J. M. S.  
NEW ORLEANS, MISS., Nov. 20, 1883.

## A Great Sorrow.

MR. EDITOR: Perhaps never in the history of this community has any event occurred so shocking and heart-rending in its nature as the death of Charley, son of Mr. W. T. and Mrs. M. L. Martin, about eight years old. The death of this lovely boy came like a stroke of grief to this neighborhood, being caused by an accident in a glen, and snatching the dear child from earth in an instant, in the possession of perfect health and vigor. The entire neighborhood was thrown into a convulsion of grief and sympathy for the heart-crushed father, mother and family. On last Thursday, when announced to this house of mourning, how our hearts went out in sympathy for our dear friends, and how we yearned for some words of comfort; but human words seemed too cold. It seemed almost an intrusion to offer them; but we felt to commend them to our heavenly Father, who is "too wise to err, too good to be unkind." We feel for the stricken father and mother in this dark hour, when the shadows of grief have gathered like a thick cloud above their future happiness in the home circle, and trust that God will gently, by the hand of time and by the soothing influence of his grace, remove this anguish of spirit from them, and give faith to comfort, and lead them to trust him in the gloom of this dispensation, who says: "What I do thou knowest not now; but thou shalt know hereafter." And may they feel that the

pure spirit of Charley has joined those of his brother and sister gone before, in the presence of our Saviour, who said: "Suffer the little children to come unto me, and forbid them not." May the lives of the surviving brothers and sisters be precious in the sight of God.

MRS. A. HOOD.  
HAYANA, ALA., Nov. 26, 1883.

## From the Work.

FARMVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: This has been a year of constant labor with us, and we have often been oppressed beyond measure, so much so that we have called to remembrance the language of the Apostle Paul: "Who is sufficient for these things?" The Farmville circuit dates back among the first circuits of the Louisiana Conference, and yet the Methodist Church has never had a house of worship in the town of Farmville, still we have kept up our church organization through the liberality of our Baptist brethren, granting us the use of their house, though not without friction at times, and I have no doubt but that both Methodist and Baptist would have done better if each one had had their own house. Bros. Parvin and Patterson commenced to build, some two years ago, and succeeded in getting most of the building material, and the walls of a house up, and about three-fourths of the weatherboarding done, in which condition it had stood for over two years, and was fast going to ruin. In a few more days the roof will be on, and all the outside work done, except the steeple, and, if possible, we hope to get all the flooring in by Conference, with the prospect of going on to completion.

At Shiloh we had a neat church burned, some six or seven years ago, which disheartened our people very much. Here also have redoubled our energy, and have succeeded in getting nearly all the material on the ground and paid for, and expect to commence the work of building in a few days. This will be speedily completed, for the brethren who have it in hand do not intend to let it fail. Our financial report for Conference will be of the "lean kind" on every line, from the fact that most of our people are of one work, and some of them think they have Scripture for it. "Charity begins at home." This is a popular text for song. I respectfully ask you to tell them it is not in the book. But then how will I get them to know you have said it? If I ask them to take the Advocate they still hold to their motto: "Charity begins at home." And, as we have two parish papers, we must sustain them. So I shall have to wait until we get our churches completed, and then ask you to come up and preach the dedication sermon and give us a centennial boom.

J. M. JOHNSTON.  
NEW ORLEANS, LA., Nov. 27, 1883.

## DELHI, LA.

MR. EDITOR: We are glad to have an opportunity to report through the columns of the Advocate that we have met with much encouragement during the present Conference year. We think we can report progress all along the line. We have held protracted meetings at all of our appointments, with more or less success at every point. Have had some twenty-six accessions and nearly as many conversions, and there are others to be received, provided they meet the requirements of the Discipline. Bro. Robert Kandle, our presiding elder, was with us at all our meetings, except one, and labored faithfully and successfully. His labors this year have been onerous, yet he has fully met every responsibility. Bro. B. F. White, of Monroe, was with us at our meeting in Floyd, and preached with great power and in the fullness of the Spirit. May our heavenly Father abundantly bless these brethren.

Besides our regular appointments we have been preaching most of the year one sermon per month to the children, although grown and elderly persons also usually attend. We have found these services to be most pleasant and profitable. All enjoy them, particularly the children.

We have been quite successful in raising money to meet the different claims of the church, besides one hundred dollars or more for other purposes. And last, but not least, we are now collecting a subscription of one hundred and thirty-five dollars to build a parsonage, within and without, our church in Delhi. The parsonage is now at work upon the church, and will have it finished in eight or ten days. It will be, when completed, one of the neatest churches in north Louisiana. We hope to be able, after a little while, to supply this church with new pews, and then we will rest contented for a season. We are sorry to say the preacher's salary is considerably in arrears, but the stewards propose to bring this up before Conference. We are devoutly thankful to Almighty God for life, health and whatever success has attended our labors.

ROBT. S. IDELL, P. O.

## POLKVILLE, MISS.

MR. EDITOR: I have finished my protracted meetings with good results; the church somewhat revived, scores converted, fifty-five accessions to the church, twenty-five adults baptized, and eighteen children. Collections for the pastor and for the Conference are almost nothing. We have had three cyclones running parallel with the circuit that were very destructive to property and crops, and then the drought

followed the same track, almost blasting the entire crop of corn, cotton and potatoes, making very hard times in this section. But the most destructive cyclone that passed was the great show that came down the Vicksburg and Meridian railroad.

J. H. EVANS.  
NOVEMBER 27, 1883.

## MOSS POINT, MISS.

MR. EDITOR: The undersigned, a committee appointed to draft resolutions expressive of the sentiments of this church in regard to our pastor, Rev. J. M. Wooms, beg leave to report:

Whereas, According to the provisions of the Discipline of the Methodist Church our beloved pastor and friend, Rev. J. M. Wooms, must now sever the connections which have for the last four years bound us in affection and esteem; therefore, be it

Resolved, By the Methodist Episcopal Church, South, of Moss Point, in meeting assembled, That while we recognize the wisdom of the law which separates us, yet we earnestly regret the loss of a minister who has ever been tireless in his efforts as a pastor, conscientious and devoted in his character, combined with large ability as a preacher of the gospel, and we do most earnestly commend him to all with whom he may be associated as a consecrated, self-sacrificing man of God, whose choicest blessings we invoke in his behalf.

W. M. EVANS.  
H. C. VAUGHAN.  
I. W. STEWART.  
S. GORT.

## Marriages.

POWER-MANNING.—In the Baptist church, at Bayou La Batre, Ala., on Thursday, November 29, 1883, by Rev. W. W. Cannon, Mr. John G. Power and Miss Flora Manning.

DISCOMB.—At the residence of the bride's mother, Mr. M. B. W. Humphreys, at Bayou La Batre, Ala., on Thursday, November 29, 1883, by Rev. H. A. Graves, Mr. J. Walter Lipscomb, formerly of Jackson, La., to Miss Fannie A. Duff, of Luling, Texas.

PITMAN.—At the residence of the bride's mother, November 28, 1883, by Rev. W. W. Cannon, Mr. James P. Pitman and Miss Sadie Fox.

WINDHAM-WEIMAN.—At the residence of the bride's father, Mr. William Wooms, November 29, 1883, by Rev. E. L. Roberts, Mr. E. R. Windham to Miss M. A. Weems, all of South county, Miss.

BECHANIAN-BOLLERHEAD.—At the residence of the bride's father, in Delhi, La., November 21, 1883, by Rev. L. S. Bell, Mr. William S. Bechanian, of Floyd, to Miss Cora A. Bollerhead, of Delhi.

LYONS-CHIVIS.—In the Methodist Episcopal church, November 29, 1883, by Rev. Lewis A. Bond, Mr. James M. Lyons and Miss Eugenia Chivis, all of St. Landry parish, La.

ANDREWS-BARKINS.—In New Iberia, La., October 6, 1883, by Rev. Thomas J. Bond, Mr. Leonard Andrews and Miss Theodora Barkins.

DAVISON-STANBERRY.—Near New Iberia, La., November 4, 1883, by Rev. Thomas J. Bond, Mr. William S. Davison and Miss Sarah J. Stansberry.

CHISHAM-VEST.—In New Iberia, La., November 4, 1883, by Rev. Thomas J. Bond, Mr. Alexander Chisham and Miss Lavina J. Vest.

## Obituaries.

SADLER.—Died, in Morehouse, parish, La., October 11, 1883, Mrs. IDA M. SADLER, wife of Dr. R. B. Sadler, aged twenty-eight years. It is the saddest task of all to chronicle the death of those who pass away in the shortness of life. In the quietude of their usefulness. The young who die have not lived through the years of devoted affection that gives them such a large place in the hearts of friends and relations, and that makes them part of the life, it may be of husband, or wife, and children. The dead have perished their mission—have lived out their allotted term, and our grief is tempered and softened by our knowledge of this. But there is nothing of this to nullify the poignancy of our sorrow when friends die in the prime of the life like the one whose name is mentioned above. By what they have done we know what they could have performed; by the void left in our lives we can realize what a place they held in our hearts and affections.

We are prone to exaggerate the virtues of our friends when they have passed away forever; but I could scarcely be guilty of such a fault as this in regard to the lamented lady, whom I now write. I have known her from infancy and can conscientiously declare that I never witnessed a purer, more beautiful life. As a child, she was obedient and lovable, as a young lady, she was free from the arts and coquetry that taint the lives of so many maidens, and as a wife and mother she attracted and merited the warmest love and most cherished devotion. I never saw a more universally esteemed. She was a friend of all who deserved assistance, and beloved by servants and by the needy. As the wife of a physician of large practice, she occupied a position in which she was able to give scope to her great benevolence. By her good sense and quick observation she had become possessed of a considerable knowledge of her husband's noble profession, and she was thus enabled to dispense many a soothing draught and healing potion to those who were too poor to buy. The young people sought her friendship and gave her their confidence, and over young men recklessly inclined she exerted a most restraining and beneficial influence. Cut off in the prime of her usefulness, how much to be mourned! How sad it is to have to pen these words; and I find such a void left in the neighborhood, if such a void be left in the hearts of friends and acquaintances, how much deeper the grief, how much more poignant the sorrow must be to those who were so much nearer and dearer to the distress of the grief-stricken husband and motherless children.

But, if it do any measure of sorrow, pathos of all their friends; and it only that they may meet her in that brighter world is certainly her reward. For, although circumstances it is unnecessary to mention had induced her to hasten to what church she should attach herself, she was a Christian in all her life.

Went Texas and Tennessee papers please copy.

COPE—GEORGE WASHINGTON COPE, son of Rev. George Cope, was born in Franklin county, Miss., February 17, 1833, and died near Church Hill, Jefferson county, Miss., October 2, 1883.

When a gray-haired pilgrim, whose death is but the close of a long and well-

spent life, lays aside his staff and surrenders his life into the hands of him who gave it, even while our hearts are filled with sorrow, we recognize in this dispensation of Providence a lifeless and naturalness that, although it cannot remove our sorrow, enables us to be



Christian Advocate.

THURSDAY, DECEMBER 13, 1883.

GOOD-BYE.

Good-bye! 'tis often heard.  
And yet how hard to say it!  
Oh think what bitter pains have stirred  
Lips that reluctant frame the word,  
And how will love delay it.

Good-bye! 'tis life of care  
That never bliss unbroken;  
A shade to haunt the happiest home,  
A coming forth to crush the flowers,  
The word which must be spoken.

Good-bye! sweet with that sigh  
From lips of those who never  
May find with you who say: "Oh, there  
Around the flower the footstep brings  
The richest fragrance ever."

—Lecture House.

Letters to Young Men.

THE YOUNG MAN WHO IS TO BE A FARMER.

At the beginning of this letter I wish to say that I was born in a town, lived in towns until a year ago, and never worked on a farm an entire day in my life. Yet it would not be wise to conclude that what I have to say concerning farming will be of no value. Having admitted that "What I know about farming" has not been learned by experience as a practical farmer, I wish to tell you what opportunities I have had to get some knowledge on the subject. As a pastor in New Hampshire and Connecticut for eleven years, I had many farmers in my congregations, by whom I was received as a personal friend, and with whom I spent much time, conversing often with them concerning their history and methods. Some of these farmers were poor; others were amateurs of great wealth, who pursued farming as a luxury, regardless of cost. Led by impaired health and the love of travel, for twenty years I spent my vacations in pedestrian tours through most of the States of the Union, and in fact, but Oregon being visited—in the course of which I put up with many farmers, from some of whom I drew the story of their lives, in the long evenings. What I shall say has been derived from an extensive range of observation. I do not counsel boys and young men brought up in towns and cities, in good health and able to get business in harmony with their early surroundings, to go in search of a situation on a farm with a view of making it a permanent business. There may be special openings, but of these I do not speak. Young men of feeble vitality, having relations in the country, may do well to go upon a farm or upon a cattle or sheep ranch. Then, if health improves, and openings are found, they may find it to their advantage to adopt the business for life. But the rule is that to make a happy and successful farmer, one must have been born on a farm and accustomed to farm life from childhood.

IN WHOM THIS LETTER IS WRITTEN.

This letter is addressed to those who were born on a farm and have been trained to it, and are now debating whether to leave the farm and go to the towns or cities to be clerks or to learn trades.

I do not say that this should never be done. It is often necessary and often expedient—that is, thinking strictly necessary, it may be the thing to do. When Daniel Webster hung his sword on the wall, he wanted it on a tree—his father said that he would not make a farmer, and was content to let him make of himself a lawyer and statesman. Many merchants, doctors, ministers and manufacturers have done so well since leaving the farm that it is certain they did well to leave it. But for one who has improved his condition several have done better, and many have been better off than they would be on the farm, besides having a feeling of disappointment. As there seems to be growing prejudice against staying on the farm among farmers' sons—a prejudice which I think harmful and unreasonable—I wish to show you just what you are leaving. To do this I shall draw a true picture of a successful farmer's life, as I have often seen it. It is not the laborer, not the hired hand, but the owner, the man who has a good farm and takes good care of it, whose success is within your grasp. You are supposed to be a son of a farmer, to have been reared on a farm and work upon the farm. Your father would be pleased to have you remain upon the homestead, to take care of him in his old age, and after he has been gathered to his fathers, to come into possession of the place. If you have brothers, one of whom is to take this position, your father would be willing to pay you good wages and assist you, when the proper time shall come, to settle upon some neighboring place to work off the mortgage and own it in fee simple. That or this is your chance. You are in a strait between two, whether to go or stay.

Before you decide to go remember that we are always likely to see the disadvantages of what we have and the advantages of what we have not. A near view shows defects. "The danger lends enchantment to the view," think of

THE HEALTHFULNESS OF FARM LIFE.

It is life in the open air and vitalizing sunlight. The thousand and one sources of corruption which pollute the air of cities and towns are not found here. A farmer, indeed, by following sanitary laws, allowing his cesspools to fill up, vegetables to decay in his cellar, drainage to be obstructed, stagnant pools to collect, and wells to become poisonous, may neutralize all his advantages and make his home as unhealthy as the Five Points. But the winds that sweep over the fields, the scarcity of population, and the free evaporation and absorption, counteract great neglect where it unnecessarily exists.

Work, too, is in the open air. Consumption, dyspepsia, and other "inward diseases" are kept far away. The early hours of going to bed and rising are also healthful. Contrast this with the tailor on the board, the shoemaker on his bench, the clerk behind the counter, or the accountant at his desk, in the matter of healthfulness. Look also at the

SELF-SUFFICIENCY OF THE FARMER'S LIFE.

All the necessities of life are produced by him. Wood grows in his forests, all kinds of grains and vegetables grow in his fields, and fruits in his orchard and garden. Cattle and sheep graze in his meadows, hogs are fattened upon his refuse, and horses, which are necessary to his business, are at hand

to serve the purposes of luxury and travel, and are supported by the growth of his farm. The hen and chickens, the products of the dairy, and the turkey for Thanksgiving are either bought, begged or stolen. By his own resources he may live in comfort, add luxury, if he desire, choose or not to cultivate only one crop. In this case he will by sale or exchange procure these things which he needs, but could not raise so profitably. If not prosperous in any particular year, he may live as he must, without any visible change in his methods.

He is not overthrown in great crises which ruin merchants and stock speculators, and can not meet with very serious losses. He does not have the larger part of his capital—if he owns the whole or the greater part of his farm—invested in perishable things. Some of his stock may die, a crop may fail, prices may be ruinously low, but he can still get enough to live on, with ordinarily good management. Certainly, farmers fairly successful come nearer to being self-sufficient unto themselves than any other class of men on earth.

THE VARIETY OF A FARMER'S LIFE.

The winter brings comparative repose; much of profitable work may be done, but nothing drives. There may be rest, time for reading, thinking and social life. He enjoys much of the society of his family, and may also return the visits his city and town relatives have made him in the summer. Then comes spring and seed-time, a season of work, it is true, but not at night nor in the coldest or the warmest weather. The early summer, except upon the truck and small fruit farms, gives a little rest. Then comes the excitement, the hard work, the realized hope and profits of the harvest field. The wheat to thresh, the corn to husk, the apples and pumpkins to be got in. Winter Thanksgiving comes on again, and so with constant change the year goes around.

The farm hand, the poor or failing farmer, the overworked farmer's wife, may find it monotonous enough, but the tolerably successful and hopeful farmer rejoices in it. For with all this variety it is free from unhealthy excitement and dissipation. There are all around city men; the very air is full of excitement, and the candle of life burns at both ends, and often has a red-hot poker in the middle.

DIGNITY AND INFLUENCE OF A SUCCESSFUL FARMER.

The ownership or occupancy of a large tract of land is in itself a commanding fact. I always feel impressed with it as I pass a prosperous farm. Its size contrasts strongly with the eighteen or twenty foot front of the average city lot.

The farmer enjoys several men—his closest friends—with the support of several families, becomes a counselor and referee in the community, has weight in the town meeting; is an important figure in the church, is made supervisor, chosen freholder or selectman, enjoys the confidence of his townsmen and neighbors. There is nothing uncertain about him and his prosperity. He is not up to-day and down to-morrow, now riding in his coach and then sold out by the sheriff. He has been where he is for some time, and expects to stay there. His farm can neither be "bullied nor booted." No class of men have more dignity and influence than prosperous farmers.

THE HOMESTEAD FEELING AND LOVE OF FRIENDS THE MOST BEST AMONG THEM.

In towns and cities moving is so common that long residence in one house is the exception, and not the rule. But with well-to-do farmers it is the exception that moves. They love the homestead, and would feel at home nowhere else. And the children, after they have been away many years, turn back to it with delight as the pleasantest spot on the earth. I have heard them talk, and seen them glisten with the mercenary eyes as to what about the old farm-house, the shut or the maples, the orchard and the brook.

The farmer is not so confused with acquaintances as not to know his friends. He has friends of long standing. They come to his house, and he goes to theirs. He knew their fathers and mothers and they know his; their aunts, cousins, who owned his farm, and who owned this, when Squire Johnson was his mill, and how many John Joneses he got that he expected for the assembly—these and other pleasant reminiscences fill the hours when they meet about the full board at their occasional exchanges of visits.

The weddings and the funerals in a farming district show in joy and grief how much simpler, sweeter and purer are the pleasures and friendships of those whose lives are free from outward distraction and excitement. To me no sight has ever been more impressive than a company of farmers come to bury a life-long neighbor and friend. Not much is said, but much is meant.

Young men, if you have been brought up on a farm, have good health, and have fair prospects if you stay on the farm, think all these things carefully over before you decide to throw them away for an uncertainty.—New York Advocate.

Missionary Catechism.

Q. What is the Gospel?

A. Only the immediate possessions of Turkey are here treated. Where is Turkey? Partly in Europe and partly in Asia, between the Black and Mediterranean Seas, and east of the Mediterranean.

How much of Turkey is in Europe? Once a large territory; now only a narrow belt between the Balkan mountains, Greece and the sea. How much in Asia? All of Asia Minor, from the Egean Sea eastward to Mount Ararat—about five times as large as European Turkey; Syria, Palestine and Arabia.

What countries are tributary to Turkey? Bulgaria, East Roumelia, Bosnia, Herzegovina and Novi Bazar in Europe; Tripoli and Egypt in Africa. These are all nearly independent.

What are all these together called? The Ottoman Empire.

Proper? Mountainous; temperate in climate near the sea, but cold in the mountain districts; the soil is very fertile when properly cultivated.

What are the principal products? Corn, wheat, oil, raisins, figs, olives, silk, shawls, dye stuffs, carpets, dressed leather, and iron. In large quantities and of fine quality.

What are the chief cities? Constantinople is the capital; Smyrna is the chief port of Asia Minor; Adrianople;

Antioch; Jalia. What places were noted in apostolic times? Philippi; the seven cities, Ephesus, Smyrna, Pergamos, Laodicea, Philadelphia, Sardis and Thyatira, where "the seven churches of Asia" were; Tarsus and Antioch.

What eminent early Christians lived and wrought there? Paul, Timothy, John, Polycarp, and many of the early Fathers of post-apostolic days.

What important events in those early days? Persecutions of Christians under Roman emperors; the rise and discussion of great heresies; gathering of numerous great church councils; founding of the Eastern or Greek Church.

What became of that early brightness of Christianity? The corruptions of numerous heresies and sects, and the invasion of Mohammedanism nearly extinguished every spark of true light.

What kind of people are found in Turkey now? About two-thirds of them are Turks; a few Jews; Greeks, Slavs, Albanians, Armenians, Georgians, Kurds; Arabs; many western Europeans; and individuals from almost every known country.

What is the government of Turkey? A religious despotism, based on the principles of the Koran, the sacred book of the Mohammedans.

Who is the ruler? Abdul Hamid II, who was born September 22, 1842, and began to reign August 31, 1876.

Is Turkey a prosperous country? Bad government, heavy taxes, and false religion have made the people vicious, lawless and dissipated; the land is neglected and unproductive.

What is the chief religion in Turkey? Islamism or Mohammedanism, founded by Mohammed about A. D. 610, and professed by nearly all the Turks and many others.

What other religions are professed in Turkey? Greek, Armenian, Nestorian, Jacobite and Maronite—almost entirely Christian faiths. There are also Jews, Druses, Ansariyeh and Gypsies.

Are these people heathen? The Jews and Mohammedans worship Jehovah, and the latter accept Christ as a prophet. All the so-called Christian sects believe in the Bible and Christ as the Redeemer. Druses, Ansariyeh and Gypsies are virtually heathen.

Why send missionaries to them? The Jews reject and hate Christ, the Mohammedan religion tends to wicked living; and all the Christian sects are very corrupt in both doctrine and practice.

Who are the Greek Church? Originally the eastern portion of the Roman Catholic Church, but separated from it in 1054. It is less erroneous in doctrine but more superstitious than the Roman Church.

Who are the Armenians? A large nationality of people, holding to many of the doctrines of the Greek Church; less corrupt doctrinally, but equally superstitious and bigoted. The oldest and purest of the nominal Christian sects. They are mostly on the border, being partly in Turkey and partly in Persia.

Who are the Maronites? A corrupted sect of nominal Christians in Syria. They are subject to the "Churen" of Rome, from which they differ but little in faith.

Who are the Jacobites? A corrupted Christian sect descended from the early Hebrew Christians, and similar in doctrine and life to the Roman Church. They live in Palestine and Mesopotamia.

Who are the Druses? A sect of Syria with a religion which is a mixture of heathenism, Judaism, Mohammedanism and Christianity, and worse than either.

Who are the Ansariyeh? A sect in Syria with a religion mixed with Mohammedanism, and absurd dogmas. They believe in the transmigration of souls and that light is a manifestation of deity.

When were Protestant missions begun in Turkey? In 1820, by Rev. Pliny Fisk and Rev. Levi Parsons, at Smyrna, under the American Board.

Among whom do the missionaries chiefly? The various nominal Christian sects and the Jews. Mohammedans are almost inaccessible.

Where have they had greatest success? Among the Armenians.

What society does the largest work on this field? The American Board.

What is the aim of the work among Christian sects? To enlighten the ignorant people, to convert them to pure faith, and to organize self-supporting evangelical churches.

What are the chief obstacles to missionary work in Turkey? Mohammedanism, bigoted and fanatical, pushing apostasy with death; desperate and fatal superstition, corruption and ignorance in the so-called Christian sects.

How many foreign missionaries are in Constantinople? About 40, of whom 28 are from the American Board.

How many foreign missionaries are in Turkey in Asia? About 320. Of this number 186 are in Syria and Palestine. Thirty-four of the missionaries in Syria belong to the American Protestant Church, and 113 among the Armenians belong to the American Board.

How many members of the Protestant Church are there in Syria? About 1,700.

How many members of the Protestant Church are there among the Armenians? About 4,000.

What is the prospect of Protestant mission work in Turkey? On the whole hopeful, but progress will be slow because of religious fanatism and political complications, which obstruct the work. Mohammedanism is inaccessible. Jews slightly receptive; the Greek Church shows the same temper as the Roman Catholic; the ancient Christian sects are easily reached and show largest results.—The Gospel in All Lands.

Business "Fibs."

BY REV. DR. CHARLES F. DEEMS.

Even in business downright lying has few, if any, defenders; although there be many that indulge therein. It is "fibbing" which is both practiced and defended. Men and boys are guilty of it, and think it no harm. They would, however, resent as a gross offense the charge that they were liars.

One wants a situation. He learns that there is a vacancy. He discovers the reason of the vacancy—some defect in the previous incumbent, or some peculiarity in the employer. He plays upon these with such representation of himself and of his qualifications as, if reduced to writing, would be considered by the ruler of mere logical correctness, could not be pronounced to be lies. He succeeds, and chuckles over his smartness. He has only "fibbed."

But he will hear from it. His character and history are not such as his employer supposes them to be, and that employer will not be long in making the discovery; and then he will magnify the offense, and in his resentment at being outwitted, will

regard his new employee as an arrant liar.

But he said to himself, "My employer will not be so perfectly truthful, and I must fight him with his own weapons." It is too true that many business men are careless in their representations to those who apply for place. They have a "fibbing" way of keeping back statements, of making the work seem less than it is and more attractive, of making the remuneration seem greater than it is and more attainable. When the real work comes and the employee finds that he is required to be longer at it and harder at it than was represented, and that he has fewer privileges than were intimated, if not promised, he loses respect for his employer. In the one case it was supposed by the applicant that he was selling his service at a large price, and in the other, that the employer was keeping secret a low price, and both were disappointed and injured; yet there was nothing but "fibbing" between them.

After engagement, a want of frankness toward the employer is considered venial. A mistake is made, toward a customer. The head of the house perceives that something is wrong. The clerk or salesman "covers the transaction" with a "fib," which turns the attention of the house from himself. But the customer is lost. What the salesman said was literally true, but there were facts suppressed, and a "fib" uttered and harm done. How much better if the salesman had owned the mistake to the customer and to the employer, and offered to make it right if it took his month's salary.

To such a frank spirit, the employer, if he had any high sense of right, would have allowed no pecuniary loss, but if he were mean enough to do that, no man could be so base as not to honor the nobility of truth. Every employer has a right to his perfect knowledge of every transaction through his agent as if it had been through himself. But employers become largely guilty for the "fibs" of those in their service by their own want of thorough truthfulness toward their subordinates. Sometimes business directions are given in words of such high morality as would impart to an uninitiated listener the sense of lofty virtue in the utterer, but with a tone and manner which the clerk or salesman perfectly well understands as intimating a certain license. How all this frets away mutual respect as a multi does a garment, and how it lowers the respectability of the employer, and how it lowers the character of the employee, is a sad state of affairs. Such are institutions of the value of articles of their probable future usefulness, of their admirableness to the purchaser, beyond what is believed to be the facts in the case. Such is playing upon the vanity of a woman who will give \$300 more than the intrinsic value for a shawl which had belonged to Eugene, when she was mistress of the hotel, by selling a shawl which had belonged to Eugene's wife, Mrs. Eugene Smith, whose husband was a member of a ring of political robbers. Such is the praising of the fit of a coat and the adaptation of its color to the complexion of the wearer, who is a greenhorn, thus getting off hands a garment that has been a "shop-keeper" for the season. Such are a thousand artful speeches uttered by unscrupulous customers, and by little phrases which, regarded as having no element of immorality, as being only the lubricating oil necessary to abate the friction of business. But they are disreputable, and when discovered they breed distrust. It is because it is known they are employed that there is so little confidence in trade.

No man can make a truth of him, in the way of his out of the immorality, and no man can make it profitable in business. A "fib" is a double lie; it is a lie striving to be itself out of lying.

Religious Intelligence.

The General Missionary Committee, of the Methodist Episcopal Church, met in New York, November 7. The committee reported, showed receipts amounting to \$54,169.90, an increase of \$9,000.90 over the preceding year. The disbursements were \$28,329.74, while a year ago it owed \$12,329.74. The disbursements were \$28,329.74. A summary of receipts, appropriations and payments for the last four years shows a steady increase of receipts, amounting to \$19,416.62, or a total of \$23,470.92. The appropriations for the same period were \$2,719.87, and the payments, \$2,360,170.65. The increase in appropriations for the last three years is \$10,017, of which \$82,843 went to foreign work, and \$42,154 to the home work, and \$5,000 to miscellaneous work. Amount appropriated for 1883: To foreign missions, \$81,885; to domestic missions, \$1,110,000; to the American Board, \$2,719.87. Domestic missions: Welsh missions, \$200; Scandinavian missions, \$25,300; German missions, \$15,100; French missions, \$1,000; Chinese missions, \$12,000; American Indian, \$4,700; Portuguese, \$300; English speaking, \$172,000. Miscellaneous: For contingent fund, \$25,000; incidental expenses, \$25,000; for disseminating missionary intelligence, \$5,000; grand total of appropriations, \$700,188. Amount appropriated to General Conference, \$40,430.

Rev. Dr. G. I. Bliss gives the following account of the commencement of the wonderful awakening that still continues among the women of Eastern Turkey: "During the cold, bleak month of March of 1882 a number of Armenian women were noticed going day after day up the valley into the mountains. One day the pastor of the church made it convenient to be at the roadside as they passed, and asked them where they were going. They replied, 'We are forty women who have formed ourselves into a society to study the Bible, and we go up here to a secluded place to talk and pray over it.' The work increased until the priests were obliged to favor it. They, therefore, invited the women to meet in a room equipped with one of the churches. That soon became full to overflowing, and the church itself was opened to the women and a man appointed to read and explain to them the Scriptures. Hundreds of women assembled, the church was filled, and the windows thrown open to admit the light, a very unusual occurrence, as the Armenian Churches are not lighted to read in. The good work has gone on from that time to this, missionaries and Bible readers being often stopped in the streets by requests to read them and there the precious word of God.—The Gospel in All Lands.

Rev. E. A. Gray, of Georgia, has been appointed superintendent of the New Hope Sanitarium for Indian girls in the Choctaw nation, succeeding Rev. E. R. Shapiro.

Our Young People.

LITTLE PATERING FEET.

The little feet, oh! how busy,  
From morning to night to and fro,  
All over the house they are running,  
Nor stopping to rest as they go.  
Sometimes 'tis an errand for mamma,  
Sometimes 'tis a papa to meet;  
Oh! who does not love it, the music  
Of these little pattering feet.

To mothers ever-burdened with labor,  
And weary with watching and care,  
It sometimes may seem, that their music  
Is more than a mother can bear,  
But when the day's labors are o'er,  
Then how a pleasure must swell,  
As she holds them and says: "Oh, bless them,  
These dear, little pattering feet."

But there are some homes, oh! so lonely,  
Which have been so long bereft,  
And there are some hearts which are lonely,  
Which have been so long bereft,  
They think in vain for the music,  
So welcome to them and so sweet,  
In their homes they shall never more hear it,  
For gone are the pattering feet.

For Jesus who loves little children,  
Has called to that beautiful shore,  
Many dear ones, and safe in His presence,  
Their little feet, weary no more.

Our Boys.

DEAR BOYS: In order to introduce two noted events in my boyhood, I must go back several months from the horse race mentioned in my last article. Without the knowledge or approval of my good Christian mother I attended two fashionable dancing parties and went on night to the theater in Natchez. While in the midst of the ball room and while feeling and hearing the "exhilarating" performances on the stage, I was utterly forgetful of my accountability to God and the unimpeachable importance of seeking a preparation for death and judgment and eternity. And for days and weeks after I thought of little else except the fascinating scenes of the ball room and the theater. But when I sobered down and became capable of rational reflection on the subjects of death and judgment, heaven and hell, with all the stern realities of immortality my imaginary pleasure was all gone, and I said to myself these places, with all their captivating amusements and pleasures, are utterly antagonistic to true scriptural discipleship to Jesus Christ, and if ever I became a Bible Christian—which I hope to be some day—I will have to abandon all such places of worldly amusement with all their gay and fast forgetting advocates. As I thought, so I did soon after. With this short experience of their evil tendencies I bade an eternal farewell to the ball room and theater, which, by God's grace, I have adhered to ever since. So far from losing anything by my resolution to quit all such heart-hardening and soul-destroying pastimes, I feel now that I have been infinitely the gainer. You see, dear boys, that I do not step to reason or moralize upon any subject. I simply state the facts of my experience and leave you to do the reasoning and moralizing. And my opinion is, after sober reflection upon your part, you will admit that I have kept myself on the safe side of things. In my next I intend to say something about the "lust of the eyes."

—G. JONES.

DALEHURST, Mississippi.

MR. EDITOR: I see a chicken letter in the Advocate from Cousin Little Lewis; so, if you will give me a little space in your paper, I will tell her and all your little readers what Sister Eglia and I have done. Early in the spring my young lady gave me an apple, and we have raised and sold ten chickens for \$2.50, and eight dozen eggs for \$1, making \$3.50. It may look like a small business to some little folks with big notions; but, as the Lord has blessed the offerings of pigeons at our

poor Jews, will be no less so at our little hands? And, after all, it is not so little. If all the little girls would get a hen and go to raising chickens, or selling eggs, and the little boys would do like little Robbie Jones did, just before he got killed last Christmas—save fifty cents of their Christmas money for the mission cause, what could they do? Pa says they could convert the world. I will answer Cousin Barney Lewis's question. Ahab built the ivory house, and it is found in 1 Kings xxi; 33. Now, I want to ask Cousin Barney a question. Where is the word "ivory" found in the Bible, and what use was made of it. This is Thanksgiving Day, and our good friend, T. A. Holloman, has sent us a box of confectionery, for which we are very thankful. Now, Mr. Editor, if this letter is too long, please publish just what is worth its room, and oblige.

Your little friend,

MARIE HOWARD.

BARTLETT, Miss., Nov. 12, 1883.

MR. EDITOR: Your publishing my letter last spring encourages me to write again, hoping this may share the same fate of its predecessor. Indeed you will find one dollar for Miss Adeline's school in Mexico. I had had luck with my chickens. Something caught all but four of them before they were large enough to sell. I am sorry to say we have no Sunday-school now. James Bonnett, the first chapter of Luke is the longest chapter in the New Testament, having eighty verses, and the thirtieth chapter of Revelation is the shortest, having only eight. I will close by asking the little readers, How many prophetic books are there in the Bible? Your little friend,

Minnie Roberts.

CAVE, Miss., Nov. 10, 1883.

MR. EDITOR: I am a little girl eleven years old. I have one sister and one

brother older than myself. My sister is going to school at Brookhaven. In reply to the question, "Who built the Ivory house, and where can it be found in the Old Testament?" I would say, Ahab built it, and it is found in 1 Kings xxi, 33. I would like to ask a question. Who built the Ivory Throne, and overlaid it with gold, and where can it be found in the Old Testament?

Your little friend,

MARY E. NORMAN.

CAVE, Miss., Nov. 12, 1883.

New York and China.

A little girl named Mary stood at the study table this morning looking over the map of Asia.

"Where is China, anyhow?" she asked her father.

"Never heard of it," I answered. "Then a pair of astonished eyes were raised to look at me."

"Why, auntie, you don't mean you never heard of China?"

"Oh, certainly not. I understood you to ask a question about 'China'."

"Then Mary laughed. 'I wouldn't,' she said presently. 'Hear me, what a little bit of a yellow corner it is! I shouldn't think many people lived there.'"

"How many people do live there?" I asked her.

"I don't know. A good many. Rob Burton said more than lived in New York City; but I don't believe it, do you, auntie?" They couldn't get into this little yellow spot.

"I'll tell you a story," I said, laughing. "Why, China has people enough in it to make three hundred cities the size of New York."

"The eyes opened wider. 'Are you joking, Aunt Alice?' she asked me."

"Not a bit. Don't you know that New York has only about thirteen hundred thousand people in it, and in China there are about four hundred millions?"

"I can't think of such a large number," said Mary gravely; "and I don't wonder, do you?"

Well, this set me to thinking about the Chinese, with their queer language, and their queer ways of eating and sleeping, and their queer dress, and their queer feet, and oh, so many queer things—above all, perhaps, of their strange and mysterious religion. I heard a Chinaman the other day telling the story of his home life.

"What did you think at that time about our religion?" asked Alice. And he answered with a grave shake of the head, "Oh, we never heard one thing about your Jesus at that time. How shall they hear without a preacher?"

"Mamma," I said to the little girl, "suppose that your father should send you to the poor woman who drew out six little girl-babies, all her own! What she came to hear about Jesus and give her heart to him the tears streamed down her cheeks one day, and she cried, 'Oh it seems to me I can hear my babies crying as they did when I drew them out.' If I had heard about your Jesus before, I might have saved my babies. Poor mother! Shouldn't we hurry to let all the poor mothers know about our Jesus?"

"You can't," I wonder why? What is a missionary, but one who goes on an errand? Do you mean to say you can not do any errands for Jesus?"

"Not in China, Auntie."

"I don't see why. Don't you know the South-street Sabbath school is supporting a little girl in China who is learning about our Jesus every day? Don't your pennies go there every Sabbath when you don't forget them?"

And don't those very pennies help to keep the little girl in school, and to send her home with her pennies after this?" said little Mamma thoughtfully. Then I was glad. The Penny.

The Girl Everybody Likes.



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND  
SOUTH CAROLINA CONFERENCE OF  
THE METHODIST EPISCOPAL  
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CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HORNICUTT.

THURSDAY, DECEMBER 13, 1883.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in annual session in the office of the editor, 112 Camp street, Thursday, December 20, 1883, at eleven o'clock A. M.

First Sabbath in January.

We quote below the second resolution adopted by the Committee on the Centenary of American Methodism. Let the date be remembered, and the day appropriately observed: May a Pentecostal blessing rest upon the first Sabbath of centenary year, and be repeated every day during the twelve months with increasing power and glory: "That the first Sabbath in January, 1884, be observed throughout the church as a day of devout prayer for the Divine blessing upon the Centenary services of the year, and for a general revival of religion, and that on that day our preachers explain the nature and objects of the Centenary Celebration, and especially urge adherence to those doctrines and usages of early Methodism that have contributed under God to her spiritual power."

The late session of the Virginia Conference was a notable gathering of that venerable body. The centenary report had the right ring, and will give an impulse to the movement. The report on education was elaborate and timely, and that of the Sunday-School Board exceptionally full and practical. There had been collected during the year for missions—domestic and foreign—including the offerings of the Rosebuds and Woman's Missionary Society—an aggregate of \$21,315.90.

Mgr. Capel is reported to have said in his lecture at Boston that a man might "be the greatest scoundrel living, and yet be infallible," on matters of faith. No doubt the distinguished Romanist is prepared to urge that view so far as the moral character of certain Popes is concerned. There is no question about their corruption and scoundrelism. That is history, ample and authentic. But the fiction of infallibility is too silly for ordinary intelligence, and especially when united with a scoundrel. See the logical consequence of such a statement. If a Pope can be corrupt yet infallible priests may be immoral in life without affecting their official virtue and efficiency. And, if so, then God has no regard for the character of the earthen vessel he employs to dispense his word. Just that sort of teaching made the house of God a den of thieves, which the Saviour rebuked and cleansed. His whip of small cords has often been in requisition, and may yet be employed to advantage.

The last Wesleyan Christian Advocate is full of North Georgia news, good to the use of edifying. The Conference session was an inspiring occasion, and the splendid connections reported have the ring of a silver trumpet for the whole church. The aggregate amount raised for missions, including the Woman's Missionary Society, was \$22,936.80. Forty-four charges reported foreign mission collections in excess of assessments. Paine Institute received substantial endorsement in a collection of \$610. Another collection was taken to secure Dr. Sumner's large library for Emory College. There was an increase in Sunday-school scholars of 8,294. Accessions to the church, about 6,000; losses, about 4,000. Net increase, something over 2,000. One brother had to answer complaints against him for playing croquet. His character passed. The following pleasant reference we reproduce in the Wesleyan's own words:

When Sparta station was called, Bishop Pierce represented himself as having acted as junior preacher there during the year. Bro. A. C. Thomas, the senior, reported collections up, saying he had a fine collector in the Bishop.

We notice in the list of appointments that Rev. W. F. Glenn, well known in Mississippi, has been stationed at First Church, Atlanta, and that Dr. J. E. Evans has retired from his commissionership, and is presiding elder of Augusta district. Dr. Haygood is junior preacher to Oxford station.

## "Clear the Decks."

Bishop McTyre aptly used this nautical phrase in his exhortation to the North Mississippi Conference on preparing for centenary year. The church has done wisely in arranging for a proper celebration of its greatest historic epoch. If rightly observed we shall enjoy gracious spiritual improvement, feel the impulse of a new and more vigorous life, and receive a fresh commission to go forth spreading Scriptural holiness over all lands. Looking back over the hundred years of our organic life—years that have been almost a perpetual miracle—we are forced to exclaim with gratitude: "What hath God wrought?" From a little company we have become a great army, valiant and strong, thoroughly organized, and yet pushing the battle to the gates. It is well, therefore, for us to review the past hundred years of God's signal mercies.

To make centenary year a success—a time of spiritual blessing, ingathering and suitable monumental offering—we must study the horoscope, plan carefully, begin at the appointed time, and labor with an intelligent zeal that knows no flagging. If we fail, it will be a mortifying, humiliating failure. But if we succeed, it will be an inspiring, glorious success. Some practical thoughts on the necessary preparations for the active work of the year may now be in order.

First and foremost, the Conference collections must be gotten out of the way. We must "clear the decks." Centenary offerings are not to supplant, substitute or supplement Conference collections, but are special, separate and independent. In addition to all the necessary current expenses of our ecclesiastical machinery, in every department of service, at home and abroad, our centenary gifts will be made with special thanksgiving. They should not be restrained; therefore, by pastoral delay. Let every Conference assessment be raised in the beginning of the year—the first few rounds on every circuit. If not, when the tide of centenary enthusiasm has risen, they will be forever overwhelmed, and meager reports be heard at next Conference. We echo the Bishop's exhortation, "Clear the decks," and that right early. Every obstruction should be removed that there may be a free, full, devout, joyful expression of thankfulness to God for his signal mercies vouchsafed to us as a church.

Second and very important, District Conferences and central mass meetings must be arranged so as not to conflict. No two within a given territory should be held at the same time. Conflict in this matter will divide strength and chill enthusiasm. Our forces must be massed on strategic points. When they are captured, the notes of victory will echo down the line and inspire the most distant outpost. Every District Conference, especially, must be a holy mount, from whose shining summits we will descend to tell of the wondrous power and presence of God.

Thirdly, every member of the Annual Conference Centenary Committee must magnify his office. His place is not a compliment or a sinecure. It means work, heroic and unflagging. Active, available men should be appointed, who have attained unto the grandeur of this centenary movement and are filled with its enthusiasm. There must be sacrifice of time, ease and labor. Our doctrines and history must be studied, addresses and sermons prepared, tracts and books scattered abroad, and infinite tact and grace employed in the conduct of every meeting. He that hath ears to hear, let him hear and heed this exhortation.

In the fourth place we must begin the year by putting a Methodist prayer in every Methodist home. Ignorance and indifference can only be removed by sowing down the church with literature. Centenary talk will be a mere tinkling cymbal, without a church prepared for it by religious and denominational reading. The circulation of our church papers, with their weekly freight of facts, arguments, appeals and enthusiasm, is a condition of success. Let an Advocate go into every Methodist home before the first day of March, and when our Israel gathers to celebrate the old Christmas Conference in Baltimore, Southern Methodism will report the grandest achievement of her heroic history.

And, above all, we should pray for a baptism of the Spirit to prepare and equip us for the work. The first Sabbath in January, 1884, is appropriately set apart for special prayer upon centenary year. It is not to be a time of self-gratulation or glorification, but of thanksgiving for the past, and prayer for a more fruitful future.

## "Playing for Keeps."

The boys will all recognize this caption and appreciate its full significance. It is heard every day among marble players on every school ground. The boy who wins the game takes all the marbles in the ring. It is very popular, and the prospect of gain by expert playing makes it sometimes quite exciting among the little folks. They regard it a perfectly harmless, legitimate and universally popular amusement. A suggestion of moral wrong in it—the slightest suspicion upon youthful purity and honor—would be quickly and indignantly resented. We therefore ask the attention of our young readers for a few minutes; or if they should overlook this article, parents are requested to read it to them.

"Playing for keeps" is gambling, that and nothing less. It is just as wrong in principle to win a pocket full of marbles by expert playing on the school ground as for a man to win a sum of money at the card table or race-course. The one is as offensive to the moral law as the other. In the one case the stake is marbles, in the other money. It is not the amount involved or the character of the stake, but the wicked act that God condemns. The person who plays at any game, whether cards, dice, marbles or anything else, for a stake, be it ten thousand dollars or a nickel or even a marble, surrenders manly principle and becomes a gambler. Though the game may be approved and generally practiced, it is nevertheless wrong, and will work ruin. Doubtless our young readers will feel indignant at the accusation that they ever gambled, but when explained, as above, they can but readily and clearly see its full force and effect. They have been taught that a gambler is one of the most dangerous, reckless and despised characters in society. He is under the ban of law, is frowned upon by respectable people, and is forced to ply his wicked trade in a secret place and under cover of night. Now this "playing for keeps," though not disapproved by society, is as truly gambling as faro dealing or indulging in any other game of chance. Then let boys beware and parents take heed.

"Playing for keeps" may be the first step to grosser offenses and an abandoned life. But for the first drink there would never be a drinkard. Winning a dozen marbles may excite a thirst for gain that will convert an innocent, fair-haired boy into a black-leg and outlaw. There is no estimating the speed and limit of one's fall when he surrenders or compromises principle.

Then, again, this "playing for keeps" familiarizes a boy with risks and stakes and winnings. The edge of his keen moral sense is blunted, and he more easily apologizes for worse wrongs. In innocence and aloofness there is only safety. There is solemn warning in these oft-quoted lines:

Vice is a monster of so frightful mien,  
As to be hated needs to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

Dr. Hall on Ministerial Support.

We have received from Rev. Dr. John Hall, of New York, the advanced proof of an article on this subject addressed to the senior editor of the New York Observer. The Rev. Dr. S. Irenaeus Prime. His words are timely and so tersely stated we give the letter editorial space. We had just read a letter from a brother in Louisiana asking for "a double-leaded leader with twenty reasons for paying preachers," when this envelop was opened. Let it be read, marked and acted upon.

I am a regular reader of the Observer, and I see two articles in last week's issue, the interest of which hangs on the poverty of ministers.

You, dear sir, have been allowed to preach on the fifteenth anniversary of your ordination, and, through God's great goodness to you, many more years of active service may be expected from you. You know the country; you know the ways of the press; you know more than one denomination; you have already rendered service to many a good cause. Forgive me if, under the force of feeling which I cannot repress, I venture to request that you lay out your strength in an effort to remedy the state of things, out of which this pathos comes.

We are a people growing in wealth more rapidly than any other. We have our largest church served by a ministry with an average income of about \$500 a year. We have thrown away the principle and the burdens of an "establishment," and we have a clergy in whose straits and privations the writer of touching columns finds the readiest material for rousing cheap sympathy.

We in the religious world are lamenting—I had almost said whining—over a deficient supply of candidates for the ministry, and we are making things artificially and unhealthily easy for such as come; and side by side with our joy over ten millions of communicants is the pitiful tale of domestic distress and pinching poverty in the homes of those who minister to these millions.

We rejoice that our Protestantism has set us free from the evils of a

cellbate clergy, and re-echoed the Bible assurance that "marriage is honorable in all," and we condemn a large proportion of those who are looked to for examples in model Christian homes—the wives of our ministers—to a lifelong struggle with limited means.

The salaries promised are all too often ridiculously small, and the churches and church officers, whom the word teaches to "owe no man anything," are at ease with even these salaries, irregularly, meanly, sometimes dishonestly, though technically paid, or paid after the laborer has had to mortgage the amount of his poor hire to get the necessities of life.

We require in most cases educated men for the ministry, and we demand the service of their lives in a majority of cases for incomes lower than a New York postman or policeman receives. And even the obligation to make regular payment of such incomes is all too often forgotten.

We require ministers to maintain a certain social standing as indicated by residence, dress, surroundings, habits, modes of travel, by hospitality, by courtesies that cost something, and by money contributions. The people fix the standard, and suspend the ministers' usefulness in a good degree on their coming up to it, and yet with combined folly and cruelty we make it impossible for them to maintain it.

We require hard work from ministers—work that wears men—and when a man's hair has grown gray we think it would be better for the interests of religion, or for "the cause," to have a younger man. We magnify independence, and glorify those who "get on" financially, and yet we compel the majority of the younger men to toil on incomes that forbid the making of adequate provision for unemployed old age.

All this we do; and we do it while holding that our Christian system embodies the loftiest ethical principles, among which "to do justly" is by common consent fundamental.

In many instances church officers, trustees, deacons and others are at fault. In many instances the "evil" is wrought by want of thought. In many instances the denial of rights is loosely justified to the conscience by overdrawn pictures of eleemosynary interposition, which ought never to come into the case, and men neglect their ministers that Providence may care for them. It is not a "donation party," or a box of miscellaneous valuables that is needed. It is a "living income."

We invite the sons of such men as can educate their boys at their own cost, as physicians, lawyers, artists, engineers, sometimes sending them to Europe for greater advantages—we invite them to the ministry, practically telling them in our literature and our life that we shall reckon closely the minimum on which they can live, and "retire" them without pension when they have passed their prime. And we wonder that they do not come to our seminaries. We may tell them, indeed, that the disciple has to take up his cross; but the average American youth has sense enough to know that ministers are not specially singled out for the cross; that it is for all; and that it is possible to serve God faithfully without being in the ministry. And so they stay away, and we have to adopt exceptional methods to draw good and educated men into this profession.

Now, dear sir, justice, truth, loyalty to God, regard for our national repute, and even a wise church policy require us to correct such evils; and I earnestly commend the cause to you for your advocacy. The times are favorable for calling attention to it. Our churches generally, under the various names, are full of hope, and a growing missionary spirit implies a readiness to learn and to do duty at home.

You will pardon me for bringing this to your notice, asking your insertion of this plea, and copies of it which I shall take leave to send to all our religious papers. In the hope that, though the ideal of ministerial maintenance be not reached, some fresh movement may be made in the right direction. Many a time, as I have mused and studied the condition of my brethren, the fire has burned, but the recollection that I was a new comer and liable to be criticised for seeming to find fault has suggested silence.

Having spent over sixteen years here, and been allowed to speak on other matters, I may be pardoned for pleading this cause; and if only a hundred ministers—such as I have the opportunity to know of in connection with our own Board of Missions—should reap the benefit of the discussion, there would be ample reward. Many a more forcible voice than mine is silent on this matter, lest it should be thought to be raised for selfish objects. So placed that I have no need to plead my own case, I shall be credited, I hope, with honesty and disinterestedness in urging juster, wiser, better provision for the church's servants; and in help to my brethren there will be glory to Christ, "their Lord and ours."

Joseph Cook, the distinguished lecturer, author and stalwart defender of orthodox Christianity, has appeared in a new role. He has been as well as brains. The following is from the New York Independent:

There was a lively riot in the train the other day near Columbus, O., a lot of drunken fellows assaulting the peaceable passengers in one of the cars. When the train was stopped the cowardly conductor and train hands did not dare to put off the ruffians till a big man in a Scotch cap came forward and offered his services to the conductor as posse comitatus. He then broke into the crowd and cleared a space in the aisle of muscular Christianity, when the train hands followed, and the rowdies were turned out. It was Joseph Cook.

## The Sunday Laws in Nashville.

The following special, from Nashville, appeared in the Times-Democrat of Saturday last:

NASHVILLE, Dec. 7.—A committee representing the Whisky Dealers' Association to-day held a Conference with the Board of Public Works in reference to the observance of the Sunday laws.

The committee demanded that the board should prohibit nearly all kinds of business on Sunday, but the board will take no steps until the question is fully considered. The whisky men complain that they have been forced to close their establishments on Sunday while persons engaged in other business were allowed to keep open. They propose to see that the law is made to apply to all alike.

It isn't often that we can agree with whisky dealers, but in this instance they have their quarrel just. The law should operate equitably—apply to all alike. Every other line of business should be affected by it, except drugs, and these stores ought to be confined to prescriptions for the sick, on the Sabbath. But in nearly all cases they abuse their privileges, and will sell anything in the house from a tooth-brush to a car load of linseed oil. We must be just. Whisky selling is a great evil, and so is every other business on the Sabbath day. We must preserve this day from desecration, or else our civilization will soon be undermined and overthrown.

## The Goal Reached.

A Methodist paper in every Methodist home has been our motto. To accomplish it we have urged the active co-operation of pastors. On at least one circuit this goal has been reached. We make mention of the fact with great gratification, and the good results that have followed. It is not the mere business eagerness and art of publishers that insists upon a wide circulation of our church papers; but the unanimous opinion of most intelligent, enterprising pastors that it is necessary to the largest and truest development of spiritual and connective grace. Rev. H. Capers, of the Louisiana Conference, who has sent us during the year seventy subscribers, writes a private letter from which we extract the following:

"This closes up the ADVOCATE work on my circuit for this year, with one copy in every Methodist household that can read, and a little more, for we have two in some. And now I can truthfully say this much for the ADVOCATE, that it has been a great factor for good in my circuit, and has benefited me, as much or more, than I have it. I expect to make a full report at Conference. About seventy-five members have been added to the church, and improvements of from seventy to three hundred dollars made to every one of our houses of worship. In all of which the ADVOCATE has rendered great and timely assistance."

The following, from the Northern Christian Advocate, is applicable to this latitude. We reproduce it with an exhortation. The friends of this ADVOCATE can now accomplish a great work for the church by pushing its circulation. The success of the past year has exceeded our most sanguine expectations, and encourages the hope that the brightest day of "the dear old ADVOCATE" is ready to dawn. Read and heed the following:

How many of the pastors are chargeable with the fault of which a prominent layman complains. He writes: "Our pastor does not push the church papers. He might treble the number of subscribers to the Northern if he would. He is a friend to the paper, and of course wants our people to take it. But his efforts in this direction lack thoroughness." Now, we should not wonder if this were the difference between some men who try and succeed and some who try and do not succeed. The efforts of the former include what those of the latter lack—"push" and "thoroughness." Adaptation to any special work, of course, has much to do with success, but with equal adaptation the little more of effort makes all the difference between success and failure. Brethren, "push" for subscribers.

The following is the North Mississippi Conference minute business concluded:

Question 21. Number of local preachers and members in the several circuits, stations and missions of the Conference? Local preachers, 165; members, 30,476; increase for the year, 1,428.

Q. 22. Infants baptized, 718.

Q. 23. Adults baptized, 1,610.

Q. 24. Number of Sunday-schools, 294.

Q. 25. Number of officers and teachers, 1,571.

Q. 26. Number of scholars, 12,837.

Q. 27. Assessed for Conference fund, \$2,500.

Q. 28. Paid, \$2,238.55.

Q. 29. Contributed for missions: Foreign, \$5,443.10; domestic, \$1,638.75; anniversary, \$141; total, \$7,422.85.

Dr. Galloway is filling up the interstices between filling his pulpit and doing pastoral work and editing the ADVOCATE with temperance speeches. In this latter cause he works like a man who has hope of success. Work on, doctor; whip the enemy in detail. Almost every month witnesses the success of prohibition in some county in Georgia. Wesleyan Christian Advocate.

It is your gratifying and increasing success in Georgia that invigorates our hopes and energies for the struggle in Mississippi and Louisiana. We have an abiding faith in the triumph of the cause, and shall never forsake the front of conflict. Some years ago a gentleman earnestly expostulated and warned us that this temperance fanaticism would lose us friends and popular favor. He concluded by saying we could not arrest the evil—men would drink whatever the opposition. The reply was made: "If nothing else can be accomplished, I can keep my flag flying." We need to display our colors. An unfurled banner is itself an inspiration.

A note from Rev. R. A. Sibley tells of bereavement to one of our excellent and esteemed co-laborers in the Mississippi Conference.

I announce the sad intelligence of the death of Rev. David B. Miller, L. D. father of our dear brother, A. D. Miller, of the Mississippi Conference, who died suddenly, on Friday, at two P. M., November 30, 1883, of heart disease. An obituary will appear in due time.

The Rev. E. G. Chandler, of the Virginia Conference, has been transferred to the Montana Conference, and stationed at Helena.

Our friend, the Rev. J. W. Lowrance, of Kansas City, Mo., has placed us under obligations for a pamphlet copy of the minutes of the Southwest Missouri Conference.

Mrs. Neely received, at the North Alabama Conference, over a hundred subscribers to her forthcoming volume of sermons by her husband, the late Rev. Dr. P. H. Neely.

We acknowledge the pleasure of a call from Rev. J. B. Gambrell, editor of the Baptist Record. He is one of the strong men of his denomination, and makes a vigorous independent editor.

Rev. Dr. J. H. Brimmer has resigned the presidency of Illinois College, to take effect at the close of the current term. A press of private business is assigned as the reason for this unexpected retirement from a position he has long adorned.

The Rev. Dr. Buckley, editor of the New York Christian Advocate, has been sorely bereaved in the death of his estimable wife. His beautiful reference to it and tribute to her memory in a short article entitled "Out of the Depths," touched a chord that could only respond with a tear.

We have an excellent letter from Rev. J. W. McLaurin, received too late for this issue, giving an account of his successful year's work of the Mt. Carmel circuit. He dedicated a new church at Mt. Moriah last Sunday, and has another at Columbia just completed and ready to set apart from all unholy or common uses.

Bishop Keener presided at the recent session of the North Carolina Conference much to the satisfaction and delight of that noble body. The Daily Landmark, published at Statesville, gave an appreciative description of him and a resume of his masterly sermon. After an address by the Bishop at the missionary anniversary \$700 was raised in cash and pledges.

Bishop Kavanaugh spent Sunday last in Jackson, Miss., preaching in the morning at the Methodist Church, and at night in the Presbyterian Church. We have often heard this venerable and honored octogenarian, but never with more delight and profit than on Sunday morning. He dwells in high spiritual places, and preaches with an unction fresh from the skies. We thank God that length and depth of years have been granted to our revered chief pastor. Though past his four-score the Bishop is vigorous, and is yet a master in the pulpit.

The conviction of O'Donnell, the slayer of the Irish informer, Carey, no doubt is a righteous conclusion of a prompt and speedy trial. Criminal cases do not drag such a slow length along in English courts as in American. The ends of justice are often defeated by judicial technical delays. If a continuance can be secured by an expert counsel the criminal will escape by his case wearing out. O'Donnell has been sentenced to be hanged, and the date fixed for the seventeenth instant. Monday is hangman's day in England; in America it is Friday. We can but feel that this brutal assassin richly deserved the severest punishment.







## Scientific.

**How to Avoid Lightning.**—As this is the season for the play of aerial electricity, and as the human body is a good conductor for the fluid, it becomes every one in a heavy thunder shower to seek a place of safety. A thunder-bolt, though seemingly at "the sport of circumstance," does move really in obedience to most perfect law. In descending from a surcharged cloud it seeks the nearest and the best conductor. It makes a zigzag movement through the air, because this element is a bad conductor and does all it can to resist the intruder. The fire of the bolt itself is but the consequence of its battle with the air through which it fights its way. Sometimes a bolt passes from one cloud to another, and from the thunder peal is one long continued reverberation. But when a bolt strikes the earth the peal is sudden, solid, sometimes deafening. As sound travels at the rate of 1,120 feet per second, and light with such velocity that we need not here consider it, the distance between the observer and the point struck by the bolt may be readily estimated. It is done by counting the seconds intervening between the flash and the report. Thus, if ten seconds elapse the distance is 11,200 feet; if thirty seconds, or half a minute, 33,600 feet. In case of near and heavy discharges of electricity it is always unsafe to stand beneath a tree, because it is a good conductor, or near a large rock, or mass of iron, or a body of water, for the same reason. It is also unsafe to stand in an open field at considerable distance from any prominent object which might serve as a protector. If alone in such a place, it were well in an electric battle to draw near, but not too near, to some rock, or tree, or body of water which would be likely in your stead to take the bolt. Refuge in a barn, especially when filled with hay and grain and cattle, should always be avoided. If in a house in a heavy thunder storm, the doors and windows should be closed, for lightning tends to follow an atmospheric current, and hence so many persons are killed while standing in a doorway or while sitting at an open window. When lightning strikes a dwelling house, it usually goes down the chimney or a corner of the building, runs along the walls, taking bell wires, looking glasses, lamps and other metallic articles in its course. Hence it is always dangerous, when the storm is near, to remain in the corner of a room, or to rest against the walls, or near a stove, or lamp, or looking glass, or, indeed, any good conductor of electricity. A tall tree standing close by a dwelling house serves as a kind of lightning rod; yet, sometimes, the fluid leaves the tree as it does a rod and enters the building; hence rooms thus exposed should be vacated till the danger ceases. Perhaps the safest place in a house during a thunder storm is on a hair or feather bed in the center of a room well closed, and without a fireplace or much metallic furniture, in the lowest division of the house. But if the room be carpeted, a chair in a similar situation affords comparative safety.—Boston Traveller.

**Is GENIUS HEREDITARY?**—It has been shown by the researches of Galton, Ribot, and others, that a law of heredity exists, and is applicable to our psychological qualities. Without attempting to deny the operation of this law, it is our intention here, believing that its scope has been considerably magnified, to endeavor to determine its limits in particular directions. With this object, we shall confine our inquiry to two points: Is it according to a good philosophical method to explain by heredity alone all the most complex, most delicate, and most considerable phenomena of human life, when we can, with at least as much probability, bring in other causes which, though they have been much neglected, are very perceptible and even more directly observable? And is it true, as is assumed, that all the exceptions to the law of heredity, even in the intellectual and moral order, are only apparent? We shall speak first of those curious facts concerning intellectual heredity, some of which, and those the most extraordinary ones, can not be accounted for by any assignable cause. Other facts in the category can equally well, perhaps better, than by heredity, be explained by reference to the medium, education, to habit, to the moral and intellectual atmosphere in which the child lives, to the force of the influence to which it is subject, and to the examples that are set before it. We acknowledge that the medium can not afford an explanation of genius and can not create superior faculties; but it furnishes the opportunity for their manifestation, and reveals them where they exist. How many noble and high minds have been extinguished by unfavorable circumstances and hostile mediums! What an important part, on the other hand, may have been played in the expansion of superior minds in certain favored families, by the influence of examples of the most delicate methods of investigation in questions of the natural sciences, by habituation to rigorous methods in the exact sciences! Who could in such cases separate what, in the working of such different influences, is attributable to education and what to heredity.—M. E. Caro, in Popular Science Monthly.

**HAIR SUDDENLY TURNING WHITE.**—Mr. C. A. Ward, in his article on the human hair in Pennell's Antiquarian Chronicle and Literary Advertiser (page 106,) gives the following instance:—When the Duke of Alva was in Brussels, besieging Holst, the Provost Marshal had put some to death by the Duke's secret commission. There was a Captain Holes, a friend of the Provost's, and he went to him one evening to his tent and brought a confessor and an executioner, and said he was come to execute martial law upon him. The Captain started up, with his hair on an end, and asked how he had offended the Duke. "I can not expostulate," said the Provost, "but must execute my commission." He fell on his knees before the provost, and the executioner put the halberd round his neck, but the Provost threw it away laughing, and said he had done it to try his courage. "Then, sir," returned the Captain, "get you out of my tent, for you have done me a very ill office." The next morning, though a young man, he was "hoary gray." Another instance I got second-hand from the Penny Magazine 1834.—"Guarino Veronese, ancestor of the author of 'Pator,' died in having brought from thence on his return two cases of Greek manuscripts, the fruit of his indefatigable researches—one of them being lost at sea, on the shipwreck of the vessel, the chagrin of losing such a literary treasure, acquired by so much labor, had the effect of turning the hair of Guarino gray in one night."

—The Art Museum of Cincinnati, now being built in Eden Park, among the hills overlooking the city, is to be a fine lime-stone structure, to cost \$315,000.

## MISCELLANEOUS.

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To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value ten to twenty per cent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.

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At the 10th session of the Columbia Conference, Methodist Episcopal Church, South, it was unanimously resolved and favored by Bishop Hargrove, to publish a religious paper, it will begin as a quarterly, 75 cents per annum. All who desire to aid a good cause and know what the church is doing in Oregon, Washington and Idaho for the Redeemer's kingdom, will find their names as subscribers, and the money when the paper is received.

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Are the Best Dyes Ever Made.  
DRESSERS, COATS, SCARFS, HOSIERS, YARN, STOCKINGS, CARPET RACS, RIBBONS, FEATHERS, or any fabric or fancy article, fast and perfectly colored to any shade.

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These dyes will stand for years, and are the best for the purpose. They are sold in packages of 100, 50, and 25, and are sold at a very low price. They are published by the same publisher as the other numbers in the series.

## Weekly Market Review.

(For Week Ending December 11, 1883.)

COTTON.		
Low ordinary	84	—
Ordinary	84	—
Good ordinary	84	—
Low middling	84	—
Middling	104	—
Good middling	104	—
Middling fair	104	—
Fair	11	—
Galveston middling	10	—
Mobile middling	10	—
St. Louis middling	92	—
SUGAR.		
Inferior	4	5
Common	5	5 1/2
Good common	5 1/2	5 1/2
Fair	5 1/2	5 1/2
Good fair	5 1/2	5 1/2
Fully fair	5 1/2	5 1/2
Prime	5 1/2	5 1/2
Strictly Prime	6	—
Choice	5 1/2	6 1/2
Seconds	5 1/2	6 1/2
Yellow clarified	6 1/2	7 1/2
Gray clarified	6 1/2	7 1/2
Choice whites	7 1/2	7 1/2
Granulated	8	8 1/2
MOLASSES.		
Syrup	36	38
Fair	33	36
Prime	38	41
Choice	47	48
Fancy	49	50
RICE.		
Choice	—	—
Prime	—	—
Good	52	54
Fair	5	5 1/2
Ordinary	41	42
Common	37	42
No. 2	22	24
FLOUR.		
Patents	7 00	7 25
Minnesota house	4 00	7 00
Extra fancy	6 00	6 25
Winter wheat patents	6 00	7 00
Choice	5 00	5 25
Fancy	5 50	5 75
CORN PRODUCTS.		
Cream meal	—	3 75
Corn meal	—	2 60
Grits	3 75	—
Hominy	4 00	—
GRAIN, ETC.		
CORN:		
White	60	61
White mixed	60	61
Yellow	60	61
Yellow mixed	—	—
OATS:		
Western	43	—
Texas rural-proof	42	—
BARLEY:		
Choice	35	—
Choice	19 00	—
Prime	17 00	—
Strictly prime	16 00	—
PROVISIONS.		
PORK:		
Meas.	14 50	—
Prime mess	12 50	—
Rump	12 50	—
BACON:		
Choice breakfast	11	—
Shoulders	6	—
Sides, clear	9	—
Sides, clear rib	9	—
HAMS:		
Sugar-cured	15	—
Green	14	—
DRY SALT MEAT:		
Shoulders	62	—
Sides, clear	73	—
Sides, clear rib	73	—
FISH.		
MACERALS:		
No. 1, in bbls.	14 25	—
Half bbls.	7 75	—
No. 2, in bbls.	13 75	—
Half bbls.	6 25	—
No. 3, in bbls., large	13 00	—
Half bbls.	6 75	—
GROCERIES.		
COFFEES:		
Rio, choice	11	14
Cordova, choice	13	15
Java, choice	19	20
BUTTER:		
Western dairy	25	—
New York dairy	25	—
Country	18	23
LARD:		
Choice	9	—
TEAS:		
Choice	50	55
Fair	25	50
OILS:		
Coal, caser	27	—
Coal, bbls.	15	—
Cotton seed	3 1/2	3 1/2
Lard	72	—
VEGETABLES.		
CABBAGES:		
Western	15 00	18 00
Country	14 00	15 00
POTATOES:		
New York	1 50	1 75
Western	1 50	1 75
Seed, New York	1 50	1 75
Seed, Western	1 50	1 75
KRUT:		
Choice	12 00	—
ONIONS:		
Choice	1 75	2 25
BALING STUFFS.		
BAGGING:		
10 lb.	102	—
20 lb.	111	—
BALING TWINE:		
10 lb.	131	—
20 lb.	135	—
SUNDRIES.		
POULTRY:		
Chickens, Western	4 50	4 75
Young	2 50	3 00
Chickens, Southern	3 00	3 50
Young	2 00	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	27	28
Southern	32	33
WOOL:		
Lake	22	—
Louisiana	20	—
Burry	13	—
GREEN WAX:		
Dry salled	10	—
STAVES:		
Oak, kegs	40 00	55 00
Oak, barrels	—	75 00
Oak, clogs	90 00	100 00
Oak, hoghead	75 00	80 00
HORN POLES:		
Hoghead	40 00	—
Barrels	20 00	—
Half barrels	12 50	—
FEATHERS:		
Cotton seed	12 00	—
Meal (country)	22 50	22 75
Meal (city)	23 50	23 75
Pure ground bone	40 00	—
Muriatic acid	—	—
Sulphuric acid	—	—
Bone black	34	—

## NEWS OF THE WEEK.

DOMESTIC.

**RALEIGH, Dec. 7.**—A special says: William Martin county, is in ashes. The entire business portion was burned last night.

**RICHMOND, Va., Dec. 8.**—Rev. George W. Nolly, a well known Methodist minister, died at Ashland, Va., this morning, at the age of eighty years. He had been over fifty years in the ministry.

**PINE BLUFF, Ark., Dec. 10.**—At 6 o'clock this morning a fire originated in the bakery of W. L. Packard's grocery store, and soon communicated to the main building. An entire block of buildings facing on Barrage and Main streets fell in a very short time, the burning element. The fire department were unequal to the emergency. The loss will not fall short of \$200,000.

**NEWBURGH, N. Y., Dec. 10.**—Rev. Wm. M. Dehart, rector of St. Andrew's Episcopal Church, Walden, publishes a card correcting the statements regarding the difference with his parishioners which led to the rector's resignation. He says the dispute he entered into was between husband and wife, the former striking the latter. Dehart says, "You must not strike a woman in my presence." The man then turned and struck me full in the face. Forgetting for the moment that I was a clergyman, and in the heat of passion acting only as a man, I returned the blow with the force and skill I had learned at college.

**CHICAGO, Dec. 10.**—At a mass meeting held on the West side to-night, preambles and resolutions were passed to the effect, that as Patrick O'Donnell, an ex-soldier and citizen of the United States, is under sentence of death for killing James Carey, and "as from the infamous and violent character of Carey we believe him to have been the aggressor, which fact could have been shown but for the English law which closed O'Donnell's mouth," and as the widespread feeling in this country is that political considerations influenced the court and jury, it was resolved to ask the government of the United States to take such action as may properly, with energy and earnestness, to secure from the English government such intervention as will prevent the execution of the sentence, which is believed to be unjust, and that the Senators and Representatives in Congress be urgently asked to use their best endeavors to secure this action.

**FOREIGN.**

**VICTORIA, B. C., Dec. 2.**—The House to-day passed resolutions instructing the government to introduce a bill to restrict Chinese immigration. The startling statement is made by the Provincial Secretary that there are 3,000 destitute Chinese on the mainland, who can only subsist by murdering and stealing, which they have already begun.

**HONG KONG, Dec. 5.**—Admiral Peng Yn Shi, at Canton, has notified all foreigners that war with France is imminent, and he is massing available land and sea forces for the protection of Canton. The admiral holds that France is answerable for precipitating the war, and warns neutral powers to observe treaty stipulations and the rules of international law.

**CAIRO, Dec. 9.**—Another fearful massacre of the Egyptian army, while on the march from Suakin to Berber on Dec. 2, at a halting place, thirty miles from Suakin. A force of 800 negroes and Bashil Jazouls were utterly annihilated by Kabbalah Bedouins, who have declared for the False Prophet.

**ROME, Dec. 9.**—Mgr. Savarese, doctor of civil and canon law, until recently the Pope's domestic prelate, left the Roman Catholic Church to-day and was received into the communion of the Episcopal Church by Dr. Nevin, in St. Paul's American Church, on the confession of the Nicene Creed and the abjuration of the dogmas of the Immaculate Conception and Papal infallibility. He asks for the guidance and protection of the Anglican Episcopate against the usurpations of the bishops of Rome.

**JUST AFTER CHRISTMAS OF 1870,** I was laid up with an obstinate cough, together with Spitting of Blood, accompanied with some fever—from the joint effects of which I was greatly weakened and scarce rapidly reduced. Following the best doctor I could get, I tried various medicines, but none apparently done much good, leaving me low spirited enough, I made up my mind at last to try Dr. Jayne's Expectant, and procured some. I used it carefully as directed, and gradually got rid of my complaint.—Wm. A. C. Tyle, Trunkton, Perry County, Wisconsin.

**THE YOUNG MEN'S CHRISTIAN ASSOCIATION.**—Mr. James Sherrard, the general secretary, submits the following report of attendance during the month of November:

Visitors to reading room, 1157; visitors to gymnasium, 42; four young men's social religious meetings, average attendance, 111; four meetings for Bible study, average attendance, 8; two meetings at Barlow's, average attendance, 115; four meetings at Boy's House of Refuge, average attendance, 72; four meetings at Almshouse, average attendance, 19; four meetings at Police Jail, average attendance, 139; four meetings at Hospital, average attendance, 22; 38 visits made by R. Parker to Hospital; writing material supplied free of charge to 37; 39 night's lodging and 40 meals supplied to young men, strangers, out of employment; 6 supplied with temporary lodging; 1 supplied with medicine; situations found for 3; 1703 magazines, tracts and newspapers distributed.

**An Enthusiastic Endorsement.**

**GORDMAN, N. H., July 14, 1879.**

GENTS:—Whoever you are, I don't know; but I thank the Lord and feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do, and more. Four years ago I had a slight attack of palsy, which uninvited me to such an extent that the least excitement would make me shake like the ague. Last May I was induced to try Hop Bitters. I used one bottle, but did not see any change; another did so change my nerves that they are now as steady as my own were. It used to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture a honest and good article as you do, you will accomplish an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

**TIM BURCH.**

## California Palace Car Excursion!

**THE ILLINOIS CENTRAL RAILROAD** will run a PALACE CAR EXCURSION to SAN FRANCISCO, leaving New Orleans at 12 noon, January 7th, 1884, going via New Orleans, St. Louis, Antonio and Los Angeles, with stops at each of the three points mentioned. Returning, passengers have choice of two routes, either the SOUTHERN PACIFIC, or, at a slight additional expense, the route via OGDEN and DENVER. Stop-overs will be granted at will, west of and including Los Angeles. Returning stop-overs granted at any point desired, within the life of the ticket.

**MARCI GRAS** begins at New Orleans, February 23rd. We suggest that as many as desire to witness the Carnival Festivities, return via New Orleans at about this date.

Remember that on this Excursion you have BUT ONE CHANGE OF CARS, and that at New Orleans. No Snow! No Ice! Fruit, Ferns and Flowers in abundance, and Accommodations First-Class.

This trip embraces over 7,000 miles of travel through Illinois, Kentucky, Tennessee, Mississippi, Louisiana, Texas, New and Old Mexico, Arizona and California, going; and Nevada, Wyoming, Colorado, Nebraska and Iowa, returning via Denver. Every mile of this route is replete with Natural and Historic Interest.

Applications for Sleeping Car Berths, accompanied by price of same, must be made to Mr. J. F. MEYER, Manchester, Iowa, on or before December 15th. To secure a desirable location in Sleeper, application should be made at once. Write for Circulars, giving full information as to Rates, Routes, Ticket, etc.

**A. H. HANSON** J. F. MEYER  
Gen. Pass. Agt. Gen. West. Pass. Agt.

**Quarterly Conferences.**

**LOUISIANA CONFERENCE.**

**ALEXANDRIA DIST.—FOURTH ROUND.**

Vidalia and Troyville at Vidalia, Oct. 6-7. Black River circuit at White Ridge, Oct. 13-14. Bria Creek circuit at Spring Creek, Oct. 20-21. Simpson circuit at Simpson, Oct. 27-28. Jena circuit at Jena, Nov. 3-4. Leakeville circuit at Leakeville, Nov. 10-11. Evergreen and Big Lake, at Bayou Cane, Nov. 17-18. Columbia circuit at Columbia, Dec. 1-2. Colfax and Montgomery circuit at Colfax, Dec. 8-9. Winnie circuit at Winnie, Dec. 15-16. Alexandria and Pineville, Dec. 22-23.

**SHREVEPORT DIST.—FOURTH ROUND.**

Logansport, at Grand Cane, Nov. 10-11. Monticello, at Mt. Zion, Nov. 17-18. Gadsden, at Gadsden, Dec. 1-2. Convent circuit at Convent, Dec. 8-9. Red River, at Red River, Dec. 15-16. Providence, at Providence, Dec. 22-23. A. C. CONNELL, P. E.

**HOMER DIST.—FOURTH ROUND.**

Tulip circuit, Oct. 6-7. Acadia circuit, Oct. 13-14. Saline circuit, Oct. 20-21. Downsville circuit, Nov. 3-4. Farmerville circuit, Nov. 10-11. Shreveport circuit, Nov. 17-18. Homer circuit, Dec. 1-2. Webster circuit, Dec. 8-9. Minden circuit, Dec. 15-16. Haynesville circuit, Dec. 22-23. Vernon circuit, Jan. 5-6. A. A. CONNELL, P. E.

**OPELOUSAS DIST.—FOURTH ROUND.**

Opelousas circuit, Oct. 13-14. Natchitoches circuit, Oct. 20-21. Bogartown Camp Meeting, Nov. 3-4. Abbeville circuit, Nov. 10-11. Morgan City circuit, Nov. 17-18. Grand Chenier circuit, Dec. 1-2. Lake Charles circuit, Dec. 8-9. Tensas circuit, Dec. 15-16. White River, at New Orleans, Dec. 22-23. South Georgia circuit, Dec. 29-30. Franklin circuit, Jan. 5-6. Preachers will please have all records on hand to be examined, and be ready to give full statistics of their work.

**DELHI DIST.—FOURTH ROUND.**

Trenton, at Trenton, Oct. 6-7. Bayville, at Union, Oct. 13-14. Lake Providence, at Lake Providence, Nov. 3-4. Delhi and Floyd, at Floyd, Nov. 10-11. Oak Grove, at Oak Grove, Nov. 17-18. Wigginsboro, at Wigginsboro, Dec. 1-2. Tensas circuit, Dec. 8-9. Waterproof circuit, Dec. 15-16. Harrisonburg circuit, Dec. 22-23. Lind Grove, at Lind Grove, Dec. 29-30. Eastrop, at Eastrop, Jan. 5-6. Oak Ridge, at Oak Ridge, Jan. 12-13. Monroe, at Monroe, Jan. 19-20.

**NORTH MINNAPPA DIST.—FOURTH ROUND.**

Holly Springs circuit, at Oak Grove, Dec. 1-2. Holly Springs circuit, at Waterford, Dec. 8-9. Connersville, at Bethlehem, Dec. 15-16. Hickory Flat, at Hickory Flat, Dec. 22-23. Holly Springs circuit, at Holly Springs, Dec. 29-30. Ashland, at Ashland, Jan. 5-6. Snow Creek, at Pugh, Jan. 12-13. Pine Bluff, at Pine Bluff, Jan. 19-20. Byhalia and Victoria, at Byhalia, Dec. 26-27. Emory, at Fountainhead, Dec. 29-30. Marshall, at Marshall, Jan. 5-6. Early Grove, at Rodonville, Dec. 12-13. The district stewards will meet at Holly Springs on December 22, 11 o'clock A. M. A full attendance is desired.

**WINONA DIST.—FIRST ROUND.**

Richland, at Richland, Jan. 5-6. Belzona, at Belzona, Jan. 12-13. Kosciusko and Ironton, Jan. 19-20. Lexington, at Lexington, Jan. 26-27. Carrollton, at Carrollton, Feb. 2-3. Greenwood, at Greenwood, Feb. 9-10. Wadsworth, at Wadsworth, Feb. 16-17. Winona circuit, at Winona, Feb. 23-24. Paulina circuit, at Paulina, Feb. 30-31. Lakeland, at Lakeland, Mar. 6-7. Newport, at Newport, Mar. 13-14. The district stewards will meet at Durant, Thursday, January 3.

**GRENADE DIST.—FIRST ROUND.**

Water Valley, Wood Street, Dec. 1-2. Ogden station, Dec. 8-9. Grenada station, Dec. 15-16. Threks circuit, Dec. 22-23. Paulina circuit, Dec. 29-30. Charleston circuit, Jan. 5-6. Conover circuit, Jan. 12-13. Taylor circuit, Jan. 19-20. Oxford circuit, Jan. 26-27. Paulina circuit, Feb. 2-3. Burrell circuit, Feb. 9-10. Burrell circuit, Feb. 16-17. Old Town circuit, Feb. 23-24. Belz circuit, Feb. 30-31. R. M. THAMER, P. E.

**FARMERS AND OTHERS** having spring or running water can have their premises put up with a Hydrant Hose, more than 100 different styles and sizes. Write for circular and prices. Send for circular and prices.

**BUCKEYE BELL FOUNDRY.**  
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. PATENT WARRIORS. Catalogue sent Free.

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## MISCELLANEOUS.

**THE PILLOW-INHALER!**  
ALL-NIGHT INHALATION!  
CATARRH, BRONCHITIS AND CONSUMPTION CURED.

THE Pillow-Inhaler is one of the most effective medical inventions of the age. It is a triumph of science over disease. It is ironclad in its effects, for it is the conqueror of Catarrh and the whole horrible phalanx of kindred ailments.

ONE THING IT DOES—IT CURES!  
It is a Mechanical Pillow that is used the same as one's ordinary bed-pillow. It contains reservoirs for volatile medicines and modifying valves to control its action. The medicines and vapors in these reservoirs are the most healing and disinfected that science and experience have been able to formulate for the purpose required. They are entirely safe and the Inhaler is perfectly comfortable; a child can use it. There are no pipes or tubes for the mouth or nose. Each night, the dangerous period of the twenty-four hours, for about eight hours, health enters the wasted body of the wretched sufferer with every breath he draws! It conquers disease by a continuous application of curative air to the diseased membranes of the respiratory organs, and, while spreading stimulating and soothing agents upon inflamed tissues and aerating the blood, searches through every drop in the body for vestiges of disease and annihilates them.

HERE IS ONE TESTIMONY OUT OF HUNDREDS.  
A CURE OF THE WORST TYPE OF CATARRH.  
"I had Catarrh of the worst kind, and then I was going into Consumption. I purchased the Pillow-Inhaler right along, and gave up all other medicines, and now I am perfectly cured. It has wrought such a cure for me that I feel I cannot do too much to spread the knowledge of it to others, to whom perhaps it may prove as great a blessing. The pastor in my church, Mr. Haldimire, knows how I suffered; also many friends in Philadelphia and Baltimore." Very sincerely,  
MRS. M. J. CHADWICK, Melrose, Minn., U. S.

Send for Circulars and Testimony to  
**THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.**  
When writing please mention the name of this paper.

**Annual Conferences.**

CONFERENCE.	PLACE.	BISHOP.	DATE.
Denver	Pueblo	Hargrove	July 25
Montana	Willow Creek	Hargrove	Aug. 15
Columbia	Independence	Hargrove	Sept. 12
Missouri	Chillicothe	Wilson	Sept. 12
Kentucky	Cynthiana	Keener	Sept. 12
Western	Fairview	Wilson	Sept. 19
Indian Mission	Wesley Falls	Pierce </td <td>Sept. 26</td>	Sept. 26
S. W. Missouri	Boonville	Wilson	Sept. 26
Illinois	Salmon	Keener	Sept. 26
Pennsylvania	Rockyville	McTear	Sept. 26
Pacific	Colusa	Hargrove	Oct. 10
W. Virginia	Highland	Grady	Oct. 10
West Texas	San Marcial	Parker	Oct. 17
Tennessee	Shelbyville	Pierce </td <td>Oct. 17</td>	Oct. 17
N. Carolina	Los Angeles	Hargrove	Oct. 24
R. L. Lull	Poplar Bluff	Grady	Oct. 24
N. W. Texas	Georgetown	Parker	Oct. 31
North Texas	McKinney	Parker	Nov. 14
Arkansas	Clarksville	Grady	Nov. 14
Virginia	Richmond	Kavanaugh	Nov. 14
Georgia	Dalton	Pierce </td <td>Nov. 21</td>	Nov. 21
East Texas	Tyler	Parker	Nov. 21
Little Rock	Malvern	Grady	Nov. 28
Florida	Madison	Wilson	Nov. 28
N. Carolina	Stantville	Keener	Nov. 28
N. Mississippi	Oxford	McTear	Nov. 28
Georgia	Grassville	McTear	Dec. 5
S. Carolina	Monter C. H.	Wilson	Dec. 5
Texas	Houston	Parker	Dec. 12
New York	New York	Parker	Dec. 12
Alabama	Enfals	Pierce </td <td>Dec. 12</td>	Dec. 12
Mississippi	Natchez	Kavanaugh	Dec. 12
N. Georgia	Dalton	Pierce </td <td>Dec. 12</td>	Dec. 12
Michigan	Union City	McTear	Dec. 12
Louisiana	Millen	Kavanaugh	



# Christian Advocate.

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### VERSES IN OLD ENGLISH BIBLES.

The following verses appear in nearly all the Geneva editions of the translation of the Bible, which was made during the reign of Queen Mary, by the illustrious exiles, John Knox, Miles Coverdale, and others:

Here is the spring where waters flow,  
To quench our thirst of sin;  
Here is the tree whose truth doth grow,  
To lead our lives therein.

Here is the Judge that sits the throne,  
Where men's souls are tried;  
Here is the bread that feeds the life,  
That death can not divide.

The tidings of salvation dear,  
Come to our ears from hence;  
The fortress of our faith is here,  
And shield of our defence.

Then be not like the hog, that hath  
A pearl at his desire,  
And takes more pleasure in the trough,  
And wallowing in the mire.

Read not this book, in any case,  
But with a single eye;  
Read not, but first desire God's grace,  
To understand thereby.

Pray still in faith, with this respect:  
To fructify therein;  
That knowledge may bring this effect,  
To mortify thy sin.

Then happy thou in all thy life,  
What's to thee left to fall;  
Yea, doubly happy shalt thou be,  
When God by death thee calls.

## Seconding Dr. Hall's Motion to Increase the Pastor's Salary.

Forty years ago we had a number of little books on the trials of ministers and their wives. The trials were made to grow out of the inadequate support of pastors. The books were widely read, but I am not aware that they produced any permanently good effect. They were tedious founded on facts. Pictures of domestic suffering in the family of worthy ministers were drawn with skill, but while they were drawn from the imagination they were not the less true. One real case was forcibly brought home to my heart in this way.

An able and worthy minister of a large and wealthy congregation in the country came to my house in the city, in the keenest distress. It was dreadful to see a man of strong mind and stalwart frame racked with mental anxiety, as if some direful calamity were on him. He soon unfolded the nature of his trouble. His son, a youth about fourteen years of age, had disappeared without the consent or knowledge of his parents, and they did not know what had become of him; but, as he had often said he could not bear to be a burden on his parents when they could barely get enough for themselves and the little ones to eat, his father presumed that his son had come to the city to find something to do to earn his daily bread. I felt in with his view of the case, and made him at home in my house while we set the police and our friends at work to find the boy. In the course of a few days our efforts were rewarded, and we found him at work in an honest calling. He is now a well-known preacher, and will probably recognize in himself the runaway boy when he reads these lines.

But the revelation it made of domestic suffering was terrible. It was in a family where parents and children were bound closely together in common affection, and the oldest boy, whom the parents were seeking to educate for usefulness, could not get his food with pleasure when he saw the household plucked and hungered. He would fly away, and there would be one less mouth to fill.

The congregation was large and rich, and had had some very distinguished pastors. But they have been kept on the very smallest salary that would consist with decency, and if the secret service of the family were revealed, it would be found that the salary was not even decent. And we have had these pathetic tales repeated until they are stock articles in the religious papers, and are read as the current history of the times. It always was so, and, therefore, always will be so, and there is very little use in talking about it or trying to make

it better. We settle down in this way to a state of things as incurable, and accept it as a finality. I do not know that it is any better in one religious communion than another. Some have better plans of supplementing salaries than others, but in no one of them is there such provision made as Christian duty and common justice demand. And Dr. Hall is right when he calls for a general awakening in all the churches to the subject.

And this is the best time in the year to move in the matter. The first part of the year is the time when many congregations hold their annual meetings, hear the report of the year and consult in regard to the expenses of the future. Some congregations leave all these matters to the trustees, and do not come together except when summoned in an emergency. That is not so well as to meet regularly once a year, and at the beginning of the year. And the present is most favorable for people to make an advance all along the line. With the increase of the wealth of the country there has been no corresponding increase in the incomes of pastors. Thousands of congregations have been increased in goods, in farms and merchandise, and while the cost of living has advanced, and the actual wants of the pastor have been augmented, there has not a dollar been added to his salary in ten years. Thus he is more straitened while they are enlarged; he is less able to support and educate his family while their means of paying are greater. It is quite likely that the income of the pastor is the only income that has not been increased by the general prosperity of the country. This fact ought to bring out into bold relief the injustice done to ministers who, because they do not complain, are supposed not to suffer. And I am not now asking pity and charity for them; they deserve both most emphatically, but that is not what I am now pleading for. It is merely for what is right between man and man. The pastor must live of the gospel. He has passed by all the avenues to wealth which others enter and become rich. He has on himself vows, not of poverty, but of duty, that forbid him to labor for the meat that perishes, and it is only justice to him and to the Master that he should be dealt with as the ability of the people and the wants of his house require.

I remember well the time when the increase of my own annual income by the small sum of \$250, or five dollars a week, made all the difference between short commons and some comfort. And there are ten thousand churches in this happy land of ours whose ministers ought to have their salaries increased for the next year \$500 or \$1,000 above what it has been this year, and even then it will be not so great as the servant of God ought to receive of the earthly while he sows the spiritual for the eternal good of those who hear.

And there is a God. He is a rewarder of the just. He loves his faithful ministers, and loves those who love them. Into the souls of a people who delight in making abundant provision for his servants he loves to pour the riches of his grace, so that the pastor and the people will rejoice together in the gifts of the Head of the church. Thus the efficiency of the ministry and the edification of the people are blended in this act of justice. The ministry in the old dispensation was supported by tithes. And it was tithes the Lord commanded the people to bring into his storehouse, and then to see if he would not pour them out a blessing beyond their capacity to receive. And there is no supererogation in the thought, but there is holy filth in it, that if the churches would do their whole duty in this matter of ministerial support, bringing all the tithes into the treasury, God would bestow on them such an abundance of spiritual good as he hath not entered into the heart of the church to conceive. The prophets and the apostles teach this truth. And it ought to be an article of the faith and a piece of the works of every church in Christendom.

May it not be that Dr. Hall's appeal and argument will fall with stimulating effect upon the hearts of tens of thousands of Christian people, stirring them to the delightful duty of causing comfort and peace of mind to dwell in the pastor's home, where now is often anxiety, and sometimes actual want? And I have not a doubt that the general awakening of the church to simple duty in this one department of Christian work would be followed by a vast increase of spiritual activity, energy and success in the ministry of the word. For there is a withholding of more than is meet or just, and it tendeth to poverty, and there is a giving that maketh the giver richer than he was before.

INEXHAUSTIBLE.  
—New York Observer.

## How Will You Receive Your Preacher?

A great deal depends upon the manner of a preacher's reception to his new charge. His own personal comfort and his usefulness as a preacher are increased or diminished by it. He has a right to expect a kind reception. He has had, or is presumed to have had, nothing to do in making his appointment. He goes

in obedience to the command of the appointing powers. He goes with his credentials clear, and with the endorsement of his brethren. The people are presumed to be subject to the powers that be, to receive as their pastor whoever may be sent them. Therefore, the preacher has a right to expect a kind reception and the cooperation of every member of the church in his efforts to build up the church. But such is not always the case. All are not Methodists who bear the name. There are many who are governed by their fancies in their conduct toward their pastors. They put their will and their judgment against the will and judgment of those in authority, and if the preacher is not sent them for whom they express a preference, there is dissatisfaction, manifested in coldness to the preacher and indifference to the church. There are others who have no special preference in the choice of a preacher, who wait to see how the new preacher demeaned himself, in the pulpit and out of the pulpit, before they give him a welcome or commence to help in his work. It may be that there have been parties formed in the church about a preacher. Some have been for Paul and some for Apollo, and if either of these are sent, one or the other party is dissatisfied; or it may be that Timothy is sent, and there is universal disappointment. Whichever way, the preacher is not received with that cordiality that he had a right to expect, and, perchance, such is the indifference shown him that he is made uncomfortable, and goes to work with a heavy heart. He had come with many misgivings. He had questioned his adaptability to the place, his capacity to meet the wants of the people, and now, by the coldness of his reception, he is placed at a disadvantage, and is crippled in his ministrations during the entire year.

Take the following picture of a preacher's reception. He is a man of no mean reputation. He has left warm friends behind. The people with whom he labored for a term of years knew him well and loved him much. He arrives at his new charge to find no one looking for him and no preparations for his coming. No home is provided for his family; no one knows where he may find one, and no one seems to care whether he gets one or not. The men to whom he is looked to provide him a home are too much absorbed in their own private affairs to even assist him in getting one, and he is left to provide for himself. This is no fancy sketch. It is an "old true tale." He must be an extraordinary man who can rise above such depressing circumstances and be what he ought to be as a pastor to the people to whom he is sent. Shall such be the reception of any preacher sent out from our Conferences this year? We trust not. Whoever is sent, let him find a kind welcome. The people will thereby do him good, and he will prove a blessing to them.—Arkansas Methodist.

## "Clear the Decks."

Your leader concerning "clearing the decks" to make ready for a thank offering during the Centennial of American Methodism is along the right line.

Wherever the general collections have not been taken up they will be to the way of this thank offering. Those who give most and give first to the general collections will make the largest and readiest thank offering to God for his great goodness to us as a people, during the past century. If any preacher is tardy in presenting the general claims he will be sure to hinder this special work. This is the first opportunity we have ever had to give a centenary thank offering to the Lord for the organization of American Methodism, and it is the last chance we will have for a hundred years to come. The decks should be cleared at once so we can have a good chance to do a liberal thing when such opportunities are so rare. If we fail this time, few if any, who are living now will see the second Centennial. The presiding elders and preachers in charge and the leading official members in every charge should use all diligence in this matter, and take away all occasion for not giving liberally this one time—the first and only opportunity any of us will ever have to do a liberal thing in a generous way. Our people great and small, both young and old, and particularly the young—should, during the next year, make themselves familiar with the Wesleyan movement and the history of the Methodist Church. The periodical literature of the church will abound with just such facts and incidents as the people ought to know. Those who can not afford costly volumes of history can afford to take a good church paper; or if any there be who can not pay for a paper, a few generous souls could divide the cost and send the paper to them for a year at least. This Centennial year should mark a new era in our history; and that it may do so we should diligently and prayerfully utilize all the resources at our command.

As I grow older, and see more of the church and the world, I am more and more convinced that most of our loss in both grace and gifts comes from ignorance more than anything

else. Where our people know the most of their church and of the Christian system they do the best. The seeds of truth and information should be planted beside all waters next year. Even the barren places may be made to yield good harvests to the glory of God.

Those preachers who bring up the best collections from their charges invariably get the best pay for themselves. That people among whom the giving spirit is not developed and cultivated are only half taught in the gospel of Christ. Full and complete general collections early in the year will insure a hearty and full response to Centennial appeals. The reason for this is found in the fact that giving for one cause develops and expands the giving spirit for every other good cause. The giver learns by experience that giving brings a blessing to his own soul.

The decks are not only to be cleared, but the hosts are to be fed ready for an active campaign—fed on giving food that their gifts may be enlarged.

Objections will be raised by some, excuses offered by others, and great complaints made by a few; but brave and wise pastors will not be balked in this good work, for they know from God's word and by experience that nothing in the world develops the giving spirit like giving. The man who gives nothing to a cause—care not what it is—has little or no concern for the success of that cause. He who gives most is most concerned for the prosperity of the cause. When the widow threw in her two mites, all her living, she also threw in her heart, her heart and her soul with them, and hence she gave more than the rich and great. She went away full of joy. The half-gifts of the rich brought only half blessings, if any, to their souls.

"It is more blessed to give than to receive," though few people in this world believe it. None believe it till they learn this truth by giving.

DECEMBER 13, 1883. GILDEROY.

## "No Missions, No Christianity."

Mr. Edmund: I have read an article under the above caption in the Advocate of December 6 with more than usual interest. It is a zealous advocacy of a good cause, and hence commendable. It gets right down to the bottom of things, but seems to be unconscious of it. "No Missions, No Christianity," is Bro. (for so I take him) Robbins' view of the fact that in this short sentence he is manifesting the most radical spirit of the age.

Christianity and gospel are one in the parlance of the Bible, and the idea of "good news" without some one to carry it is one of the greatest absurdities imaginable. There has never been a time in the history of the world (at least since Noah) that God did not have somebody ready to "preach the gospel" beyond the stiles of his own door.

But Bro. Robbins writes one sentence which contradicts this zealous appeal for missions and renders the whole communication comparatively futile. After quoting the great commission, and adding the Lord's opinion of the popularity of a prophet, he says: "The Saviour not only announced a principle, in the first instance, by which the gospel was to be known, but, in the second, states the eternal law of preaching from the nature of things."

In the above quotation I have italicized the objectionable words that the attention of the reader may be more readily directed to them. Whether or not the writer designed it, he has put forward a sentiment here as fatal to a portion of Methodist theology as sentiment could possibly be. If the gospel is a new thing under the sun, unheard of before the appearance of a personal Christ, it must have new ordinances and involve new responsibilities. If not—if the institutions, i. e., the ministry and sacraments, are the same old ones—then the whole is the same old thing. No new clothes can be made out of old garments. It is the same old thing at last. If the gospel had not been made "known" before the great commission was given, then none of its obligations could have been known, and the whole world is "at sea without chart or rudder"—without the means of salvation—for more than four thousand years.

Dr. Buck says the gospel "is the revelation of the grace of God to fallen man through a Mediator." And so, it seems, the apostles understood it; for the gospel was preached before Abraham.

The sacraments of the older times were gospel sacraments expressed in forms different from the forms of the present day. A circumcision was an act of consecration to the promised Redeemer, and a mark of citizenship in his kingdom; baptism, taking the place of it, is an act of consecration to the crucified Redeemer, and a sign of citizenship in his kingdom. The same gospel in all ages has had the same sacraments, i. e., the same obligations in all ages. Our Lord did nothing more when he sent out the apostles than he did when he sent out Noah, or he who preached to Abraham, gave in the magnitude of the work.

Bro. Robbins can find comfort in the fact that Mosheim, Neander, Haard, Hagenbach, Jenks, Conybeare and Howson, Dr. Buck, et al., say

what he has said, and then turn right about and affirm that the church has been one in all ages.

Whenever it is made to appear that there was no gospel, no church and no gospel sacraments in the world before the coming of Christ—when ever it is made to appear that all this is new and has no relation to "the church in the wilderness"—then podo-Baptists will have a hard time of it while taking care of some of their doctrines.

Man has never been without the gospel, and God has never been without missionaries to preach it. A system of missionary operations is the key to success in all things. Drummers, stump speakers, vendors of nostrums, mission lecturers, etc., all have their missions, and to "go not from house to house," but to "abide" in every city where the people receive them is their motto and the way of their success. There is a supreme naturalness in all the polity of the church, and in it there is a sublime adaptation to the nature of men.

If you would exalt Christianity, pull on the missionary lever.

MINDEN, LA., DEC. 12, 1883. J. A. PARKER.

## Letter from Kansas City, Mo.

BY REV. JOHN MATTHEWS, D. D.

The world has a proper name for those who always receive and never impart—that of *miser*. It comes from a Latin word for "miserable." The Advocate has been lavish in its bestowments of news; but your correspondent has kept back his contribution as long as he is beginning to feel miserable. Naturalists say if a wasp discovers a deposit of honey, or other food, he will go back to his nest and report to his companions. This is instinct. Is it not Christ-like to convey good tidings? Did not the Saviour say, "Go and tell John?"

If some competent writer would give a description of the growth and prosperity of this city, with the successes and defeats of individuals, it would read like a chapter in the "Arabian Nights." Some win fortunes; others lose them. Perhaps you would rather read of our church work in this far away region, as you call it. About three and a half years ago we had one church, and it carried about of ten thousand dollars. Now we have four churches and approximate membership of one thousand. Over one thousand attend our Sunday-schools. The ecclesiastical year just closed we raised thirty-two thousand dollars in the city.

The Lydia Avenue Church is quite prosperous under the pastorate of Rev. J. W. Lowrance. Some months ago their beautiful frame structure burned down. Then a temporary room was erected at another point, and a cyclone lifted the top and walls up, leaving the floor and chairs as they had been placed. At once a committee was appointed, subscriptions solicited and a plan for a new church adopted. It is now approaching completion. It is a beautiful structure, modern in style, with parlors, kitchen, chapel and other things too numerous to mention. This church has a large and flourishing Sunday-school; three missionary societies working for foreign fields. The parsonage is in the rear of the church. This will become a very strong church. The pastor is quite a diligent worker, and is highly esteemed as a preacher. He has no hobbies, is thoroughly evangelical, and has not outgrown revivals, class meetings or Wesley's theology. He keeps the traces straight all the time, and is neither a sky scraper nor a crank.

Washington Street Church is on the "West Side," as the term goes in this city. The house once belonged to the Methodist Episcopal Church, "North." They had a great church firm, and the house was sold under mortgage. Perhaps our brethren made a mistake in purchasing it, for the reason a large number in that part of the city became prejudiced against the very house on the principle when a house is haunted, no one wants to go there. Soon after the purchase a man was employed to take charge who proved to be a great fraud. The present pastor was placed in charge soon after, and nearly all this industry has been spent at that church. He began without a quiver, now they have seventy-two, a Sunday-school in good trial, two missionary societies and one class meeting. The house is undergoing repairs, and is greatly improved in looks and arrangement. The Rev. C. M. Hawkins is the pastor, and is considered a very promising preacher. He is graceful by nature, a fine student, and thoroughly prepares his sermons. He is remarkably well-rounded in character.

Walnut Street Church is in the heart of the city. Its seating capacity is one thousand. They often use chairs in the corners and aisles. It is a handsome house, beautifully frescoed on the inside, and has a fine large pipe organ. Our music costs one thousand dollars per annum. We have a quartette and an unusual share of classical music. God has given us great prosperity. It is difficult to find a church with more workers. Four hundred and ten persons joined this charge during the Conference year. Our Sunday-school is doing well; sixty-one of the

scholars joined the church in a year. A large number of the influential people of the charge attend as teachers and scholars. Three Bible classes: one numbers about one hundred—young men and maidens; another of married ladies; and the third is made up of married men. We have four class meetings; none of "your make-believes either," but old time meetings. The attendance within a week is as follows: Class No. 1, 45; No. 2, 109; No. 3, 33; No. 4, 175. Three of these close with singing, and all go around shaking hands with each other. Judge Holmes stated the other night in one of our meetings he had prayed for twenty years to see such a sight in Walnut Street Church. Our prayer meetings have grown to be seasons of great blessedness. We have four missionary societies: three in behalf of the foreign work, and one for home work. The latter takes in a vast field. Every Tuesday we have an all-day meeting; make and mend clothes to give to the poor; then we propose church extension, parsonage work, etc. It is published no one need join unless willing to carry out the plans of the pastor.

Perhaps it is about four months since a proposition was made to the pastor to take hold of a dying church interest in a much neglected part of the city. For ten years efforts had been put forth there. Three different denominations had tried it. "Now," said the spokesman, "if you will run it, we will deed it to you." Not a word was said to any one until the deed was about ready, and, when signed and sealed, we went to work with a will. The result is as follows: At Sunday-school last Sunday afternoon, 320. The house will only hold 350 when packed. We have preaching there every Sunday night, from two to three hundred attend. On Thursday night our class meeting is held there, and the interest is remarkable. Seventy-five persons have applied for membership since Conference. We are waiting further developments before formal reception. Those interested here soon to have a house large enough to hold a Sunday-school of fifteen hundred. Wilton McDonald, a fine organizer, is superintendent of both schools. We needed just such a field as "Holmes' Chapel" as an outlet for accumulated church energy; it was that or an explosion. We have a splendid corps of young men. These are arranging for a Christmas dinner. They propose to feed five thousand. Do not be frightened. They may not have that number, but they are preparing on that side. The pastor is planning a new enterprise, but dare not tell it yet.

All this is bright and encouraging. These things look well on paper, and very few will think of the cost. No one will know of the heart-aches, of the hupping of motives, of the slurs, the jealousies and unkind cuts. All this has cost. Sometimes men of the best principles will stand right across the path to success. This pastor must often break with these or fail. Then the outlay in money and energy must necessarily be large. For three months, at least, one dozen persons have canvassed one section of the city weekly. Scarcely a week passes without a conversion. At the close of our class meeting we often "call for donors." About fifty professed conversion at these services during the Conference year. During the quarter now closing we have had thirty accessions with certificate and one hundred and ten applicants for membership. It would pay our denomination a large dividend to invest ten thousand dollars in new enterprises. There are points we can occupy now; but within a few years others will hold them. Our people have as much as they can carry.

## Good Words.

Who can stay together in quiet,  
Mid the whirl and all the rush,  
Only they who in the presence  
Of their Father find a hush.  
They who know that he abideth  
In life's deep, unbroken calm,  
And that he can teach his children  
How to sing a joyful psalm.  
They are glad for they are true,  
And they know to know enough,  
That in quietness and confidence  
Shall be their strength.  
If we would be true to the lesson  
Of contentment and of peace,  
For although the world were busy,  
All the restless strife would cease.  
Father, teach it in thy children,  
Give us perfect trust in thee;  
Then, alone, amid the tumult,  
Can our hearts be truly free.  
All the worry will be over,  
When we understand at length  
How is quietness and confidence  
Shall be our strength.  
—Madame Fawcett.

Just in proportion as you gain a victory over the evil which you have become aware of in yourself will your spiritual eyes be purged for a brighter perception of the Holy One.—Channing.

Faith is no milkop, but a live fighter. She feathers her arrows with reason and fires right at the bull's-eye of fate.—Shaw.

A weak mind is like a microscope, which magnifies trifling things, but can not receive great ones.—Channing.

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—Whately.



1883. She was married, December  
1879, to Green D. Smith.

Church, South, at the age of ten years  
and from that time

and consistent Christian to the day of her death.

she was dutiful, gentle, affectionate, exceptionally pious, affording great comfort to her parents, gladdening their hearts and brightening their lives by her sweet, amiable spirit. Her home—the home of her married life—was equally cheerful. It was blessed with increased and graver responsibilities.

spectious and pronounced. A life of undivided love and confidence of husband. Their wedded life, though short, being less than four years, was attended with more than usual happiness. A precious little son, a little more than two years of age, was born to them.

September 21, 1853) died only a few days before the mother.

triumphantly. There was no fear-  
dread; but her assurance of home  
and clear and prospect so bright that  
chief concern seemed to be the spirit-  
welfare of her husband and himself  
relatives, whom she exhorted with  
great earnestness to lead more con-  
sistent lives. Quite a profound impres-

LATHAM—Died, on July 6, 1891, MINNIE JANE LATHAM, daughter of Booker Latham and Annabelle Williams, aged seven years, three months.

care of these young parents. Min called for the least care and anxiety, she was robust and healthy.

days she suffered with congestive heart failure and then almost without warning died.

for the first time. These are trials that strengthen the human heart and rise to the mind as nothing else can. At the first bitter doubt and with grief I recognize the love of our Father and confess his wisdom. We gather up our energies and recast our affections and aspirations which were straying in the world, and instinctively follow dear one to her father's house.

Ah! that glorious home! How  
 ours will be the meeting there of loved  
 ones long parted! How sweet will  
 the rest after the whirlwind of sorrow  
 and sorrows and temptations of the

appointments of this life are over, and we enter that city "having the glory of God," "where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away."

**CATCHING** The following resolutions were adopted by the Providence Church and Sunday school:

Whereas, Our heavenly Father has, by the wisdom of his providence, removed

by the cold hand of death Miss MARY CATHERINE, one of the most faithful members of Providence Sunday School, which sad event occurred on September 14, 1883; therefore, be it—

*Resolved*, That, while we feel the loss we have sustained, we bow with thanksgiving to the will of God.

*Resolved*, That in the death of Miss Minnie Catching our Sunday-school has lost one of its most intelligent and amiable students, the church deposes the Christian Society one of its brightest ornaments, her parents a dutiful and affectionate daughter, and her brother and sisters a kind, loving sister.

inapplicable to the family of the deceased, and pray God to comfort them in their bereavement.

*Resolved*, That we will, God be our helper—meet our sister in the beautiful beyond where wrongs and storms we'll fear no more."

*Resolved*, That a copy of these resolutions be furnished the bereaved family, and one to the NEW ENGLAND CHRISTIAN ADVOCATE for publication.

**THOMPSON**—Near Mooringtown, La., October 23, 1883. Bro. Josiah R. Thompson has departed this life. Bro. Thompson was one of the noblest and most respectable citizens of Louisiana, having lived there nearly a century and represented his people in the United States Congress.

Franklin, Tenn. March 23, 1884.

moved to Pueblo parish, La., in 1856.  
In the moridian of life, he was peo-  
ple the most prosperous and successful  
planters in Pueblo parish. He was re-  
markable for kindness and hospitality.  
He was truly a Christian gentleman.  
As his pastor we visited him often  
and always with pleasure. He spent  
our visits to him comfortably  
during his last illness. Bro. Thompson  
has gone to reap the reward of the  
righteous.  
He died, I understand, your father as died,  
but he shall live again. He will re-  
turn back as he went, so that we may  
follow him as he followed Christ.  
PASTOR.  
ELLISON—WATSON. PIERCE, L.  
Ellison, youngest son of Moses Ellison, of  
Vazoo county, Miss., died in a fol-  
lowing risk, Miss., being nearly thirty  
years of age.  
A noble, honest, true-hearted and  
industrious man, in the prime of  
life. Being a methodist, he was never  
at a time in any one place, and  
consequently, never attached himself  
to any church, though he had won  
with a friend, an intimate acquaintance  
that he had prayed to find for him-  
self, and felt that it was all well with him,  
to one who spoke of being called to  
teach, but he neglected it. He went  
forwards that he was a methodist.  
He was a true man, and we hope,  
for he was one who was

CHURIE—SISTER HENRY A. CURIE was born April 30, 1857, and died October 27, 1931, being forty-six years of age.

Truly did Sister Curie, like the apostle Paul, rejoice in tribulation, for she had fought a good fight; henceforth she is laid up for her crown. We did her several visits during her last illness, and inquired about her soul's prosperity. She witnessed a good testimony before many witnesses, and made us realize that it is better to go in the use of mourning than the use of feasting. She wanted us to pray for her. She loved to sing the songs of David, and died happy.

Her dear young sons and children, remember that she is not dead, but is in heaven. Jesus, she can not come to.

A member of the Methodist Episcopal Church, South, at the age of ten she became a consistent Christian to the day of her death.

As a daughter in the parental home she was dutiful, gentle, affectionate, exceptionally pious, affording great comfort to her parents, gladdening their hearts and brightening their lives by her sweet, amiable spirit. Her home—the home of her married life—was equally cheerful. It was here that her noble and graver responsibilities, that her more exalted and splendid and prominent duties, her lovable and consistent soul, gained the undivided love and confidence of her husband. Their wedded life, though short, being less than four years, was attended with more than usual happiness. A precious little son, a little of whose life (born June 14, 1887, and died September 2, 1889) died only a few days before the death of his mother.

But the crowning events of her so regularly consecrated life came so close. Her mind remained undimmed to the moment of death, and during the last few hours of her lingering on the shores of time she talked freely and triumphantly. There was no fear, no clear and glorious assurance of hope was chief concern seemed to be the spiritual welfare of her husband and beloved relatives, whom she exhorted with great earnestness to lead more consistent lives. Quite a profound impression was produced by her death upon the community, and it is to be hoped much good will follow.

D. W. LATHAM

LATHAM—Died, on July 11, 1890, MINNIE JANE LATHAM, daughter of Booker Latham and Anna Lee Wilgand seven years, three months and a day.

Of all the children committed to the care of these young parents, Minnie was called for the least care and anxiety; she was robust and healthy as well as ingenuous and interesting. Only ten days she suffered with congestive fever, and then almost without warning she

happened at the door of that house for the first time. There are trials that strengthen the human heart and ripen the mind for something else. And the first bitter doubt and self-questioning recognize the love of our Father who confess his wisdom. We gather up our energies and rekindle our affections at aspirations which were straining at the world, and instinctively follow our dear one to her father's home, the place so minutely and beautifully described in Revelation xxi.

Ah! that glorious home! How sweet will be the meeting there of two ones long parted! How sweet will be the rest after the whirlwind of sorrow and sorrows and temptations and disappointments of this life are over! And you think that city—having the graveyard where there shall be no more death, neither sorrow, nor cry, neither shall there be any more pain—for former things are passed away.

**CATCHING.** The following resolutions were adopted by the Providence Church and Sunday-school:

*Resolved,* That, while we feel the loss we have sustained, we bow with humble submission to the will of him who is too wise to err and too good to do wrong.

*Resolved,* That in the death of Miss Minnie Catching our Sunday-school members of its most intelligent and estimable students, the church and Christian society are at a greater loss and ornaments, her parents a dutiful and affectionate daughter, and her brother and sisters a kind, loving sister.

*Resolved,* That we tender our sincere

[illegible]

CHURIE—SISTER HENRY A. CURIE was born April 30, 1857, and died October 27, 1931, being forty-six years of age.

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Her dear young sons and children, I remember that she is not dead, but is in heaven. Jesus, she can not come to.

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As a daughter in the parental home she was dutiful, gentle, affectionate, exceptionally pious, affording great comfort to her parents, gladdening their hearts and brightening their lives by her sweet, amiable spirit. Her home—the home of her married life—was equally cheerful. It was here that her noble and graver responsibilities, that her more exalted and splendid and prominent duties, her lovable and consistent soul, gained the undivided love and confidence of her husband. Their wedded life, though short, being less than four years, was attended with more than usual happiness. A precious little son, a little of whose life (born June 14, 1887, and died September 2, 1889) died only a few days before the death of his mother.

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Ah! that glorious home! How sweet will be the meeting there of two ones long parted! How sweet will be the rest after the whirlwind of sorrow and sorrows and temptations and disappointments of this life are over! And you think that duty is having the good of it, where there shall be no good death, neither sorrow, nor joy, neither shall there be any more sin for former things are passed away.

CATCHING.—The following resolutions were adopted by the Providence Church and Sunday-school:

Whereas, our Father has bestowed the wisdom of his providence upon us, by the cold hand of death Miss Mary CATCHEM, one of the most faithful members of Providence Sunday-school, which sad event occurred on September 1st, 1883; Therefore, be it

Resolved, That, while we feel the loss we have sustained, we bow with humble submission to the will of him who is too wise to err and too good to do wrong.

Resolved, That in the death of Miss Minnie Catchem our Sunday-school unite in its most intelligent and estimable student, the church as a Christian society our debt of prayers and ornaments, her parents a dutiful and affectionate daughter, and her brother and sisters a kind, loving sister.

Resolved, That we further agree

incompatible to the family of the deceased, and pray God to comfort them in their sad bereavement.

Resolved, That we will, God being our helper—meant our sister, in the beautiful beyond," where "Pinks and purples" we'll find no more.

And we will send a copy of these resolutions be furnished the way of friendship, and one to the NEW REPUBLICAN, ADVOCATE for publication.

**THOMPSON**.—Near a Meeting on Tuesday, October 2d, 1883, Bro. Joseph Thompson departed this life. Bro. Thompson was one of the best and most respectable citizens of Cadiz parish, having lived there nearly a half century and represented his people in the United States. He was born in Franklin, Tenn., March 23, 1808, and moved to Cadiz parish, La., in 1835. In the moridian of life, he was esteemed to be most prosperous and successful planters in Cadiz parish. He was remarkable for kindness and hospitality to all, and only a Christian gentleman. His piety, his high moral character, and always with domestic affection, during his visits to him comforted and cheered his friends. Bro. Thompson, during his last illness, Bro. Thompson has gone to meet the rays of the righteous.

Dear children, your fathers died, but he shall live again. He is going back about we may go to meet and follow him as he followed Christ.

**WATSON**.—**PERVIS**, **PERVIS**, **PERVIS**, youngest son of Moses Ellison, of Yazoo county, Miss., died in Rolling Fork, Miss., being nearly twenty-two years old.

A noble, honest, true-hearted and unfeigned man fell in the prime of life. He was a man who was never absent at a time in any one place, and consequently, never attached himself to any church, though he felt world with a friend, an intimate acquaintance, and that he had prayed to God for him, and felt that it was all well with him. At one time he spoke of being called to preach, but he neglected it, and afterwards that he was not a student, and rests from his labors, and hope, and one who was a man of God.

CHURIE—SISTER HENRY A. CURIE was born April 30, 1857, and died October 27, 1931, being forty-six years of age.

Truly did Sister Curie, like the apostle Paul, rejoice in tribulation, for she had fought a good fight; henceforth she is laid up for her crown. We did her several visits during her last illness, and inquired about her soul's prosperity. She witnessed a good testimony before many witnesses, and made us realize that it is better to go in the use of mourning than the use of feasting. She wanted us to pray for her. She loved to sing the songs of David, and died happy.

Her dear sons and children, remember that she is not dead, but is in heaven. She can not come to the altar.



## Christian Advocate.

THURSDAY, DECEMBER 20, 1883.

## BE KIND AND FORGIVING.

Thank God that in life's little day,  
Between our dawn and setting,  
We have kind deeds to give away;  
And hearts for which our own may pray,  
And strength, when we are wronged, to stay,  
And strength, when we are wronged, to stay,  
And strength, when we are wronged, to stay,  
And strength, when we are wronged, to stay,

We are all travelers, who throng  
A weary road together;  
And if some pilgrim pass not strong,  
And if some pilgrim pass not strong,  
And if some pilgrim pass not strong,  
And if some pilgrim pass not strong,  
And if some pilgrim pass not strong,  
And if some pilgrim pass not strong,

What can fort will it yield the day  
When light shall find us dying,  
To know that once we had our way,  
Against a child of weaker clay,  
And fought one triumph in the fray,  
And fought one triumph in the fray,  
And fought one triumph in the fray,  
And fought one triumph in the fray,

With purchase of his shining;  
—From Waygate-Hymn.

## Our Pulpit.

## Devil Traps.

A sermon preached by Rev. S. Halsey Weirlein  
in Houston, Texas, and reported in the Houston  
Post.

Text: "Touch not; handle not; handle not." Colossians ii. 21.

After speaking of the unpleasant  
duty devolving upon him he said:

The late, grand jury composed, in  
some instances, of fathers and influ-  
ential citizens—profoundly convinced  
of the ruinous effects of certain exis-  
ting evils, spoke out strongly against  
them. The words are to the point:  
"It is a notorious fact that there are  
places in this city where law and order  
are set at defiance. Prominent among  
these are houses of ill repute, gam-  
bling houses, a disregard of Sunday  
laws, and kindred offenses; and it is  
believed that the law is not sufficient  
in these cases if properly enforced. There-  
fore we earnestly and respectfully  
recommend that the sheriff and staff,  
the city marshal and his force, together  
with the county attorney, be requested  
to systematize their official operations  
in this behalf so as to enforce the law  
and close up these doors of iniquity."

And yet what force is to be attached  
to these words when it is known that  
but one indictment—and that to no  
purpose—was made against the "no-  
torious" infringers of the law? Not a  
saloon-keeper or gambler was ar-  
raigned. A gambler told me he had  
paid aside \$125 to pay for costs and fines  
in case of indictment. The evils are so  
flagrant and so familiar, and withal so  
generally tolerated, that the officers need not  
even go so far as to cause an indict-  
ment to be made, even for form's sake.  
If any of the audience has my doubt as  
to who are the rulers of this city he  
need not doubt long. The gamblers and  
saloon-keepers and Oxford  
Theatre managers are the powers that  
be in the city of Houston.

Law is impotent. It is a travesty.  
The merchants and real estate owners  
of the town are largely silent. Even  
our great Democratic organ, issued  
daily here, holds its peace. Gentlemen  
of the press, you ought to know your  
duty. You say it is not policy for a  
paper to do otherwise than echo the  
voice of the community, which sup-  
ports it. But let me say that this  
time-serving spirit kills the independ-  
ence and dignity of the press. The  
ideal newspaper of the nineteenth cen-  
tury has thoughts of its own on ques-  
tions of morality, and dares to express  
them.

Shall these abominations be allowed  
to exist and not one voice be raised  
against them? You say, "What will it  
amount to?" Well, nothing, unless  
something more is done. There  
is to be young men in this town  
sent moral emphasis to organ-  
determined and persistent war against  
these evils. A warfare of this kind  
was waged by the young men of North  
Texas, headed by the Rev. Dr. Howard  
 Crosby, and as a result hundreds of  
such places were closed, and some of  
the dealers in them were rescued from  
lives of infamy.

God's word says: "Surely, in vain is  
the net spread in the sight of any  
bird." Indeed! Are the birds so wise  
as not to enter them? Not so with  
man! He will see Satan set a trap for  
him, and yet, with his eyes wide open,  
will go in and out until the trap closes  
on him, and he is caught. It is, by the  
help of God, to dissuade some young  
men from being snared into one of  
Satan's traps that I preach on this sub-  
ject.

Satan's plans for ensnaring souls are  
neatly devised. They are always at-  
tractive. He makes the descent into  
evil easy and natural. The very gates  
of hell he adorns with roses, pleasing  
statuary and bewitching music. There  
is nothing of the fearful eye, the forked  
tongue, the horns and hoofs with  
which religious fancy has attired him  
in this attractive threshold.

I shall demonstrate a

## BILLIARD SALOON

as one of the devil's traps. Apparently,  
it is a harmless place. It is a well-  
furnished parlor, decorated with bright  
mirrors, pictures, brilliant chandeliers  
and billiard table. Any harm in these?  
No, certainly not, in themselves.  
Order generally prevails, and the com-  
munion civilities are usually observed.  
Is there any moral wrong in seeing  
a game? No, not in itself. Is there  
any moral wrong in playing a game?  
No, not in itself. The injury to life and  
character results chiefly from the as-  
sociations of the place and the habits  
which usually result from frequenting

them. If a young man is seen often in  
a billiard saloon, you may well suspect  
him of becoming fond of the game and  
the place. A billiard room always has  
accessories. A bar is near by. That  
does not necessitate his approaching it.  
True; but 99 out of a hundred of those  
who play billiards at public places at  
one time or another find it incumbent  
to "treat" or "be treated." It may be  
a glass of lemonade at first; but a  
glass of lemonade served at the bar  
usually graduates into a glass of some-  
thing else. It may be rum or sherry  
cobbler, or some other mild drink—  
beer, for instance—and these drinks  
served at a bar are gradually modified  
until each drink known to the con-  
noisseur is tested in turn to see which  
drink is to be one's favorite drink.  
This forms the habit of using liquors.  
The habit grows. It may be regu-  
lated by taste or judgment, or it may  
assume the shape of occasional intoxica-  
tion, which is usually the infirmity of  
drinkers.

"The use is not the abuse of liquor.  
We drink in moderation." No man  
who habitually, that is to say, daily  
drinks, uses liquor in moderation.  
This is immoderation itself. But more  
than this, those who habitually  
drink are occasionally under its slight  
intoxicating power. We noticed a  
public statement in The Post a day or  
two since that a number of gentlemen  
of this community had met together for  
the purpose of pledging themselves to  
use spirituous liquors in moderation.  
They declared distinctly against total  
abstinence, but favored its moderate  
use. Why was such a meeting held?  
It was a confession on their part that  
the use of liquor is growing on them,  
and they must exert some effort to  
fight against it or they may be ulti-  
mately overpowered by it. It is a sad  
thing to see young men intoxicated,  
but it is no uncommon thing. I have  
seen some of the most promising  
young men of this city, clerks, mer-  
chants, lawyers, judges, doctors and  
politicians drunk on the streets. I  
have seen old residents of unquestioned  
respectability drunk on the streets and  
at their homes.

It is a crime against God. It is a  
crime against themselves. It is a  
crime against society.

Drink is the curse of our cities and  
our nation. Go up and down the  
streets here and count the places dedi-  
cated to this accursed traffic. Examine  
the floors of these places and see where  
the blood of murdered men has stained  
them.

Why does the grand jury of this  
city call the attention of the honorable  
judge of the Criminal District Court to  
the fact that there are places in this  
town which set at defiance the law?  
What are the sheriff and his staff  
doing? What are the city marshal and  
his force doing? Why is the voice of  
the county attorney silent? Why does  
not the court emphasize the duty of  
these gentlemen? Why does not the  
court speak out? What is the matter?  
Is there no law? Yes, there is law.  
But that is all. There is no force.  
The arm of your official men are  
paralyzed. What strange power is at  
work to so completely demoralize men  
whose official duty is as clear as sun-  
light. Why do they not manfully  
discharge their trusts? Is it be-  
cause the task would be unpleasant?  
Is it because the moral sentiment of  
the community would not uphold and  
commend them if they become sufferers  
for duty sake, or on the other hand, is  
not strong enough to coerce them to  
their duty?

What is the remedy? Young men,  
it is in you, or nowhere. You have  
votes. Give your ballots for the men  
who are known to advocate temperance  
principles. More than this, young  
men, refrain from drink. More than  
this, seek to persuade others to do so.  
The remedy is in you, mothers and  
fathers. Teach your children the  
dreadful consequences of drink. Teach  
them to avoid liquor as poison. The  
matter touches you closer than you  
dream. Your son may be overtaken  
by the glass. I have seen the sons  
of noble parents in saloons, open to  
the passer by, seemingly entirely unsus-  
ceptible to the shame which attaches to such an  
act. Fathers do not forget that you were  
once young, that you were tempt-  
ed. Your sons need your sympathy,  
your confidence, your constant vigi-  
lance, your fatherly admonitions.

Those drinking establishments are  
killing more people than earthquakes,  
casualties, epidemics and all diseases.  
They are breeders of physical degener-  
acy. They poison the blood, and  
blight by heredity thousands of the  
wretched offspring. The infernal  
agencies are impoverishing people  
with greater rapidity and completeness  
than fire, loss by water, bankruptcy,  
crop failures or any other cause.

Thank God the Prohibition party is  
growing every year. It is only a short  
while before the question of prohibi-  
tion will become a foremost plank in  
the party that will rule this country.  
I am now ready to vote that ticket.

## GAMBLING DEN.

How near to the billiard saloons are  
the devil's traps known as gambling  
saloons? This city has four of these  
places in active operation, besides a  
number of others that are not dignified  
by any names. There are from 200 to  
300 professional gamblers here. Hun-  
dreds of thousands of dollars are  
represented by these establishments.  
They do an immense business. Who  
patronize them. They are visited by  
youths, young men and old men,

clerks, mechanics, book-keepers, pro-  
fessional men and by some citizens of  
influence. It is the business of these  
professional gamblers to fleece these  
victims who confide themselves to  
their tender mercy. Gamblers are not  
necessarily men devoid of all humanity.  
Some of them have hearts, generosity  
and courage. These they have in spite  
of their nefarious craft. Some of  
them have been known to exercise  
pity toward the unsophisticated who  
have had the temerity to beard the  
lion in his den. But such cases are  
few. It is sad to see men deliberately  
abandon themselves to a life which  
they know brings nothing but dis-  
grace, suspicion and conscious self-  
ruin. It is no excuse to say: "Your  
niece young men and some of your so-  
called best people are not strangers to  
our rooms." That may be true. But  
what may be to them a diversion most  
dishonorable is your profession. You  
blush to acknowledge your trade.  
Think of yourselves as living for the  
sole purpose of leading others not so  
wary as yourselves into the regions of  
sorrow—even, to hell! You suffer  
Satan to use you in working not only  
your own destruction, but the undoing  
of others, who, knowing the judg-  
ment of God, that they which commit  
such things are worthy of death, not  
only do the same, but have pleasure in  
them that do them." In the name of  
Christ, the Saviour of the lost, throw  
away this soul-killing occupation and  
strive to redeem your life.

It is by frequenting such places,  
golfing here and losing there, a little  
at a time, that the fascination of this  
iniquity fastens itself indelibly to a  
man. This is what the devil always  
first seeks to achieve. The victim is  
then well trapped and seldom escapes.  
Now you will see the face of the newly  
initiated present every night; rain or  
fair, dark or moonlight, there he is,  
if he has money. God pity him if he  
has a series of luck which outwits the  
professional. He will not leave the  
sinking ship as long as he can find  
booty. Satan now having him at his  
mercy proceeds by degrees to kill him.  
He aims at the disintegration of his  
physical structure. Soon the color  
leaves his cheek; his flesh gradually  
falls away; he becomes nervous and  
sleepless; his appetite is lost and the  
body begins to yield. Of course drink  
is resorted to for stimulation. That is  
not enough. His earthly prospects  
must be brightened. If he is in hono-  
rable employment, he must get out.  
Satan wants complete mastery. It  
soon unites the clerk for his duties;  
the mechanic for his responsibilities. It  
is soon whispered about, A, B or C  
gamblers. That is enough. He is  
quietly relieved of his position,  
patronage, takes wings and is gone.  
What is left? The game, the game,  
that is all. The game and the grave.

How many lives have been gambled  
away? How many bright promises  
have been squandered?

## VARIETIES THEATRE.

Another devil trap was recently  
opened in our city. Recognizing the  
fact that there are many young men  
with full imaginations and licentious  
hearts Satan planned for them a species  
of amusement, calculated to please their  
fancy, inflame their passions and  
make them yet more the sons of perdi-  
tion. There, shameless women, with  
bold, suggestive song, with fancy attire  
and vulgar attitude, dance before the  
beer-drinking, semi-drunken, ap-  
plauding crowd of indecent men, the  
dance of death. Ah! shame, where  
is thy blush? It is a cheap picture  
gallery of half clad licentiousness—  
a sort of kindergarten, introduction to  
base passions and corrupt habits for  
the young boys of the town? God be  
attest to the poor specimens of  
humanity whose tastes aspire no  
higher than a varieties theatre. Would  
you introduce into a man a deadly  
poison to kill him, soul and body?  
There is that in a man which, if poison-  
ed, conducts the deadly poison to the  
entire man.

Phuck his imagination from his soar-  
ing among the stars and drag it down  
to the earth—clasp its wings. Maim it  
that it can not fly. You have done the  
work of death. It is already an-  
ticipated. Satan already begins to  
manipulate. Present to it pictures—  
forms suggestive, it can furnish the  
 sequel. It is a magical talisman which  
at a moment can ravish the soul with  
the witcheries of the lower regions.  
It is a wonderful artist with pigments  
of hell, always at work on its scenes of  
bestiality. It goes before him, guid-  
ing him up the heights to God,  
or down the declivities to the in-  
fernal.

What dreams must they have who  
frequent this festive scene—this ban-  
quet hall of death? What are their  
waking thoughts? This is Satan's  
highest feat. The imagination en-  
trapped, the devil has one's thoughts,  
words and acts. He holds the soul  
with chains of triple steel. The sword  
of God alone can cut these links  
asunder.

Young man, if you have been caught  
in this devil trap call upon God for  
deliverance. His power alone can  
rescue you. Well may you cry,  
"Wretched man that I am, who shall  
deliver me from the body of this  
death?"

## SATAN'S PARLOR.

There ought to be a Young Men's  
Christian Association in this city, or,  
perhaps, an orphan asylum for needy

children, or a home for the old and  
infirm. I know a house in this city  
well adapted for such purposes. It  
would first have to undergo complete  
cleansing. It would have to be  
scrubbed with much soap and nitre  
and be disinfected from all the moral  
stench and abomination which now  
infest it. Oh! palace of crime, thy  
deeds of darkness call into God for  
judgment. We will not enter it.  
"Her house is the way to hell,  
going down to the chambers of  
death."

May God's blight consume that  
house. God pity its unhappy inmates.  
Citizens of Houston, fathers, hus-  
bands, brothers, how long must your  
stainless wives, your pure, fresh,  
young daughters, your sisters, your  
mothers be caused to blush? How long  
must your chief thoroughfare be de-  
filed by this loathsome mansion? Is  
there not enough philanthropy, pride,  
moral discernment to see the other  
disgrace which attaches to toleration in  
this matter?

Tabliss of sin; man or woman, why  
will you die?

"Wash you; make you clean; put  
away the evil of your doings from  
before mine eyes; cease to do evil,  
learn to do well; seek judgment;  
relieve the oppressed; judge the father-  
less; plead for the widow."

"Come, now, and let us reason  
together, saith the Lord; though your  
sins be as scarlet, they shall be as white  
as snow, and though they be red like  
crimson, they shall be as wool."

"And ye shall seek me, and find me,  
when ye shall search for me with all  
your heart."

"Believe on the Lord Jesus Christ  
and thou shalt be saved."

Sketch of the Life and Ministry of Rev.  
Geo. S. Shaeffer.

(Continued.)

The next year, 1883, I was appointed  
to Mecon, Ga. The Prairie Hill  
circuit was divided, and the lower part  
was called Mecon. I had only five  
appointments, but had to travel a long  
distance from home, keeping my fam-  
ily in Columbus. I felt a little in-  
clined to murmur, because the upper  
end of the divided circuit was near my  
residence, and I had to travel through  
it to reach my charge, it was all profit  
and exceedingly disagreeable in the  
winter and spring. But I shouldered  
my cross and went to work. James-  
town and Warsaw were put into my  
part of the work. There had been a  
good society at Jamestown, but the  
church had gone down, they had no  
preacher for a year past, and when I  
reached the place it was with difficulty  
I could find a Methodist family.

There was a large church of Pro-  
testant Methodists near Jamestown, but  
our folks were scattered, and kept up  
no church organization. On inquiry  
I found Mrs. Stevens, a pious member  
of the Methodist Episcopal Church,  
and she received me with great cor-  
diality. When I passed the church  
the doors were standing open, and the  
benches thrown down all over the  
house, a pretty good emblem of the  
condition of the church.

I felt an appointment, and the next  
time I came I organized a society of  
fifteen members from the village and  
neighborhood. But they were good  
material, indeed of the very best sort.  
Col. R. A. Baker and Bro. Richard  
Clark, having settled near there, joined,  
and I appointed Bro. Clark, class  
leader. They commenced holding  
class meetings immediately, and a re-  
vival commenced in the class meetings.  
The next time I came I preached two  
days, and we had two conversions. I  
had to leave for my other appoint-  
ments, and thought the meeting closed  
when I left; but about two weeks after  
I received a letter from Bro. Baker,  
informing me that himself and Bro.  
Clark had continued the meeting with  
the aid of such passing preachers as  
they could press into service, and that  
the whole town was in a blaze of re-  
vival, and there had been twenty-five  
conversions. The next time I went  
there I commenced a protracted meet-  
ing on Friday night. I told them,  
in my first sermon, that each one of  
them, if they would go to work be-  
lievingly, might be instrumental in  
getting one soul converted, and as they  
now had forty members that would  
make forty conversions, which would  
be a fine meeting. They took me at  
my word, I never saw a more faithful  
and zealous people, every one seemed  
to enter into the work with heart and  
soul. Bro. Baker moved his family  
into a vacant house, expressly to en-  
joy the meeting and assist in entertain-  
ing company, and at the close of the meet-  
ing, which lasted ten days, we counted  
exactly forty conversions.

We held a camp meeting near  
Mecon, Ala., commencing on Sep-  
tember 1, which was much blessed;  
about sixty joined the church. There  
were about twenty ministers present,  
among whom were Rev. Thomas O. Summers, of Texas,  
James O. Williams, of Sumpter county,  
Ala., and Simpson Shepherd, of Co-  
lumbus, Miss., all very able and  
eloquent men. The church was much  
revived, and, I think, great good was  
accomplished. I subsequently held  
two other meetings, at which about  
forty joined the church.

(To be continued.)

—Dr. MacArthur, of New York, is  
reported to have said that 7,000 Baptist  
Churches are without pastors. This is  
probably one-third of the whole num-  
ber of Baptist Churches.

## Our Young People.

## MY COLOR.

It glitters in the ocean waves,  
It lives in yonder Summer sky.  
The harvest and the golden age  
Are lit with its brightest dye.

It sparkles in the sun's depths,  
It lingers on the rainbow fall;  
And in the robin's speckled eye  
Its faintest traces are displayed.

So far, perhaps, you have not guessed,  
But ah! I fear you may surprise  
When I confess this heavenly hue,  
Shines fairest in the baby's eyes.

—St. Nicholas.

## Our Boys.

DEAR BOYS: "The lust of the eyes,"  
is simply a desire to see things merely  
from the promptings of curiosity which  
are morally evil in themselves and in  
all their tendencies. There are many  
evil places, infested with evil practices,  
that you had better never see at all.  
The mere fact of seeing them will pol-  
lute your thoughts and imaginations  
and may prove the enfeebling wedge to  
your temporal and eternal ruin. I will  
give you a few examples by way of  
illustration. You hear it said that  
there is a great deal of gambling done  
in a certain house and that a great deal  
of money is won and lost there. "The  
lust of the eyes," prompts a desire to  
visit the place just to see what these  
men are doing and how they do it.  
You find them all deeply interested;  
shuffling, dealing and playing their  
cards. One game follows another in  
rapid succession. Ever and anon the  
successful man takes the pile of money  
ever to his side, and you say that's a  
very easy way to make money. Indul-  
ging a dangerous curiosity only in-  
creases "the lust of the eyes." You  
go again and again until finally you  
become a gambler yourself which, will,  
in all probability, ruin you for time  
and eternity. Better never see a game  
played; better never learn the power  
of a single card. Again: There is a  
house of ill-fame in a retired part of the  
neighborhood or town, and you hear  
heavenly men talking about the bits of  
fun they have there of nights. "The  
lust of the eyes," prompts you to go  
there just to see how depraved men and  
women can become. The first visit  
leads to another and so on until "your  
feet go down to death; and your steps  
take hold of hell." Read and ponder  
well the fifth chapter of Proverbs. I  
have said enough to give you an idea  
of what the Apostle means by "the lust  
of the eyes." You may apply it to  
scores of things in this polluted and  
wicked world. I have heard of many  
deeds of pollution and wickedness that  
I have never seen the first time and  
never intend to see. My dear boys,  
keep away from all such places. Merely  
seeing may become a source of  
temptation that may lead you into  
paths of infamy and ruin. It is alto-  
gether below your level in society to  
be found loitering about drinking  
saloons, gambling dens and other vile  
places where the most wicked and de-  
graded of our race do mostly congre-  
gate. "Go not into the way of vile  
men," is what the Bible teaches.

—J. G. JONES.

MY LITTLE MISS.

Mr. Editor: Like some other little  
girls, I guess I will have to introduce  
myself, as I am not personally ac-  
quainted with you. My parents live  
four miles south of Safford Station. I  
have one sister older and two younger  
than myself. I am ten years old, and  
this is my first letter to any editor.  
My aunt lives with us, and she takes  
your paper, so I have a chance to read  
it. I am more interested in the young  
folks' column than any other part of  
the paper. I will answer some ques-  
tions asked in your paper of November  
22. Ah! built the very house. It is  
found in 1 Kings xxii, 39. Mahabesh's  
mother was named Asenath. He was  
twelve years old when he began to  
reign, and he reigned fifty-five years.  
found in 11 Chronicles xxxii, 1. I  
would like for some little girl or boy to  
tell me who was David's grandmother.  
I hope you will think this little letter  
worthy of a place in your young folks'  
column.

—M. R. JONES.

MY LITTLE MISS.

Mr. Editor: I learn you are allow-  
ing little folks to write in your paper.  
I will endeavor to write one. I spent  
last night with one of my little friends.  
I am going to school, and like a very  
much, have a good teacher and very  
kind schoolmates. There has been but  
one marriage in our little neighbor-  
hood, and that was my sister. She was  
married on November 25. I have a  
sleeky little brother. He has been sick  
over a year with the heart disease.  
I am a motherless child. My mother  
died December 29, 1881. The Metho-  
dists had a protracted meeting last  
August; there were fifteen converted.  
Two of my sisters, my brother-in-law  
and I were among the number. We  
had a very good minister last year.  
Mr. Moore assisted him during the  
meeting. Hoping to see this among  
the list of children's column.

Your new little friend,

—M. R. JONES.

MY LITTLE MISS.

Mr. Editor: I have been looking  
over the little children's letters, and  
like them very much. I thought I  
would write. I am a little girl thirteen  
years old, and live in Lowndes county,  
Ala. I am going to school, and love  
my teacher very much. Her name is  
Mrs. Sallie Harwood. I am a member  
of the Methodist Church. My little

brother and myself had a little cotton  
patch. We raised 300 pounds. My pa-  
ter is an old man. I am his pet. This  
little place is building up. It has two  
new stores. Let me see this letter in  
the little children's column.

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## Christian Advocate.

OFFICE OF THE LOUISIANA, MISSISSIPPI AND  
SOUTH MISSISSIPPI CONFERENCE OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HENRICHTS.

THURSDAY, DECEMBER 20, 1883.

First Sabbath in January.

We quote below the second resolution adopted by the Committee on the Centenary of American Methodism. Let the date be remembered, and the day appropriately observed. May a Pentecostal blessing rest upon the first Sabbath of centenary year, and be repeated every day during the twelve months with increasing power and glory: "That the first Sabbath in January, 1881, be observed throughout the church as a day of devout prayer for the Divine blessing upon the Centenary services of the year, and for a general revival of religion, and that on that day our preachers explain the nature and objects of the Centenary Celebration, and especially urge adherence to those doctrines and usages of early Methodism that have contributed under God to her spiritual power."

Follow Up Your Moving Members.

The following article, from the pen of Rev. Dr. Tudor, of St. Louis, in the Nashville Advocate, is so practical and important that we gladly give it prominent place. Many members have been lost to the church in their movings to and fro, because the vigilance of our Carondelet brother is not observed:

MR. EDITOR: I have recently received a postal card that reads, except as to certain names, as follows, viz.:

NEW ORLEANS, NOV. 20, 1883.

DEAR DOCTOR: Please call to 800 Miss A. B., 100 A. street, St. Louis. She is an estimable young lady, and a member of Carondelet. Get her to join your church, and let this card be her church certificate.

Truly yours, FELIX R. HILL.

When I called on the lady her first question was, "Why, how did you find me out?" Of course I could soon explain. It appeared she had not written Dr. Hill since coming to St. Louis, nor had given him before leaving New Orleans the street and number of her residence here. It was evident that most probably by inquiry of the lady's friends in New Orleans, to whom she had written, Dr. Hill was enabled to locate her in this city, and to advise me. I have gone into this detail simply to illustrate that a little care and effort might more frequently enable pastors dismissing members to a distance, particularly to large cities, to send such notifications as in the above card, putting the very church certificate already in possession of the pastor to whom the notice is sent. He also will lose no time in calling upon the parties, to invite them to his church, and to obtain their consent to the immediate use of the church letter. Moreover, the stranger immediately has friends and acquaintances in the church as soon as the pastor finds him out, and other difficulties are at once removed which are often alleged by persons in apology for not depositing their certificates of membership with any church. No more than the brief hint of procedure contained in this communication may be necessary to accomplish good result that will be clear to the mind of every pastor. Persons in a great city, carrying church letters in their pockets, or buried in trunks, and utterly out of date and use, are probably to be numbered by the thousand. A timely notice might save many such. In the particular case which is the text of my article I imagine that Dr. Hill wrote quite as much for the sake of the church, to secure a good, working member, as for the lady's sake, who had already, in two weeks of her residence here, found her way to my church on Sunday, and at other meetings during the week, and had scarcely had time or convenience to make herself known. Particularly good cases pastors are apt to follow up with information to the distant church; but it is the particularly doubtful cases, or the most obscure, that should enlist all the more faithful attention and care.

ST. LOUIS, NOV. 24, 1883.

W. V. TUDOR.

The following, from the New York Independent, is reproduced without note or comment:

One of our Catholic exchanges refers to the marriage of a Protestant Bishop's daughter, and remarks: "But it is only Lutheran Bishops and those of other sects who can so ably discharge those double duties and reconcile them. The Catholic Church, aided with St. Paul, and by the collocation of her clergy, insures all their devotion and attention to the people. They have no wives, and consequently have no daughters to provide with husbands."

Henry, Bishop of Liege, a good Catholic prelate of the time of Gregory X, publicly boasted that he had fourteen children born to him in twenty-two months. He was not tried, nor suspended, nor condemned.

## Mississippi Conference.

The city of Natchez, where this body met on the morning of December 12, is much easier of access than when we gathered there six years ago. A narrow gauge railroad now connects the beautiful bluff city by our great river with the State capital, making the distance between the two points only about five hours. On Tuesday morning fifty or more of the members of the Conference, with the Bishop and his wife, and other "heralds of the parsonage," were "all aboard" for Natchez, and a happier company never taxed the lungs and speed of the iron horse. What an inspiration in the greetings of Conference comrades! The year of varied toils, and crosses and triumphs, gives blessing and cheer to the meeting. We reached the city about eleven A. M., and were soon distributed among the hospitable families of the community, each preacher feeling that he had the choicest home in Natchez. A striking coincidence of this Conference session was the subject of comment. The Presbyterian Synod of Mississippi held a session here a few weeks since. Our sessions followed each other here in the same order and time six years ago. In most things the Methodists lead, but in this matter we are willing to follow, and find that our Presbyterian brethren had in no degree exhausted the city's bountiful hospitality. The session was opened by Bishop Kavanaugh, who conducted the devotional service with an unction and fervor that gave a clear spiritual key-note to the daily deliberations. Rev. Dr. C. G. Andrews was, of course, elected secretary, as he has been consecutively for nearly twenty years. Rev. J. A. B. Jones was elected assistant, Rev. J. W. McLaurin, statistical, and Rev. T. W. Adams, recording secretary. The presiding elders were ready at once to nominate the standing committees, and business proceeded without delay. Reports from the Conference Institutions of Learning indicated prosperity in all and phenomenal growth in some.

The reports of the preachers indicated an advance all along the line. Revivals had prevailed, and large gatherings reported. Accessions during the year, 3,515. Net increase, 1,762. The present membership of the Mississippi Conference is 25,686. Adults baptized, 1,078; infants baptized, 1,171. In Sunday-school work there was marked advance. Twenty-five new Sunday-schools had been organized, with an addition of 537 scholars. We were especially delighted to note a large expenditure for church building. Some new houses of worship had been erected, and quite a number remodeled and greatly improved, expending for this purpose during the year \$19,319. The church extension collection reached about eight hundred dollars, largely below the assessment, but a not unfavorable showing for this new cause. The anniversary meeting on Thursday night, after addresses by Dr. C. K. Marshall and this editor, resulted in a collection of \$105. The absence of Dr. Morton, our ubiquitous church extension secretary, was much regretted. He has never visited the Mississippi Conference, and many inquiries were made as to his probable coming. We extend him a cordial invitation for next year, hoping also he may be able to attend some Centenary mass meetings and District Conferences before we shall meet again in annual session. The steady advance in foreign missionary intelligence and liberality for some years past suffered no arrest during this year.

The Conference Centenary Committee organized, with Dr. C. G. Andrews as chairman, H. H. Hines, of Jackson, Miss., secretary, and treasurer. The Centenary mass meeting, on Friday night, brought out an immense audience, who were delighted with an eloquent, suggestive address by Dr. R. A. Young, our able and accurate missionary secretary. We hope the stimulus he gave the movement that night will be felt in every Centenary meeting during the Conference year. Saturday's session was full of interest. The discussions were free and spirited, attracting a large audience to witness the proceedings. "Missionary day," conducted by Dr. R. A. Young, brought out the methods and labors of the successful missionary pastors. The success of Sunday-school missionary societies was a notable feature and factor in the advanced missionary collections of the Conference.

The memorial service, at twelve o'clock, we have never known surpassed in mournful tenderness and power. The names of John Stuart Calhoun, Charles W. Calhoun and Ambrose M. Barrington were called, appreciative memorials read and beautiful tributes paid to their itinerant fidelity and purity of character. It is right thus to pause amid Conference business and honor the memory

of our fallen braves. No doubt many an itinerant's courage is then and there invigorated and his purposes more firmly fixed to give greater diligence to the ministry and so triumph when all their warfare's past. To be enrolled among the sainted dead, with a flower placed upon the new-made grave by every living comrade, is a holy emulation worthy of unwearied toil. "God buries his workmen and carries on his work." So we honor the memories of our brethren, catch their spirit and go forth to holler service.

The Conference passed a resolution sympathizing with the brethren of the Colored Methodist Episcopal Church in America in their efforts to build institutions of learning for the training of their young ministers at Jackson, Tenn., and Byhalia, Miss., and a committee was appointed to receive and forward any contributions for that purpose.

The missionary anniversary on Saturday night was addressed by Dr. H. F. Johnson and Dr. R. A. Young. We have not been advised as to the result of the collection.

We desired making other observations on the proceedings of Conference, but constant committee and other work have not allowed the time. The resident pastor at Natchez, Rev. W. C. Black, assisted by an active committee from the church, most admirably and comfortably provided for the Conference. Our charming home at Capt. T. Otis Baker's will long be remembered. For unfeigned, generous, Christian hospitality—making each guest have the true home feeling—that is a model household.

Admitted on Trial.—Benjamin F. Lewis, Mark H. Moore, Alex. F. Watkins, Charles W. Scott, Thomas L. Mellen.

Remaining on Trial.—Virgil D. Skipper, Samuel A. Cotten, Henry L. Scarborough, J. Wilson Brown, Lyle S. Jones, W. G. Backus.

Local Preachers Elected and Ordained Deacons.—Martin A. Bell, W. G. Backus, Alex. F. Watkins, Mark H. Moore.

Located.—R. F. Flowers, David Merchant, W. W. Hopper.

Traveling Preachers Elected and Ordained Elders.—Warren W. Cammack, Mager C. Callaway, John W. Chambers, Joseph T. Nicholson.

Elders Continued in Class of the Fourth Year.—T. C. Bradford, R. T. Davis.

Admitted into Full Connection.—James Healey, Robert F. Witt, Edward S. Edgar, Andrew D. Miller, D. Fernando Gulce, M. Anding Bell.

Received by Transfer from other Conferences.—H. Walter Featherston, from the Pacific Conference; H. J. Harris, from the North Texas Conference; A. D. McVoy and H. D. Howell, from the North Mississippi Conference; Jules V. Penn, from the Louisiana Conference.

Superannuated.—J. H. Evans, J. A. Vance, G. T. Vickers.

Superannuated.—J. G. Jones, E. A. Flowers, W. Spillman, Levi Pierce, E. R. Strickland, D. W. Dilley, J. N. Williams, J. Nicholson, T. Y. Armstrong, A. B. Stewart, J. M. Gann.

## APPOINTMENTS.

WOODVILLE DISTRICT.—D. A. Little, P. E. Woodville, T. S. West, Wilkinson, C. D. Cecil, North Wilkinson, D. A. Givens, Amite, E. F. Edgar, Clinton, La., C. A. Powell, East Feliciana, G. M. Gilmore, Bayou Sara, James Healey, East Baton Rouge, J. Wilson Brown, St. Helena, J. S. Parker, Amite City, J. M. Pugh, Livingston, H. L. Scarborough, Jackson, La., M. C. Callaway, Pipkin's Chapel and Port Hudson, T. W. Brown, Centenary College, D. M. Rush, President.

SEASHORE DISTRICT.—B. K. Rayner, P. E. Moss Point, R. J. Jones, Americus, C. F. Gillespie, Vandevele, to be supplied (by A. P. Cox); Ocean Springs, R. B. Downer; Pearllington, Benjamin Jones; Whittington, T. Price; Franklington, to be supplied (by S. S. Moore); Covington, W. G. Backus, G. T. Vickers, sup.; China Grove, W. W. Simmons; Mt. Carmel, J. W. McLaurin; Hattiesburg, L. L. Peebles; Poplarville, D. E. Gulce, and one to be supplied (by L. D. Goff); Ellisville, J. H. Holland (supplied by E. J. Taylor); Scranton, J. J. Lovett.

JACKSON DISTRICT.—J. A. Ellis, P. E. Jackson station, A. F. Watkins, West Jackson, C. B. Galloway; Madison, P. A. Johnson; Hinds, to be supplied (by T. M. Ward); Sharon, H. R. Caldwell; Benton, J. W. Cooper, and one to be supplied (by J. A. Newsom); Dover, T. W. Adams; Trancull, R. T. Davis; Silver Creek, M. A. Bell; Camden, J. W. Chambers; Yazoo City, T. B. Holloman; Edwards, E. H. Mounger; Raymond, D. P. Bradford; Canton, H. R. Singleton; stations on Yazoo railroad, R. Abbey; editor NEW ORLEANS CHRISTIAN ADVOCATE, C. B. Galloway; missionary to China, J. W. Lamhuth.

BRANDON DISTRICT.—E. M. Williams, P. E. Brandon station, J. T. Heard, Fannin, George Bancroft; Marvin, H. J. Harris; Shiloh, R. A. Sibley; Trenton, A. D. Miller; J. H. Evans; Raleigh, to be supplied (by R. S. Gale); Lake, W. W. Cammack; Strong River, C. McDonald; J. N. Williams, sup.; Walnut Grove, L. P. Meador, J. A. Vance, sup.; Carthage, N. M. Clark; Newton, J. W. Ellison; Forest and Morton, A.

B. Nicolson; Hillsboro, to be supplied (by J. C. Long); Decatur, to be supplied (by M. J. Miller); Westville, N. B. Young; Fellow in Vanderbilt University, W. R. Sims.

MERIDIAN DISTRICT.—J. A. Godfrey, P. E. Meridian station, R. D. Norworthy; Meridian circuit, J. Lusk; Enterprise, J. M. Weems; Neshoba, to be supplied (by J. E. Robinson); Vossburg and Heidelberg, L. Carley; Paulding, G. Hawkins; Shubuta, W. D. Dominick; Waynesboro and State Line, J. W. Harmon; Winchester, L. J. Jones; Marion, R. F. Witt; Saundersville, to be supplied (by J. B. Baldwin); DeKalb, D. G. W. Ellis; Clarke, J. C. Brogan; East Mississippi Female College, A. D. McVoy, President.

BROOKHAVEN DISTRICT.—J. A. B. Jones, P. E. Brookhaven station, to be supplied; Hazlehurst, H. D. Howell; Beauregard and Vesson, J. L. Forsyth; Spring Ridge, I. B. Robertson; Terry, J. D. Hays; Providence, H. P. Lewis; Brandywine, V. D. Skipper; Bayou Pierre, C. W. Scott; Scotland, B. F. Jones; Adams and Bogue Chitto, W. B. Hines; Summit, H. W. Featherston; McComb City, J. T. Nicolson; Whitworth Female College, H. F. Johnson, President.

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## A Practical Proposition.

We are in receipt of a letter from a wealthy planter in the Yazoo valley, and an active, loyal, Southern Methodist, asking us to recommend a young man to teach a colored school on his place. He proposes to pay the salary himself and board the teacher in his own family. A Christian only will be accepted. We give this wide publicity to the proposition, not only to advertise for applications, but to point a moral.

This indicates a large liberality, both of purse and opinion. The gentleman is a Southerner by birth, training and education. He is neither an adventurer nor sentimentalist, but a practical, broad-minded Christian. This is not an impulse, but a profound conviction and mature opinion. Some things it teaches worthy of study.

First: A high regard for the proper relation between landlord and tenant. While collecting his rents and reaping the fruits of a hirelings labor, he acknowledges an obligation to him. He has an appreciation of soul as well as muscle.

Second: The worth of labor increases with intelligence. Ignorance always cheapens and degrades. A careful and significant calculation has been made from an analysis of the census reports as to the productive capacity of education. It settles the question from a secular standpoint.

On the other hand, our brother shows a true appreciation of the teacher's position and work. There is to be no compromise of social status or dignity. To teach a negro school is no undignified or unmanly vocation. He will have our brother's own family companionship and social position. Out of his own purse the salary will be paid, and from the same conviction that prompts the contribution of money to send missionaries to the heathen.

We consider this a step in the right direction. Schools for the education of the colored people have been established, and will be maintained by the States. Christians everywhere should see to it that religious teachers be secured, and those fully competent for the school-room. Whether we provide schools or not, the work of education will go on. It is, therefore, the part of largest worldly wisdom, to say nothing of Christian duty, to see that they are carefully, morally, religiously taught.

## A Phenomenal Fact With a Striking Lesson.

On our second page will be found a report from Dr. H. Shannon of a remarkable phenomenon in the transmission and communication of yellow fever poison. A lock of hair from the head of a man who had died with the disease and inclosed in an envelope was kept unopened for twenty-one days. When examined the pent-up poison was inhaled, the disease developed and two deaths resulted. The history of the case seems to have been so accurately traced as to leave little doubt as to the source of the infection. Without considering its scientific aspect, the incident suggests moral lessons we wish to impress.

So moral poison may be preserved and transmitted with even more deadly results. In so far as the spiritual exceeds the mere temporal, are moral infections more destructive

and far-reaching than any pestilence that kills the body? As the envelope enclosed the poison that proved a pestilence, so books, papers and periodicals are made to enfold a moral infection that exhale death with every opening. Had that envelope been undisturbed until the frosts and low mercury of December no danger or sorrow would have followed. So, many papers are harmless only when untouched. Open them, and they spread the wings of a death angel. To escape harm, we should keep all such literature far from our dwellings. Nothing has so alarmed us on this subject as the incident above recorded, illustrating the secret and insidious influence of moral infections.

## Heavenly Enjoyments.

A great many people think of heaven as a place where there is uninterrupted harping of harps and unceasing singing of praises. This would be a very poor heaven to some good people, because they do not have the slightest appreciation of music of any kind. If we take people generally, as they are now constituted, a constant, unceasing harping of harps and singing of praises would grow monotonous and become tiresome. The mind is so constituted that it finds its sweetest enjoyments in variety, and God recognizes this feature of the mental constitution and provides for it by "spicing the world with variety." Is it a reasonable supposition that death will work such a radical change in the mind as to completely destroy its deepest characteristics? Such a notion of the enjoyments of heaven springs from a defective conception of enjoyment. People who entertain that notion are apt to think that music is necessarily linked with enjoyment. But there are myriads of people whose deepest enjoyments have not the remotest connection with music of any kind. To such people such a heaven would be a heaven devoid of pleasure. But enjoyment is the fundamental idea running through the revelations we have of the place, and it enters largely into all our thoughts about the place. We must then enlarge our speculations so as to realize such a conception of heaven as shall bring it before our minds as the one place in all God's universe where all the inhabitants have the highest enjoyments of mind all the time.

The general notion is that the entrance of sin into the world was an interruption of man's enjoyment. This is too superficial. When we examine our enjoyments we invariably find that they are the effects of some antecedent cause. Instead of saying that the entrance of sin into the world was an interruption of man's enjoyment, it is more Scriptural and therefore more philosophical to say that the entrance of sin into the world was an interruption of man's employment from which his enjoyment came. The universal experience is that the quality and quantity of enjoyment depends upon the kind of employment that exercises the mind. In man's first estate his employment was to serve God with all the powers of his being, and his enjoyment was proportioned to the earnestness and sincerity of that service. Sin interrupted his employment, broke off his service, and consequently destroyed the enjoyment which came from that service. Now, when a man gives himself into the hands of the Divine Physician, and yields himself to the remedies which he applies to heal the soul of the maladies resulting from sin, the least that this does for him is to reverse the order sin has introduced and bring him back to his proper employment, which is to serve God faithfully, and then his enjoyments begin to flow. And as the Holy Spirit operates upon him day after day, by means of the grace which is manifested in the word of the gospel and in the ordinances of the church, he is strengthened in that service and gladdened by the enjoyments which come from it. Thus he goes on through life, becoming stronger in his service of God and deeper in his enjoyments. Now, is death to turn back this mighty current of service and enjoyment and land a soul, trained after this manner, into a region where there will be nothing to do? Speaking of the saved saints in heaven the Scriptures say "they serve him day and night." Then as heaven is a place of unalloyed and uninterrupted happiness to each spirit there, and as happiness is an invariable result of the proper employment of the mind, it follows that each saved saint will be engaged in that service for which each has peculiar mental and spiritual aptitudes. It seems that universal enjoyment could be guaranteed on no other conditions. As there are varieties of service here and corresponding varieties of enjoyment, so there will be there, unless the whole mental and spiritual nature undergoes a

radical change. Praise will no doubt constitute a part of that service, but the praises of different saints will be as different as their mental characteristics. It will be most delightful to some saints to sit down on the sunny banks of life's river and strike from their harps of gold praises to God. It will be just as delightful for others to leave the harps hanging on the tree of life and speed away on wings swifter than the light upon a voyage of discovery, and revel with awe amid the glories of God's unbounded universe. The idea of confining the mind, whose faculties have been spiritualized, whose desires for knowledge have been intensified, whose hopes have been exalted and whose aptitudes have been quickened, to the same unceasing service forever, would break up the employments and destroy the enjoyments of millions. Let us not do that.

## Personal Effort.

The great fact which enters so largely into the experience and is so palpably manifested in the hearts of all truly converted persons, that the religion of Christ acts upon the emotional nature, has been so much enlarged upon by ministers and writers on religious subjects as in some measure to obscure another principle, which is equally as important. Many Christian people, and many who do not profess to be Christians, have come to consider religion as a thing almost entirely of feeling—as something which is calculated only to arouse the sympathies and excite the emotions of the human soul. They have settled down into a receptive habit of mind and heart, which finds its satisfaction in devouring, without digesting, the great truths of the gospel. They are ever receiving without giving out anything. Some Christian people have almost become monomaniacs on the subject of preaching. They cry for preaching, preaching, preaching. They go up to the house of the Lord on the Sabbath, "to be played upon by sermons." They want their intellects quickened, their sympathies excited, their imaginations inspired, their whole spiritual nature acted upon by the preacher. They will listen attentively, eagerly, joyfully to half a dozen sermons, and attend two or three class meetings, and many prayer meetings, in a week. Thus they are always in the receptive attitude, always hungering and thirsting, and the consequence is their spiritual life degenerates into a mere emotion—a mere feeling. By this habit of receiving and never giving out what they receive, always devouring, without digesting, the truths which they hear, they unfit themselves for the noblest and highest and most beautiful sphere of Christian life. That sphere is earnest action and devoted labor outside of self for the promotion of the best interests of men. As the gluttonous gourmandizer is unfitted for any work that requires rapid and earnest action, as the book-worm, who devours whole cargoes of books and magazines and papers, dissipates his mental power and hinders his healthy development, so he, who is always receiving spiritual lessons without acting upon their teachings, without throwing himself with all his power into the work which those lessons open to him, by this very habit, unfits himself for the truest Christian life. There are churches all over the country where they have good preaching and sweet music and fervent prayers, where the social meetings are enjoyed and the communions are seasons of refreshing, where the Sabbath is a delight, and yet the results for good to those around are hardly perceptible. What is the reason of this? The reason is that their religion consists entirely in feeling and enjoying the good things of the gospel. Those people are always at the feast! The aggressive power of the church, that power which goes out after men and women and children "dead in trespasses and sins" and brings them to the foot of the cross, does not depend upon what the church feels and enjoys, but it depends upon what the church does. The mere exhibition of feeling, no matter what sort of an exhibition it is, will conduce very little toward the conversion of souls to Christ. It was not Paul's magnificent vision of paradise that won men to Christ, but it was his earnest, individual efforts for the personal salvation of his hearers that won them. To the Christian the preaching of the gospel and the social meetings of the church are simply places where he may obtain new power for the work God has appointed him to do. "They that wait upon the Lord shall renew their strength," and strength is for work. It is not needed for quietness. The highest form of Christian life is that which makes use of Christian privileges to enable the soul to put forth its best efforts for the success of the gospel among-















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At the sessions of the Columbia Conference, Methodist Episcopal Church, South, it was unanimously resolved and favored by Bishop Hargrove, to publish a religious paper. It will begin as a monthly a 75 cents per annum. All who desire to aid in good cause and know what the church is doing in Oregon, Washington and Idaho for the Redeemer's kingdom, will send their names as subscribers - and the money when the paper is received.

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**Weekly Market Review.**

(For Week Ending December 18, 1883.)

**COTTON.**

Low ordinary	82
Ordinary	91
Good ordinary	92
Low middling	93
Middling	94
Good middling	95
Middling fair	96
Fair	97
Galveston middling	98
Mobile middling	99
St. Louis middling	99

**SUGAR.**

Inferior	4
Common	5
Good common	5 1/2
Fair	5 1/2
Good fair	5 3/4
Fully fair	5 3/4
Prime	5 1/2
Strictly Prime	5 1/2
Choice	6
Second	6 1/2
Yellow clarified	6 1/2
Tray clarified	6 1/2
Choice whites	7 1/4
Granulated	7 1/4

**MOLASSES.**

Syrup	35
Fair	39
Prime	39
Choice	45
Fancy	48

**RICE.**

Choice	5 1/2
Prime	5 1/2
Good	5 1/2
Fair	5 1/2
Ordinary	4 1/2
Common	4 1/2
No. 2	2 1/2

**FLOUR.**

Patents	7 00
Minnesota flours	6 00
Extra heavy	6 00
Winter wheat patents	6 00
Choice	5 00
Fancy	5 50

**CORN PRODUCTS.**

Corn meal	3 75
Corn meal	3 75
Grain	4 00
Hominy	4 00

**GRAIN, ETC.**

Corn	50
White	60
White mixed	60
Yellow	60
Yellow mixed	60

**PROVISIONS.**

Pork	15 50
Beef	15 50
Prime mess	13 50
Rumps	13 50

**BACON.**

Choice breakfast	11 1/2
Shoulders	6 1/2
Sides, clear	9 1/2
Sides, clear rib	9 1/2

**HAMS.**

Sugar-cured	15 1/2
Green	14 1/2
DRY SALT MEAT:	
Shoulders	6 1/2
Sides, clear	9 1/2
Sides, clear rib	9 1/2

**FISH.**

Mackerel	14 25
No. 1, in bbls	14 25
Half bbls	7 15
No. 2, in bbls	13 75
Half bbls	6 25
No. 3, in bbls, large	13 25
Half bbls	7 00

**GROCERIES.**

Coffee	11
Rio, choice	14
Cordova, choice	13
Java, choice	19

**BUTTER.**

Western dairy	23
New York dairy	23
Country	18

**EGGS.**

Choice	50
Fair	25

**OILS.**

Coal, cases	18
Coal, bbls	15
Cotton seed	40
Lard	72

**VEGETABLES.**

CABBAGES:	
Western	15 00
Country	14 00

**PORTERS.**

New York	1 40
Western	1 40
Seed, New York	1 40
Seed, Western	1 40

**KROUT.**

Choice	12 00
Good	12 00

**ONIONS.**

Choice	1 75
Good	2 50

**BALING STUFFS.**

BAGGING:	
1 1/2 lb	104
2 lb	113
BALING TWINE:	
1 lb	131
2 lb	135

**SUNDRIES.**

POULTRY:	
Chickens, Western	4 50
Young	2 50
Chickens, South'n	3 00
Young	2 00
Turkeys, Southern	9 00

**NEWS OF THE WEEK.**

**DOMESTIC.**

**NEW YORK, Dec. 12.**—It was resolved by the Brooklyn Board of Education, at a special meeting on Tuesday evening, that the principals and heads of department schools under the control of that body "be directed to receive all colored children that may apply for admission on the same terms as they do white children."

**CHICAGO, Dec. 13.**—Unknown parties entered the Jewish synagogue at Clinton and Judd streets last night, and destroyed the interior ornamentation, wrenched off the gas fixtures, tore down the furniture. The cause of the vandalism is unknown, but is ascribed to an irresponsible person.

**KANSAS CITY, Dec. 13.**—Frank James has been released on \$1000 bail at 3 o'clock this afternoon. He was immediately re-arrested on the charge of killing Cassius M. Shepard at Galena in 1882.

**WASHINGTON, Dec. 13.**—Upon the recommendation of the Surgeon General of the Marine Hospital, the Secretary of the Treasury has requested the State Department to instruct the United States Consul General at Egypt to direct his subordinates to inspect all flags gathered for export to this country. It is proposed that they be boiled under pressure or thoroughly fumigated with sulphurous acid gas before shipment, the consul or his deputy, to certify in such disinfection. The importance of the matter is shown by the fact that one New York firm has over 6,000 pounds of flags stored at Alexandria awaiting shipment to the United States, either direct or by transshipment via Liverpool.

**NASHVILLE, Tenn., Dec. 13.**—The new Sunday law, which prohibits nearly all places of business from being kept open on the Sabbath, went into effect to-day. Druggists are permitted to sell medicines and powders to dispose of papers and periodicals between 4 and 8 P. M., but all other tradesmen are required to close. Four arrests were made, and it is understood that a test case will be made up and taken to the Supreme Court. The passage of this law is the result of the movement inaugurated by the Nashville Whiskey Dealers' Association to force a suspension of Sunday trade, as under the old law most of the arrests were of saloon-keepers.

**KINROSS, Canada, Dec. 11.**—Rev. Dr. Wilson, for attending Salvation Army meetings, has been dismissed from the curacy of St. George's Cathedral.

**THINA KONG, Dec. 12.**—Every preparation is making to place Canton in a defensible condition. Yesterday the Viceroy, with Imperial Commissioner Pang, equipped five gunboats to make a thorough inspection of the forts and torpedo lines.

**MADRID, Dec. 13.**—A hurricane in the province of Alicante uprooted 405 trees. At Denia an immense sea demolished the quay, inundated the town and wrecked fourteen vessels.

**LONDON, Dec. 13.**—The British War Office is daily issuing orders in reference to the shipment of supplies and war material to British stations in China.

**DUBLIN, Dec. 13.**—The police seized a quantity of arms, ammunition and accoutrements in a house in O'Flaherty street. The occupant, named Dunne, was arrested.

**LONDON, Dec. 17.**—S. A. M. O'Donnell was hanged at 8:02 o'clock this morning. O'Donnell was cool and collected. He made no statement on the scaffold.

**Books and Periodicals.**

**SCHOLAR'S HAND-BOOK ON THE INTERNATIONAL LESSONS.** BY REV. EDWIN W. RICE. 1mo, bound, 15 cents; 19 copies, 112. "Inchboard, 12 cents; 100 copies, \$10.

This pioneer among hand-books on international lessons has now reached its eleventh year. We like its admirable arrangement. The lessons for the whole year are thus brought together and substantially bound. American Sunday-School Union, 1122 Chestnut street, Philadelphia.

**TWENTY-SIX HOURS A DAY.** By Mary Blake, Boston: D. Lothrop & Co. Price, \$1.25. The aim of this volume is fully expressed in its dedication: "To busy mothers, hoping to help solve some of the troublesome problems of a woman's life. Every mother will be fed and strengthened by these pages. Many things said may provoke sharp questioning, but they are true nevertheless. The second and third divisions in the book in the form of 'Letters to a Young Mother' are intensely practical and valuable. Its careful perusal will help to lessen the burden of daily toil, make the children happier and home more pleasant."

The editor of Frank Leslie's Sunday Magazine (T. De Witt Talmage, D. D.) commences the fifteenth volume and the year very brilliantly. He presents in the January number a most attractive and interesting holiday one, replete with delightful reading and artistic excellence. The contents are extremely varied; there are Christmas stories, sketches, descriptive articles and poems, etc.; the editor has a characteristic article, "The Coming Sermon," and there are contributions in prose and poetry from some of our most popular writers. A new serial, "Wrong from the First," by the author of "Mr. Burke's Nieces," is commenced in fact the paper overflows with entertaining and edifying matter and artistic illustrations. Now is the time to subscribe, as a holiday gift, a year's subscription to this popular magazine. The price is 25 cents for a single number, or twelve numbers for \$2.50, postpaid. Address Mrs. Frank Leslie, Publisher, 53, 55 and 57 Park Place, New York.

Southern Historical Society Papers, for December, has come to hand. This periodical is edited with skill and zeal by Rev. Dr. J. William Jones. In this form he is gathering and analyzing facts concerning the late war between the States that will be of invaluable service to a full and impartial history of that great struggle. This number is excellent. Richmond, Va.: Rev. J. William Jones, D. D.

—All who may be so fortunate as to obtain a copy will be charmed with the December number of the Art Amateur. The engravings contain a number of new designs for china painting, which will prove of great assistance to those who engage in that fascinating branch of art. Address Montague Marks, No. 23 Union Square, New York.

—Outing, for December, opens with

an interesting article on Andover. This contains many illustrations, among them one of the birth-place of Whittier. After this month the Wheelman and Outing are to be consolidated. Address the Wheelman Co., 608 Washington St., Boston.

If you are a frequenter or a resident of a malarial district, barbed wire your system against the scourge of all new countries—ague, bilious and intermittent fevers—by the use of Hop Bitters.

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**California Palace Car Excursion!**

THE ILLINOIS CENTRAL RAILROAD will run a PALACE CAR EXCURSION to SAN FRANCISCO, leaving New Orleans at 12 noon, January 7th, 1884, route going via New Orleans, San Antonio and Los Angeles, with stops at each of the three points mentioned. Returning, passengers have choice of two routes, either the Southern Pacific, or at a slight additional expense, the route via OGDEN and DENVER. Stop-overs will be granted at will, west of and including Los Angeles. Returning, stop-overs granted at any point desired, within the life of the ticket.

MARCH GRASS begins at New Orleans, February 25th. We suggest that as many as desire to witness the Carnival Festival, return via New Orleans at about this date.

Remember that on this Excursion you have BUT ONE CHANGE OF CARS, and that at New Orleans. NO SHOWN! No Leaf Fruit, Pans and Flowers in abundance, and Accommodations First-Class.

This trip embraces over 7,000 miles of travel through Illinois, Kentucky, Tennessee, Mississippi, Louisiana, Texas, New and Old Mexico, Arizona and California, going to and Nevada, Wyoming, Colorado, Nebraska and Iowa. This line, via Denver, Every mile of this route is replete with Natural and Historic Interest.

Applications for Sleeping Car Berths, accompanied by price of same, must be made to Mr. J. P. MERRY, Manchester, Iowa, on or before December 15th. To secure a desirable location in Sleeper, application should be made at once. Write for Circulars, giving full information as to Rates, Route, Detours, &c. A. H. HANSON, J. P. MERRY, Gen. Pass. Agt., Gen. West. Pass. Agt.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

**Annual Conferences.**

CONFERENCE.	PLACE.	BISHOP.	DATE.
Denver	Pueblo	Hargrove	July 25
Montana	Willow Creek	Hargrove	Aug. 15
Columbia	Independence	Hargrove	Sept. 12
Missouri	Chillicothe	Wilson	Sept. 12
Kentucky	Cynthiana	Wilson	Sept. 12
Western	Fairview	Wilson	Sept. 19
Indian Mission	Wendover Falls	Pierce	Sept. 20
W. Missouri	Boonville	Wilson	Sept. 24
Illinois	Salon	Keener	Sept. 26
Louisville	Hopkinsville	McClure	Sept. 26
Georgia	Concord	Granbery	Oct. 10
W. Virginia	Huntingdon	Granbery	Oct. 10
Holston	Chattanooga	McClure	Oct. 17
Piedmont	Rocky Mount	Granbery	Oct. 17
Tennessee	Shelbyville	Pierce	Oct. 17
Los Angeles	Los Angeles	Hargrove	Oct. 24
San Antonio	San Antonio	Granbery	Oct. 24
N. W. Texas	Georgetown	Tarker	Oct. 31
North Texas	McKinney	Parker	Nov. 4
Arkansas	Clinton	Granbery	Nov. 4
Virginia	Richmond	Kavanaugh	Nov. 14
N. Alabama	Birmingham	McClure	Nov. 14
West Texas	Wichita Falls	Granbery	Nov. 14
Little Rock	Malvern	Granbery	Nov. 28
N. Georgia	Dalton	Pierce	Nov. 28
N. Mississippi	Oxford	McClure	Nov. 28
German	Grassville	Wilson	Nov. 28
California	San Jose	Wilson	Dec. 5
Texas	Platonia	Parker	Dec. 12
White River	Newport	Granbery	Dec. 12
Alabama	Fairfield	Granbery	Dec. 12
Mississippi	Natchez	Kavanaugh	Dec. 12
South Georgia	Nacogdoches	Keener	Dec. 12
Texas	Memphis	Granbery	Dec. 12
Louisiana	Ninden	Kavanaugh	Jan. 9
Florida	Nadison	Keener	Jan. 9
Arkansas	Balltown	Wilson	Mar. 12

Bishop McVeyre has charge of the missions in China.  
Bishop Keener has charge of the missions in Mexico.  
Bishop Granbery has charge of the missions in Brazil.

**Quarterly Conferences.**

**LOUISIANA CONFERENCE.**

CONFERENCE.	PLACE.	BISHOP.	DATE.
Albany	Albany	Granbery	Dec. 12
Black River	Black River	Granbery	Dec. 12
Clinton	Clinton	Granbery	Dec. 12
Simpsonton	Simpsonton	Granbery	Dec. 12
Jena circuit	Centerville	Nov. 3	4
Evergreen circuit	Palmetto	Nov. 3	4
Greenland circuit	Bayou Clear	Nov. 3	4
Columbia circuit	Columbia	Dec. 12	13
Colfax and Montgomery circuit	Colfax	Nov. 3	4
Winfield circuit	Winfield	Nov. 3	4
Atchafalaya and Pineville	Atchafalaya	Nov. 3	4

**SHREVEPORT DIST.—FOURTH ROUND.**

CONFERENCE.	PLACE.	BISHOP.	DATE.
Logansport	At Grand Canyon	Nov. 10	11
Mornington	At Mt. Zion	Nov. 14	15
Conhatta (Wednesday)	Conhatta	Nov. 17	18
Red River	Red River	Dec. 1	2
Provenca	Provenca	Dec. 1	2
Anacostia	Anacostia	Dec. 1	2
Saline	Saline	Dec. 1	2
Many	Many	Dec. 1	2
Pleasant Hill (Wednesday)	Pleasant Hill	Dec. 1	2
Shreveport	Shreveport	Dec. 1	2
North Bossier (Wednesday)	North Bossier	Dec. 1	2
Bossier	Bossier	Dec. 1	2

**HOMER DIST.—FOURTH ROUND.**

CONFERENCE.	PLACE.	BISHOP.	DATE.
Tulip circuit	Tulip	Oct. 18	19
Arctavia circuit	Arctavia	Oct. 18	19
Saline circuit	Saline	Oct. 18	19
Ward circuit	Ward	Oct. 18	19
Downville circuit	Downville	Nov. 3	4
Farmerville circuit	Farmerville	Nov. 3	4
Summers circuit	Summers	Nov. 3	4
Homer circuit	Homer	Nov. 3	4
Wheat circuit	Wheat	Nov. 3	4
Rocky circuit	Rocky	Nov. 3	4
Minden circuit	Minden	Nov. 3	4
Haynesville circuit	Haynesville	Nov. 3	4
Indian Village circuit	Indian Village	Nov. 3	4
Vernon circuit	Vernon	Nov. 3	4

**OPELOUSAS DIST.—FOURTH ROUND.**

CONFERENCE.	PLACE.	BISHOP.	DATE.
Opelousas	Opelousas	Oct. 13	14
Vermilionville	Vermilionville	Oct. 13	14
Bugtown Camp Meeting	Bugtown	Nov. 10	11
Abbeville	Abbeville	Nov. 10	11
Orand Chenier	Orand Chenier	Nov. 10	11
Cadotte	Cadotte	Nov. 10	11
Lake Charles	Lake Charles	Nov. 10	11
Plaquemine Bridge	Plaquemine	Nov. 10	11
New Iberia	New Iberia	Nov. 10	11
Wading	Wading	Nov. 10	11
Franklin	Franklin	Nov. 10	11
Preachers will please have all records on hand to be examined, and be ready to give full statistics of their work.			

**DELIHI DIST.—FOURTH ROUND.**

CONFERENCE.	PLACE.	BISHOP.	DATE
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# Christian Advocate.

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### A MIDNIGHT CAROL.

By E. VAN COILLIE.  
Was it angels that I heard?  
Through the darkness gold and grey  
Shining soft and far away,  
Singing sweet and lowly clear,  
Tender, sweet and heavenly clear,  
In the silence of the night,  
As a white-winged cherub might,  
Till my heart within was stirred—  
Was it angels that I heard?  
Was it angels that I heard?  
Even as they sang and spoke  
To the amazed shepherd folk  
On the bare wood 'mid the snow  
In the long ago—  
Songs of peace, of love to men,  
Of the babe of Bethlehem,  
Sweeter than the song of birds,  
Was it angels that I heard?  
Was it angels that I heard?  
They, his messengers all fair,  
Came to herald every where  
Sweetly chant and never tire—  
Who join the lovely choir.  
Behold back their song again,  
Which angels work for men,  
Softly, sweetly, and afar,  
Was it angels that I heard?

### Christmas—Its Origin.

By REV. W. W. DAVIES, Ph.D.

There can be no doubt that in Christian lands the twenty-fifth of December brings joy and happiness in a greater number of people than any other day of the year. For many centuries it was universally observed in the Christian church, and even now it is by far the most popular feast, and the one which affords most pleasure and real enjoyment. And no wonder, when we consider the great event which it commemorates; for, as Dr. Schaff eloquently says, "it kindles in midwinter a holy fire of love and gratitude, and preaches in the longest night the rising of the Sun of Life and the glory of the Lord." The Jewish Church, under the old dispensation, had its three great festivals. Oblivious of the past, it was instituted by Jehovah himself in the childhood of the church. So, also, under the new dispensation there are three great festivals, not directly founded by divine commandment, but the natural outgrowth of a grateful and devoted heart, consecrated to the Lord, and enjoying full Christian liberty. The Passover suggested Easter, for it was then that Christ our Passover was sacrificed for us as a Lamb without blemish and without spot. So with the Pentecost, fifty days later. It commemorated the appearance of Jehovah in fire and thunder on Sinai to give his people a law; but under the gospel dispensation it is in commemoration of the descent of the Holy Ghost, and the formal establishment of the Christian church. Not any one of the great feasts of the old church had anything in common with Christmas, so it is not at all surprising that we find no authentic record of the celebration of this festival till comparatively late in the history of the Christian church. But inasmuch as Easter and Whitsuntide could be traced back to Jewish institutions, over-anxious souls thought it necessary that some feast corresponding to Christmas should be found in the Jewish records. So it is referred by many to the Feast of Dedication, which commemorated the re-establishment of worship in the temple after it had been desecrated by Antiochus Epiphanes. This feast began on the eve of the twenty-fifth of Kislev. Haggal II, is, says, "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid." "The temple," says Paulus Cassile in "Herzog's Real-Encyclopedie der protestantischen Theologie," "was the only place for offering sacrifice and to make redemption." The temple represented Israel. But Christ was the spiritual Israel. He is the temple. "Destroy this temple and in three days I will raise it up." "I saw no temple therein," says John, "for the Lord God Almighty

and the Lamb are the temple of it." But such a process of reasoning is certainly needless. Far simpler and better to say with Dean Stanley, in speaking of Easter, "The most Christian of all Christian ordinances is thus the most Jewish. Whitsunday has hardly any Jewish recollection, Christmas none." But another question, which must always remain a mystery, is whether our blessed Lord was born on the twenty-fifth day of December. The New Testament is absolutely silent on this point. It is a strange thing, yet a fact, that the date of no one's birth is given in the Holy Scriptures, unless we make an exception in the case of Adam. The church fathers were divided between January, April, May, June and July. Modern theologians are not any more agreed. Wagenseil places it in February or August; Richard in March; Lightfoot in September; others again, equally distinguished, in October and November. Gellie, some time between December and February. Milton accepted the common tradition, as we see from the following:

It was in the winter wild,  
While the heaven-born child,  
All morn'g wrapped in the swaddling cloth.

The greatest obstacle in the way of accepting the commonly received opinion of December 25 is what is recorded in Luke ii, 8, 2 and there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. For, according to some Jewish writers, the flocks were brought in in October, and the shepherds did not watch during the winter. Certainly this cannot be a very valid objection, for in Palestine, as in all countries, this would be regulated by the season and locality.

This division of opinion is more easily understood when we take into consideration the late institution of Christmas. Although some theologians, especially Roman Catholics, claim that it was founded by Pope Celestine in 433 A. D., yet the best church historians agree with Alexander, who states: "This feast first makes its appearance as a general celebration in the Roman Church after the middle of the fourth century." Liberius, Bishop of Rome, on the occasion of consecrating a man, in a sermon delivered December 25, 350 A. D., has the following words: "Thou seest what multitudes have come to the birth-day festival of thy bridegroom." Just twenty years later Chrysostom, in a Christmas homily delivered at Antioch, referring to the celebration of this feast, states that it had first become known there less than ten years before. In the same discourse he regrets that the feast was not universally kept, and expresses a desire that it should become general, thus showing that there was considerable opposition to it, from some causes, even in his time. It was fifty years later that this before the Church of Alexandria had adopted Christmas.

If, then, Christmas was not observed till the fourth century, the question naturally arises, Why was it instituted at such a late date? Most probably to counteract and supersede the Roman festivals, which occurred at this season of the year. In all heathen countries, to this very day, it is a most difficult thing to wean the native Christians from the national customs of the fatherland. This is especially true of national festivals, in which very often patriotism plays as important a part as religion. The excesses and extravagances indulged in, and the various rites of more than doubtful propriety could not, but have been occasions of stumbling to many Christians who were not well established in the faith. The church saw the danger, and the necessity of some action and change. As already said, December was the great festival of the Romans. Saturnalia, Jovennalia and Brumalia were all celebrated in this month. The Saturnalia at first lasting but one day (December 19), was, under Claudius and Caligula, extended to seven days. It was the most festive occasion of the year; the schools were closed, the courts and the Senate adjourned, slaves enjoyed unusual privileges, and presents were freely given. The church took advantage of these things, and gave a spiritual, a Christian, significance to them.

The Saturnalia recalled the happy days of the Golden Age, when Saturn equitably ruled Italy. So Christmas might be made to point out the Prince of Peace, and the great liberator of the human race who had appeared to proclaim a year of jubilee and of universal brotherhood and peace. The Brumalia (the shortest day of the year) referred to the birth-day of the sun. This certainly would afford to an imaginative, poetic mind, fond of the allegorical interpretation, license enough; and it would not be difficult to find many analogies between it and Christmas. On this day, also, the Sun of Righteousness was born; and as the natural day grows longer and longer from this day on, so also the Sun of Righteousness from age to age continues to increase in glory and brilliancy. This was the longest and darkest night; so, in a spiritual sense, the world just before our Saviour's birth was in great darkness; hence the appropriateness of Zacharia's words, "Whereby the day-spring from on

high hath visited us, to give light to them that sit in darkness and in the shadow of death;" or of Simeon, when referring to Christ's nativity, "A light to lighten the Gentiles, and the glory of thy people Israel." Some of the post-Nicene fathers are very eloquent in their comments on these words, as also in their Christmas homilies. Let one from Gregory of Nyssa, quoted by Neander, suffice: "It was not a matter of chance that Christ's nativity took place at this season, since the infidelity which covered the whole world was to diminish, while faith increased. For this reason, on the nativity of the Lord Jesus Christ, the night begins to grow less and the day to increase." Let us, then, celebrate this festival, not like the unbelievers, on account of the sun, but on account of the Creator of the sun. —New York Christian Advocate.

### Old Sorehead.

That was what people called him. How he got the name is not certain. It was given to him before I could recollect. "When I first heard him, called Sorehead, I took occasion to creep up behind him and examine what was the matter with his head. But it was as good as a head as mine, so far as I could judge. I had it on my tongue many a time to ask him when he had the sore head and how it was hurt, but timidity prevented. But there was in me a disposition to sympathize with him, and gradually I worked myself into his good graces. He was not the sort of most contrary man I had ever seen, but, on the other hand, I found him quite genial and communicative. He had an immense store of wisdom that I was too young to understand, and he was too old to explain; but he said he would tell it to me when he died. I was very proud of that, and in my solitary hours I would often count how long, in the course of Nature Old Sorehead would live. I was not eager for the old man to die, but I did want to be owner of that old curiosity shop of experience, observation, learning and wisdom. But the old man wouldn't die. I began to think him immortal.

"Some days my experiences with the world were not very flattering. In such cases I went to the old man, who would smile grimly and tell me that I was learning. Then he would bring out a whole wallet of old experiences just like mine, only they were as dry and uncomfortable for mental food as anything imaginable. "I don't you see," said he, "that which is hard already been." "So he would give me the bundle, and tell me to be careful with it; not lose a particle out of the wallet. Then, as I went out of his room, he would tell me to come back whenever I needed any more comfort or advice. But I thought it was poor comfort. I said to myself, "Old Sorehead," I found for I thought I heard the old man's grating dissatisfaction behind me. On looking back, I saw something I do not know whether it was he or not, and I ran with all my might, dropping the wallet in my flight. I met two boys, who laughed immediately at my running. They said I was afraid of ghosts; was chicken-hearted; and much more in the way of derision. I went back in search of the wallet, but I did not find it. The next day those boys had each a new jack-knife, a new ball, a new bag of marbles, a new top, and many other things. But I had never had. They were showing their new things to every school-boy, and telling what a fine purse they had found the night before. They said that there was enough left after buying all they had to get a pony and a saddle, and new kites and fishing-tackle for the next spring. "I said I found it," said I. "Where did you find it?" "Just where you got scared and ran so," replied they. "We came right on after you and picked up the purse, and said nothing about it." The purse was never claimed. The boys got their pony and a gun and fish line the next spring. I often met Old Sorehead after that night, but he seemed to me to look at me more sourly and at the same time more playfully than ever. Somehow I shied off from him to go to speak, and he seemed not to care to speak. Yet I did want him to call me to him and invite me to his room. But he did not. I wanted to speak to him, but something held me back. All this while the two boys were having "lots of fun," as they said, but I was wondering how they found the money, whose it was, and trying to correct myself of the faults that had made me unlucky and given them the prize that was mine.

After several months I went back to Old Sorehead, for the boys had put on such airs, and had things their own way so much and so easily, that I thought I would go and tell the old man and learn what he had to say about it. So I told him the whole story sadly and yet proudly, for I did not want him nor any one else to call me a whiner. "Well," said the old man, "after all you have not lost much. What is a gun, a pony, a knife and the like? Those boys have had fun, but they have had to waste precious time in having it. Every time they rode the pony Old Time went to grass. Every time they went fishing they lost the

pleasure of a good book or the lessons at school. Their jack-knives have cut up shingles enough to cover their house."

Then the old man went to his treasury again and brought out a larger wallet than before. Oh! how rich and sweet some of the first things he told me to taste. I devoured them greedily. When I started home he again charged me to be very careful to preserve it all. I went out, and on my way fully resolved to obey instructions. The boys tried their ghost game, but it failed. Then they tried tarts and jeers, but all in vain. They left me, and I went on my way until upon turning a corner I met several poor, ragged boys, whose pale, thin faces told their own tale of woe and want. "Please, sir," said they piteously, "give us something to eat." The wallet was instantly open, and they ate greedily of its contents. Though it had had a great deal in it when I started it vanished rapidly as the hungry children ate, and in their looks pleaded for more. At last it was all gone, and I went home with the empty wallet. For I did not want Old Sorehead to find out my old wallet on the street. I folded it nicely and hid it away, and then went to bed, but could not sleep. Visions of poverty and wretchedness rose upon my imagination, and I seemed to see myself with a little old wallet feeding a starving world that came, suppleting food. Old Sorehead, I knew, would forgive me this time if he should see me, for my own heart testified of the goodness it felt and the good I was doing.

Next morning I rose, ate breakfast, and went to my tasks as usual. Hardly was I at work before the boys came driving by in the finest of coaches and in the finest new suits, going to a dining where toasts were to be given and responded to. One of them put his hand out of the carriage window and, after a very stately and condescending "Good-morning," asked if I was not going to the dinner. I told him I had not been invited.

"Ah!" said he, "what a great oversight! The Committee on Invitations certainly discussed your name, and the secretary was instructed accordingly. But now, as I happen to be chairman of that committee, he so good as to accept my verbal invitation and come on. We can't do without you."

I was in a quandary, and was about to decline polite, when Old Sorehead came along. I upon learning his state of mind he said: "Go by all means. In going myself on a slither invitation, I was afraid of his company, and we went. When dinner was announced it was discovered that there were two plates short of enough to seat the guests. Old Sorehead and I, being last coming in, were left standing. We would have withdrawn, but the mother, descending hurriedly, and, abusing the waiters for their carelessness. Finally we were crowded in to the great inconvenience of everybody and ourselves too. I would give an account of this dinner if space permitted, but you can hunt in an old paper and read it for yourself."

But it was some time afterward that I began to suspect where the rich dinner came from. Old Sorehead never said a word to me about it, but I am sure that he did a great deal of thinking. I should like to follow this history up, and maybe some day I shall. But at present I must be short, and am hurried by your editor, and he is hurried by the printer, and the printer is hurried by Santa, and Santa is hurried by the children. But I must answer one question: "Did Old Sorehead die?" Yes, and I tell him that stock of odds and ends which he kept. I am also his literary executor. The old man was a genius. But I must forbear of all that and tell about his death.

It was Christmas Eve. The old man had been growing feebler every day for a month or two. He had spent all his spare earnings and strength in applying to government for an appointment. But somehow he was always in the minority wing of the majority. This is the most unfortunate position any man can hold except to be first groomman to the brother fellow. There was no doubt that he had done much for his party, but there were always men in ahead of him. He could stand to wait — others could not. So time after time he was put off with, "You shall be remembered next time." So he was, in organizing the campaign he was remembered by being told not to apply to the people for such a position, but wait for the higher ones to be conferred by the chief executive. So Old Sorehead had been an applicant for almost every consulate in Europe and almost every Indian Agency in America. He had been an applicant for postoffice, revenue collectorships, Governor of Utah and Inspector of patent medicines. It is difficult to say what he had not applied for. He had made a national reputation for application. But his long life of devotion and toil had been repaid by intentional neglect. Age and disease were about to second the broods which chagrin and disappointment were bringing. The old man was about to succumb hopeless and helpless. It was sad to see him. The ingratitude of man is a poisoned arrow, which sinks deep

into the heart, but deepest into that which, through years, has been true to the principles which have procured glory and freedom, wealth and honor to such as kick the hand that raised them. Such was Old Sorehead's condition when, on Christmas Eve, he sat by his fire mournfully contemplating the extinction of that life which had longed in vain for glory. It was a sad hour. Old Sorehead did not look up. He could not even think up. Down, down went his hopes and forebodings together. The birds of white and black feather all flew one way. The fogs of the Lethargic river were rising. Soon the shadows would settle, and with the countless millions of earth he would sink in some of the bogs of that slushy stream. The old man did not notice the beautiful angel that hovered nearer and more near. The angel bore in her left hand a map of a great combination of railway and telegraph lines. In her right was a blank to be filled. The angel came near and touched the old man. He stirred not. She put her wings playfully over his eyes. He was motionless. She kissed him. No responsive osculation. She then put into his cold, half open hand a glass. His eyes opened. They gleamed for a moment. The signature of a railway magnate was read, and he was dead-headed! Next morning this inscription was placed on the door lintel near the grape on the knob: "The public can safely attend the obsequies. The deceased did not die of a contagious disease."

January 6, 1884.

The first Sabbath in January, 1884, has been set apart as a day of special service in behalf of the Centenary of American Methodism. In answer to many inquiries we make the following suggestions:

The Methodist "Societies" were organized in 1729, hence the Centenary of 1829 is the celebration of the one hundredth year of Methodism as a revival movement. In 1786 the first Methodist preachers, Embury and Strawbridge, began to preach the gospel in America; in 1800 our forefathers of the Methodist Episcopal Church celebrated the Centenary of Methodist preaching in America.

In 1784 Dr. Coke and Bishop Asbury were recognized as Superintendents or Bishops, and the Methodist Episcopal Church was organized at Baltimore. In 1884, then, we propose to celebrate the Centenary of organic Methodism in America. It will be the one hundredth year of the church, 75 of Methodism in this country. We propose to celebrate this Centenary of our church by enlarging its sphere of operations, by appealing to the liberality of our members, and by making the year memorable in the annals of Christian benevolence.

That we may succeed in these enterprises we have designated the first Sabbath in the year for special service. We can do nothing without the blessing of God. Prayer and thanksgiving are vitally connected. Let us thank God for the past, let us pray for the Divine aid and direction in the work of the future. In 1784 our church, when organized, numbered only 15,000 souls, ministers and laymen. In 1884 we have 4,000,000 in the United States and Canada. "What hath God wrought?" Let a sermon be preached suitable to the occasion. The preacher will find a large field for the exercise of his judgment. We suggest as proper texts: The latter clause of Exodus xix, 45, "Speak unto the children of Israel, that they go forward." Nehemiah iv, 6, "For the people had a mind to work." These historical events, the exodus from Egypt and the rebuilding of Jerusalem, are rich in illustration appropriate to the occasion. They show that the church must follow the lead of divine Providence, and wherever there is a willing mind the great Head of the church will provide a way for every good work.

We desire that every charge, and, if possible, every church, in our connection should take some step in the direction of visible progress during this year. A preacher's home may be built for the pastor or the presiding elder, a new house of worship erected or an old one improved; a college may be endowed; a generous contribution toward the Loan Fund of the Church Extension Board, a gift to one of the mission schools in foreign lands, a donation to the children's fund for the benefit of Sunday-schools, a liberal increase in the salary of the pastor; these are only indications of the objects toward which the minds of the people ought to be directed.

Let it be the purpose of every pastor in the church to report a signal proof of the awakened liberality of the people. Already it is stated in the public prints that a Methodist in Canada has given \$1,000,000 for the endowment of a Methodist university. This is one-half of our estimate for the 900,000 Methodists in the Southern States! Where are the rich men of our church? Where is the Lord's money, of which our laymen and ministers are only stewards, who must give an account? Before the war a careful examination showed that our Southern people gave only one-tenth of one per cent. of their in-

come for the support of the church of Christ. The Wesleyan Methodists contributed *but only times* as much! Can there be any doubt that the earthly riches will be taken from those who abuse them? Ponder that text, Luke xvi, 9, especially the question of our Lord: "If, therefore, you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Is not spiritual death in many places owing to covetousness, "which is idolatry?"

Let us ask God's blessing upon the ministers, upon the laymen, upon those who are laboring for the advancement of Christ's kingdom at home and abroad. With the spirit of prayer let us begin the year and the spirit of prayer will crown it. If the whole church can be awakened to reasonable effort, we shall be able to report a glorious result in Baltimore, in December, 1884.

W. P. JAMESON, Sec. Central Centenary Com.

### East Texas Notes.

Mr. Editor: In company with Bro. Grace, president of Mansfield Female College, we visited the late session of the East Texas Conference, which convened at Tyler, Texas, November 28, 1883.

This was the first Conference we ever attended except our own; hence we had enough to do to compare notes. Here we met with quite a number of old Louisiana friends, both of preachers and people. The reunion was a pleasant break on the monotony of home work. Leaving out the Bishop's sermon, collections were the most prominent feature of the Conference. The educational interest had been presented and the collection taken before we arrived. Then came the missionary day, and was ventilated by many speakers preparatory to a collection. Then the missionary anniversary was presented by the best speakers, and a collection was taken, with prolonged and earnest solicitation. Then came the woman's missionary meeting conducted by Mrs. Hays, president of the society. Her programme was full and complete, full of spice and spirit. A collection was the climax of the programme.

Finally came the ever ready Morton, with his church extension claim. His subject, or text rather, was suggested by an incident. "On the train two gentlemen sat near him, and he overheard one say that he considered the Methodist Episcopal Church, South, the most useless and unnecessary organization on the American continent. He looked and wondered; but they left the train, and he never knew who they were, from whence they came, or whether they went. Hence he proceeded to show that the Methodist Episcopal Church, South, has a very extensive geographical extension, that it is well organized, well disciplined and in working order, and that it needs as much to promote a higher proportion to members, as any other religious organization on the continent, and the main thing lacking was money to build churches; so a collection was taken. We do not know the various amounts collected, but our conclusion was that the Tyler people considered they were well advised on the subject of Conference collections.

We were entertained by Mrs. W. Cain in a most superb way. Besides Bro. Grace and self, she introduced Mrs. John Hays, Rev. Hayes and Bro. McIntosh, of Nashville.

We have found everywhere a great similarity among Methodist people. Their songs, sermons, prayers and experiences are the same—the end and aim to do good and get to heaven.

The last service we attended Sunday night was closed by the administration of the sacrament of the Lord's Supper, which was an occasion of great interest. The only thing that marred the solemnity of the occasion was the want of an altar railing. Bishop Whitehead said a Methodist Church is incomplete without an altar.

ALICE PIERCE.

MANSFIELD, TX., Dec. 1883.

### Good Words.

On that who gives all their good  
Causing thy soul to shine  
Upon the evil and the good,  
Earth's coming stories are thine.  
The goodness to man so true  
The harvest of his fall,  
Thy faithful word, while earth endures,  
With plenty clothes the soil.  
—At Christmas, more than at any other time, we believe in the communion of saints, for then he came who makes communion possible.  
Life, like the waters of the sea, freshens only when it ascends toward heaven.—Lichter.  
—Faith knows that there are no impossibilities with God, and will trust him when it can not trace him.  
—Continue to refuse to submit to the blissful sceptre of Christ, and it will become an iron rod.  
—All other knowledge is hurtful to him who has not honesty and good nature.—Montaigne.  
—God meant us to do good work, but leaves us the power to do the evil if we choose.  
—Dost thou love life, then do not squander time, for that is the stuff life is made of.—Franklin.



## Christian Advocate.

THURSDAY, DECEMBER 27, 1883.

## WHAT SHALL WE BRING?

BY CHARLOTTE M. PARKER.

What shall we bring the coming year?  
A star the happy and the sad,  
A star the happy and the sad,  
A star the happy and the sad,  
A star the happy and the sad.

The souls of men are waiting,  
The night long and the day,  
The night long and the day,  
The night long and the day,  
The night long and the day.

Draw near, ye sinners,  
Look on the cross of Christ,  
Look on the cross of Christ,  
Look on the cross of Christ,  
Look on the cross of Christ.

What shall we bring, our God and King?  
His own way, our God and King,  
His own way, our God and King,  
His own way, our God and King,  
His own way, our God and King.

Love him with all our hearts,  
Love him with all our hearts,  
Love him with all our hearts,  
Love him with all our hearts,  
Love him with all our hearts.

"Ingersoll's Gems of Thought," by ROBT. S. INGERSOLL. No. 2.

Mr. Editor: After thanking you for publishing my first article on the above subject I will now proceed with my second and last, and I hope with the grace of facility.

On page 116, No. 201, Mr. Ingersoll says: "We are constantly charged by the church with tearing down without building up again."

Now, sir, this is not a false charge, for they propose to take away from us our Christ, and leave us without a model of virtue and without an atonement. They would take away our Bible, our Christian Sabbath, the sanctity of marriage, our church, "her sweet communion, solemn vows, her hymns of love and praise." They would take away all the white-winged angels of Christian hope and faith; all the holy words and blessed memories of our dead who died in Christ. They would rob us of heaven, drive from our thoughts the existence of God and our own immortal soul, and thus we would be poor indeed. And now, what do they propose to give us in exchange for all these heavenly treasures? Nothing, absolutely nothing, but dust and ashes. And then they would add insult to robbery by stigmatizing us with being the descendants of apes and monkeys.

On page 118, No. 201, we have these words: "We are told that nature has a Superior. Let this Superior for one single instant control nature, and we will find the truth of your assertion." Here Mr. Ingersoll would conceal a little sophistry if possible. Nature has several definitions. In its ordinary sense it refers to matter in its various forms, and then it has a Superior, viz: the force which gives form and life. But nature, in its third definition, according to Worcester's Unabridged, has no Superior. This lexicographer says it is "the soul or active principle of the universe; the Creator, Author or Producer of things."

Now, in this exalted definition of nature, we have our God. In this sense nature is everywhere; so is God. Nature is infinitely powerful, wise, just, good and merciful; so is God. Therefore, in this sense and God are one and the same being. Our God is one, and beside him there is none else. Men should define their terms before they enter into the realm of discussion.

On page 120, No. 208, Mr. Ingersoll says: "I don't believe the Bible. It contains pages that no minister of the United States would read before his congregation for any reward whatever. There are chapters that no gentleman would read in the presence of a lady."

Does that fact prove the Bible to be a base book and therefore unworthy of belief? If so we might, on the same ground, reject the sciences of anatomy and physiology, for there are whole chapters in them which no gentleman could read before a mixed audience. And profane history might fall, too, for the very same reason.

On page 142, No. 201, he throws another stick at the Bible, when he says: "All that is necessary, as it seems to me, to convince any reasonable person that the Bible is simply and purely of human invention is to read it."

Now, sir, the shoe is on the other foot. The ground reason that men become infidels is because they don't read the Bible. Mr. Paine was an infidel before he ever read the Bible, and he went off and borrowed a copy to prove his infidelity. Mr. Hume, too, was an infidel before he ever read this book. In fact, he acknowledged that he never read but two or three chapters in it in his life. I asked an infidel lawyer once for missionary money. He replied that he did not credit the Scriptures. Said I: "Sir, did you ever read the Bible through, or did you ever study any part of it as carefully as you would the case of a client?" Said he: "I have not." Then said I: "You condemn the accused without a fair hearing. No, sir; if men would read the sacred volume they would cease their infidelity. Lord Lyttleton and West are examples of this truth. They intended to write against the Scriptures, but when they began to read it

and study it they were converted and wrote for it as God's word." Said a gentleman once: "If I had doubts about the Bible as the word of God the twenty-eighth chapter of Deuteronomy would knock every prop from under me. It would only sixty-eight verses, and it is the history of the Jew's liberation from that day to this."

On page 116, No. 201, Mr. Ingersoll says: "By the efforts of three infidels, Paine, Jefferson and Franklin, the name of God was kept out of the constitution of the United States." They knew that if an infidel Bileg was kept in no man would be left for the people.

It is very remarkable that they did not, for the same reason, keep it out of the Declaration of Independence, for two of the three were in that body. But he claims Thomas Jefferson and Benjamin Franklin as infidels. Now let us see. Thomas Jefferson said of the Bible once as follows: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands." Does that sound like the poisonous winds of infidelity?

Now, I want to show, further, that Dr. Benjamin Franklin was not an infidel. In a speech which Dr. Franklin made, in A. D. 1757, in the convention that formed our present constitution, when there was only confusion and disorder, and no prayers, Dr. Franklin, coming in and seeing the condition of things, arose and said: "In this situation of this assembly, groping, as it were, in the dark to find political truth and scarcely able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of light to illuminate our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered."

A prayer meeting followed, peace and harmony succeeded, and our constitution was the result of a prayer meeting. Who then dares to stigmatize Dr. Franklin with the odious title of infidel?

But I promised the grace of brevity. I have quoted enough to show you the blatant nature of this book. It is without argument and without genuine wit, and yet it sells, and the author lives on the fat of the land and awells like a great lord. More than this; the guzzling crew, the street car-crowds, those who attend law offices, denigrating dealers, the turf, and who stand about the front doors of city and town churches, will pay him a dollar a head to hear him in his dirty assaults upon religion, the Bible and the church. He will get one thousand dollars a night for such ball-headed and bare-faced assertions, with a life as a foundation, while Christian people will not pay their preachers scarcely half that sum for a whole year's preaching the truth, with grand lies to back up the work. There is rottenness somewhere!

Now, look at the moral character of this man Ingersoll. If half the documents published and signed by witnesses be only half true by must be a bad man, prone, full of vanity, covetousness, egotism, a drink-drinker, drunkard, gambler, and what not! May God rebuke him in his own time and way.

JAMES E. BRADLEY.

VIDALIA, LA., Dec. 11, 1883.

Vidalia Church—Mission Ground.

As pastor of the Vidalia Church I deem it my duty to reply to the article of Bro. John A. Miller, in the Advocate of December 5. Bro. Miller should have known the facts in the case before ventilating such views.

This church was built by the efforts of Judge N. H. Hough and the late Judge Mayo, and not by the "small, poor congregation," and has not cost the Methodists proper money. Had it not been for them we would have had no claim to it whatever, as a fact here is violently opposed by design. Instead of a "Fiction Chapel," these gentlemen wished a structure worthy of the organization receiving it—something they might be proud of—and therefore built it with regard to the future, and the needs of the people, for whose use it was destined. Vidalia at no distant day promises to be an important railroad terminus, with a largely increased population, arguing an increased congregation; besides, the people of this parish, who attend church, though not numbers, demand exactly such a house of worship for Natchez just over the river, affords elegant, commodious churches accessible by a cheap ferry. Hence an edifice other than the one erected would not have answered the purpose, and, surely, where is the common sense in doing that which will accomplish not the end designed? Now, this handsome building, worth \$3,000, with its numerous advantages, is actually offered to us for the pitiful sum of \$200, an offer which we suppose would be gladly accepted, but, instead, a cry is raised against "such extravagance," and the puerile plea is advanced that the money is asked from "poor, conscientious people, using dilapidated houses." Is it true that the money comes from this source? We answer emphatically that it does not.

A glance at the Minutes and a moment's reflection will show Bro. Miller that, as a rule, people who use such houses are either too poor or too pen-

urious to pay their assessments for these edifices. It is the churches with "spires, lights, organs and stoves," composed of liberal, public-spirited congregations, that contribute to the noblest purposes. But what sort of a Christian is he who simply, because he can not build a fine house himself, refuses to contribute his mite, which, combined with others, would enable a worthy brother to possess such a building, thereby placing him in a position to reap the fruits of a future day. "Old selfish, dog-in-the-manger spirit" is not only decidedly antagonistic to the Christian principle, "I fear ye one another's hardness," but equally so to all broad, progressive views.

Now, as to the difference between contracting a debt for goods and a church, the one you either consume or wear out, while the latter stands on its own intrinsic worth as equivalent for the debt contracted. The advancing parties know, in case of failure to pay, the building is worth the debt, therefore the principle is not the same. The "spires," etc., which arouse the ire of Bro. Miller, as well as the elegant golden bells and weather vane which adorn them, were the individual gift of Judges Hough and Mayo. And as for "unlawful" ground there is no portion of the State that has a better right to the title than the section lying along the Gulf of Mexico, Black and Mississippi rivers. Had Bro. Miller spent a year and a half in it he would have known whereof he spoke.

On December 1, by the energy of Judge Hough and our worthy sheriff, P. N. Chase, the first payment under the compromise was made. Now, on condition of receiving \$200 from the Extension Board these liberal gentlemen will guarantee the payment of the balance due by April 1, 1884, and free the church of debt. But Bro. Miller expresses the sentiments of the Conference that they do not care to have anything more to do with such an unappreciative body of men. If they relax their efforts the original debt of \$800 falls back upon the church, which has not been dedicated, it goes under the hammer, and the Catholics stand ready to purchase it. I hope when the board come to view the case they will use glasses unclouded by narrow prejudices.

What Bro. Miller is pleased to term "the folly of men" is in the eyes of progressive men a clear-sighted insight into a wise provision for the wants of the future.

VIDALIA, LA., Dec. 11, 1883.

Whisky a Preventive.

Fifty-one years ago—how time flies! Fifty-one years ago the Asiatic cholera, having started from Calcutta, possibly from the "black hole," in which so many English men once perished, and having crossed the continent of Asia, and then the continent of Europe, filling all hearts with terror, and dilling millions of graves, it crossed the Atlantic, and the "pale horse and his rider," and his name that sat on him was Death! He stood on our shore, and they went from city to city on this continent and filled all hearts with that same terror, and thousands of houses with mourning and woe.

Fifty-one years ago—how thankful gray hairs can be for preserving care! Fifty-one years ago I was a young man in one of these cities, and death was all around—sudden, crushing, chilling death. Then, and there, though fearing death, I learned to face him, and not flee from those who were perishing and needed help; all this by the grace of God. I was a class leader in those days, and it was the class leader's duty to see each of his members once a week, and if they were absent from class it was his duty to hunt them up and see if they were sick or dead or backsliding. This was pastoral work, and here I first learned the nature and working and benefits of this duty; for I oft found some one of even my little flock in sickness or want or wandering from the fold. Here I also learned many things about the best methods of conducting this work, as set forth in a previous article. On one class meeting occasion one of the members was absent. She was a widow of some fifty years of age, and had two grown sons, but not married, for whom she kept house. On inquiring after her or her classmate I learned that she was sick, and so, on Sunday evening, I went to see her. Arriving at her house I found both of her sons down with the cholera and the mother lying cold and still in death. The destroyer had taken the mother to heaven. The boys assured me that mother had died happy. How, like the purest white marble, polished and cold was that brow! What a placid, angelic smile sat upon that face! I stood beside her, asking of the attendant the time and manner of her death, but she did not recognize me. Her sons, in other rooms, in their cramp and agony, would call on her, "O mother! mother!" but the mother's heart, so full of love once, was cold and chill. The mother's ear, so quick to hear in hours of suffering, had heard and sympathized and ran to their relief for the last time. What a time is death! That night another young man and myself watched with the two sons as they lay in separate rooms, and it was a night of constant work. Thirst and cramp, assisted by chill and congestion, seemed determined to take them away. How well I remember the treatment—lumps of ice constantly fed to the patient, and constant friction of the cramped limbs and muscles with red flannel dipped into hot vinegar. They were temperate young men, and in a few days both recovered. That

night had not only told, but exposure, and about midnight the young man who was watching with me came to me and said: "Let us take a little of this whisky as a preventive." To this I replied: "No, I will take of this coffee and these crackers." So he took of the whisky from time to time, and I of the coffee and crackers. On the next Wednesday we buried him. His whisky did not save him. Coffee and crackers may not have saved me, but they did not kill me, as those flows will show. Alcoholics drench in cholera and yellow fever are, indeed, as the liquor boys call it, "dead-shot." Alcoholics drinks are dead-shot my how, always, everywhere, and never a preventive.

LOCAL ITINERARY.

From Arcadia, La.

Mr. Editor: Arcadia is on the forward march. There are ten or twelve new buildings going up, and the sound of hammer and saw are heard from early morn till even tide. And soon the whistle of Sutton's steam mill will blend with the whistle of the rattling locomotive. The track layers on the railroad are within eight miles of this place. We hope to have a gala time Christmas, seeing, hearing and riding on the cars. The Sabbath-schools are preparing for a Christmas tree, with songs, music and gifts to celebrate the gift of him who is the greatest of all gifts. Our Sabbath-schools are alive and earnestly at work. There is a steady growth in religious, moral and social influence among our people. This is evidenced by the good attendance at prayer meetings in the week. Among the buildings that are being erected is a handsome parsonage for our preacher next year, and I do hope an able and good man will be sent to this circuit next year. The A. A. Seminary is booming, with fifty-seven pupils and Mrs. W. E. Paxton as assistant. The new building is under way, and will be handsome, commodious and well furnished. By the first of March, at farthest, it will be ready for use.

DECEMBER 12, 1883.

Pastoral Visiting and Support.

Mr. Editor: Under the head of "Pastoral Visiting," in the Advocate of November 22, we find that a most faithful pastor in visiting and instructing his people was always left with a meagre support; that he received less pay than his predecessor or successor; and that this unfortunate circumstance followed him from charge to charge notwithstanding he was a good average preacher and far superior to either his predecessor or successor in pastoral visiting. We would not question everything that has been said, but was it all said? If there is nothing back where is the consistency and why is a pastor required to keep a directory in which the residences of all of the members shall be noted? And why were these solemn questions asked, Will you diligently instruct the children in every place, Will you visit from house to house? And further it is therefore your duty to employ your time in the manner which we direct in preaching, meeting the classes, visiting from house to house, etc. We do believe that a preacher should visit his people for several reasons, especially on circuits where people are generally poor, churches probably ten or twelve miles apart, and conveyances too limited for a man to take his family all to church. The people need their pastors' association, their children need it, and we are glad to say that we have never been so unfortunate as to live among a people that would look upon their pastor as being a sort of scape-goat, or who would have him be a burden bearer, or who would even require of him eight hundred pastoral visits in one year. We do not wish to say that the board of stewards have anything to look back upon save that of failure, nor do we wish to try to justify them in the non-discharge of duty. The attempt was only made to try to screen them a little from those long range not pop. guns that were being fired through the Alabama Advocate. And now Bro. Paine we will soon enter upon a new Conference year. And as stewards let us earnestly and prayerfully endeavor to support the gospel for the sake of its Author, and as preachers let us labor that we leave no responsibility resting on our shoulders. And when we reach our new appointment don't forget to call a Church Conference and let the stewards know who his people are and let him see where the money must come from to pay his assessment. Bear in mind some of these people have moved away, some have gone to other churches, some have gone back to the world, whilst others have died and the society is reporting a long list of members which she has not and there is not so much material on hand as is generally supposed.

STEWARDS.

An encouraging report comes from the Fiji Islands. In one district more than one hundred have been propounded for admission to the church, and one of the old chiefs has given \$750 towards a house of worship, which is to be both fire and hurricane proof.

At the 16th anniversary of the Philadelphia Baptist Association it was reported that over \$12,000 were contributed by the Sunday-schools. Three-fourths of the 1,150 conversions were from Sabbath-schools.

The fourteenth report of the Society for Disseminating the Holy Scriptures in Russia covers the year 1882. Its circulation during that period was 82,680 copies, making its entire circulation 810,762 since 1853.

## Marriages.

MONDAY MERCHANTS.—On December 12, 1883, by Rev. J. H. Stone, Mr. T. W. Monday (of Mississippi) and Miss Mary Monday (of Jackson parish, La.).

JAMISON.—At the residence of the bride's mother, December 11, 1883, by Rev. J. H. Stone, Mr. J. M. Jamison (of Mississippi) and Miss Mary Monday (of Jackson parish, La.).

FLOWERS.—At the residence of Zack Miller, December 13, 1883, by Rev. J. H. Stone, Mr. H. W. Flowers, of Jefferson county, Miss., and Miss Rebecca Ann Miller, of Franklin county, Miss.

MICHELLE.—At the residence of the bride's father, November 27, 1883, by Rev. H. W. Mitchell, Mr. J. C. Mitchell, of Mississippi, and Miss Mary Monday (of Jackson parish, La.).

BRED MCCANN.—At the residence of the bride, December 6, 1883, by Rev. H. W. Mitchell, Mr. A. Bred, of Mississippi, and Miss Mary Monday (of Jackson parish, La.).

## Obituaries.

HEATHCHAMP.—Sister GEORGEA M. BEAUCHAMP, died near "Pickens" Chapel," East Baton Rouge parish, La., November 21, 1883, aged twenty-nine years.

She was converted and joined the Methodist Episcopal Church, South, in her childhood, and ever after was "subject to his discipline," attended upon its ordinances and supported its institutions. The demise of our friend has made a broad rift in the social and religious circles of "Pickens" Chapel. We hazard nothing in saying few have been called from this community whose death sent such anguish to so many hearts. The entire neighborhood was shocked, almost paralyzed by the sad tidings. One single southern person, except the one who died, would not have been able to do so much good. She was a good woman. A very true and loving Christian. She loved the world over, and in the midst of the pain wrought by sin. She was Christ-like and loved all mankind. This love was evinced by her devotion to her commitments; to her they were "not grievous." The chief delight of her soul was found in the effort to obey the Divine injunction, "Feed my lambs." As we shall miss her sweet voice in the Sabbath-school, we shall miss her gentle smile, her kind words, and her love for her people. The new building is under way, and will be handsome, commodious and well furnished. By the first of March, at farthest, it will be ready for use.

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The following resolutions were adopted by Pickens' Chapel Sunday-school, November 24, 1883:

Resolved, That in all-wise providence, has seen fit to call away from our Sabbath-school Mrs. GEORGEA BEAUCHAMP; therefore, be it

Resolved, That in her death we have lost a beloved friend and valued teacher, the church has lost a pure and honored member, the community a social, benevolent lady.

Resolved, That we offer our sincere condolence and sympathy to her husband and family, and that we pray for their spiritual comfort and welfare.

Resolved, That a copy of these resolutions be sent to the family, and one to the Advocate for publication.

family, charging each to meet her in heaven. For a time she asked her parents to stay away, but reported her self ready and made them goodly, charging them not to mourn for her. Looking at her husband, ready to go some time, as if both to bid him adieu at last she said, "Now I can give you up, and I know you will meet me in heaven." These were her last words, and in a few moments she fell asleep in Jesus.

She was laid to rest in the cemetery at New Chapel Church in the presence of hundreds of her acquaintances and friends. God be praised for her wise and loving for the problems she solved to her family, husband and friends!

WHATLEY.—JANE WALKER was born in Illinois, June 23, 1811; removed to Arkansas at an early age, and married to Chalmers parish, La., and was married to Rev. Uriah Walker, May 15, 1835, with whom for twenty-eight years she lived happily, sharing the duties of an illustrious preacher's wife. As to the faithful performance of this labor of love those who knew her best can say.

From her father, Dr. Hugh Walker, she gained some knowledge of medicine, which was considered a most skillful nurse, which greatly augmented her domestic labors, and she cheerfully responded to every call, and was most delighted when she could do most good, which gave rise to the joyful remark from her husband that "she was a complete her happiness, should have a hospital, apartment." Her religious experience was to her a great reality. Feeling a brother in his youth, who, consumption, calvary and risked, she was seized with a terrible fever of the throat, and for weeks she lay in a prostration until the Spirit of adoption was given. She joined the Methodist Episcopal Church, and was a member of her William Walker, who, memory she ever after and cherished. She died in the arms of her husband, who was a faithful wife, a loving, gentle and kind a constant friend. She leaves a husband and twenty-seven grandchildren, and to cherish her memory and example of piety.

She died at her home, in Calhoun parish, La., at 2 o'clock P. M., after a long illness, which was attended by her children, except one, who was many years abroad, her death was most unexpectedly and cheerfully accepted. In answer to the inquiries of many she would always say, "I am ready; all is well." And as the eyes grew dim in death, and she lay to things on earth, she spoke as if she was greeted with some light from on high, and her last words were, "Seraphs! beautiful! beautiful!" As the sun passed away we felt that it was the very gate of heaven, it was blessed the righteous who they died. And, as we knelt in prayer, we felt as if his beloved sister, who, years ago, had been a member of our church, was now in the arms of our Father, and we felt as if she was a kind, devoted husband to a wife and loving wife, an affectionate father to his children, a tender and loving brother and a good and worthy citizen. His sickness was long and painful, and he was a most devoted and loving husband, and a most devoted and loving father, and a most devoted and loving brother, and a most devoted and loving citizen. He was a most devoted and loving husband, and a most devoted and loving father, and a most devoted and loving brother, and a most devoted and loving citizen.

JOHNSTON.—GEORGE A. JOHNSTON, of the Mississippi Valley, was born February 12, 1834, and died in Meridian, Miss., November 21, 1883, he being thirty-three years, nine months and nine days old.

He was dedicated to the Lord in infancy, and was baptized, and was a member of the Methodist Church, in which he was a most devoted and loving member. He was a most devoted and loving husband, and a most devoted and loving father, and a most devoted and loving brother, and a most devoted and loving citizen. He was a most devoted and loving husband, and a most devoted and loving father, and a most devoted and loving brother, and a most devoted and loving citizen.

JOHNSTON.—DIED, in Calhoun parish, November 2, 1883, after a short illness, less than three days, FANNIE, wife of JOHNSTON, oldest child of Mrs. Sallie Johnston.

"Dollie is dead." How few simple words, so fraught with sorrow, meaning, felt like a knife upon the hearts of those who loved her, and how hard it is to realize that that bright angel so necessary to the happiness of her sister, brothers and friends, has been called to be in the world. Let us follow her in thought, heavenward, and long to be ready to meet her Saviour as she was when our Saviour came to earth.

She was a most devoted and loving wife, a most devoted and loving mother, for whom she always showed a thoughtful consideration far beyond her years, and the joy of a wide circle of friends who miss her oh so sadly. From her child, leaving and kind to all, she was especially so to the poor and suffering. Her gentle heart responded to every call for help and sympathy. For the past two years a member of Central Female Institute, she conscientiously performed her part and in the same time endeavored herself to teach and to reform. Her vacant place in the school-room can never be filled by one more kind, more tender or more considerate. Our darling's place in life is blank, slightly vacant, but in worlds above the angels hail an added tower of love.

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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND  
SOUTH CAROLINA CONFERENCE OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

OWEN B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HUNNICUTT.

THURSDAY, DECEMBER 27, 1883.

First Sabbath in January.

We quote below the second resolution adopted by the Committee on the Centenary of American Methodism. Let the date be remembered, and the day appropriately observed. May a Pentecostal blessing rest upon the first Sabbath of centenary year, and be repeated every day during the twelve months with increasing power and glory.

"Resolved, That the first Sabbath in January, 1881, be observed throughout the church as a day of devout prayer for the Divine blessing to rest upon the Centenary services of the year, and for a general revival of religion, and that on that day our preachers explain the nature and objects of the Centenary Celebration, and especially urge adherence to those doctrines and usages of early Methodism that have contributed under God to her spiritual power."

E. R. HENDRIX,

Chairman Centenary Committee.

Bishop Parker appeared in the office, on Friday last, fresh from his long round of Conferences in Texas. Though quite indisposed for a time in the beginning of his tour, he improved on his eastward journeyings and reached home well and strong. We welcome his return and the cheerful report he brings of Methodism's forward movements in the Lone Star State.

Though we go to press after Christmas day, we offer our greetings to every Advocate reader, young and old. Well may the earth rejoice with every return of Christmas day. The Saviour's advent is the supreme fact in all history. Never were such tidings heard as that which greeted the ears of the shepherds in the field. Over no other birth-place was ever a star robed in fire, and sentinelled to keep ceaseless and loving vigils. He came to bring light into all earthly darkness and life into the slumbers of the tomb. By him we live and move and have our being. No wonder, therefore, every heart is joyous and feels like making melody. Let us rejoice. May benedictions rest upon every home, and the joy of Christmas day be felt during all the days of the year.

The nomination of Hon. S. D. McEnery for Governor of Louisiana, by the recent Democratic Convention at Baton Rouge, was anticipated some weeks ago. We have known of a more bitter and aggressive political campaign within party lines. Opposing parties have locked shields in more desperate struggle, but we have not known such a contest between party associates. The gravest charges were made against the Administration, which were met by emphatic denial. In accepting the nomination, the Governor expressed personal gratification that his honor had thus been triumphantly vindicated. Without training with either party in the contest, we think the Governor misinterprets the Convention's action. His nomination may mean that his supporters discredit the charges, but his honor can only be vindicated by indisputable proof. Partisan friends, in their excess of zeal, are often incompetent witnesses in such matters. The Governor owes it to himself and his administration to demand an investigation into every charge and an impartial report thereon. One of the parish Conventions that endorsed his nomination condemned the Louisiana Lottery Company, whose influence and money it has been charged has achieved this result. If elected we hope he will make vigorous war on this iniquity, and humbly submit that he can in no more satisfactory way demonstrate his innocence of its influence. It has also been heralded, far and near, that he habitually drinks spirituous liquors, and to intoxication. For the honor of his high office and the good name of this great commonwealth, we hope the charge is untrue. Without special application to his case, we hold that no man is worthy of a Christian's ballot for the governorship of any State who ever drinks to excess.

## Discounting the Compass.

This story was related to us a few days since by a Louisiana preaching-elder as an incident in his own recent experience. In traveling to and from over his large district, his duties one day led him across an immense prairie. There was a dense fog prevailing, preventing the traveler from seeing any object beyond a few feet. After constant travel for many hours he found himself in the evening thirty-five miles from the place he left in the morning, and yet thirty-five miles from his point of destination. He had lost his reckoning. On the way he met two gentlemen in a buggy. They discussed the direction each was traveling and all disagreed. The gentlemen were asked if they had a compass. They had, but thought the compass was wrong. They imagined some solar or lunar phenomena had affected the correctness of its teachings, and therefore had discounted and discarded it. The moral significance and application of the story at once strikes every reader.

The need for a faithful guide is ever present. As pilgrims and strangers here we never become so thoroughly acquainted with the country as to be our own infallible guides and counselors. The fogs are too dense to see many rods beyond the present. It is said that the foreign missionary in China, however vast his requirements and thorough his mastery of the strange language, never becomes entirely independent of his private teacher. The mazes and mysteries of dialects and characters make his assistance and companionship a daily and perpetual necessity. So in the spiritual world. We ever need a friend and guide. There are no heights of sanctified attainment, giving to the soul the most enrapturing visions, that will endow us with sufficient strength and wisdom to walk ever after unaided. Paul never prayed from the depths of more conscious want than after his third heaven experience and revelations. No one spiritual meal has ever sustained a saint more than forty days. Elijah was fed by an angel, and went in the strength of that meat to Horeb, but then and there he had an abundance of revelation. The Divine plan is daily food for daily necessities. So also we must have a constant guide. The ways of earth are devious and dangerous and foggy. If we journey forth without a compass we need not be surprised to find ourselves far away from the old paths.

Another lesson, and the one we wish to emphasize, is that when men are befogged and lost they discredit the surest guides. Those gentlemen had a good compass, but had no confidence in its teachings. They mistook their own nervousness for its aberrations. So in spiritual wanderings. When far from the path of a true religious life, men idly wander amid the fogs of skepticism, discrediting the only sun and infallible lamp by which our feet may be guided. They have the compass, but will not follow its pointings. And much of the labor of the pulpit has to be expended in assuring the unbelieving that the compass is correct and worthy of all confidence. It is a subtle skepticism, poisoning and blinding, that makes so many travel heedlessly and recklessly, while a friend and guide is ever near. There is no need for doubt as to our spiritual latitude and longitude. We may reckon our position and course with unerring certainty. But, alas! we have a guide and discredit it, a friend and depreciate him, a lamp and hide it, a compass and discard it. Befogged ourselves, we charge error upon something else. The insecurity of doubt creates a nervousness and apprehension that intensifies doubt. When a traveler discovers that he is lost he grows more confused with every moment. He goes forward but feels that he ought to take another direction. The fog thickens, and his fears increase. So with the skeptic. This lesson has abundant illustrations. Many who have spent years amid the mists of infidelity, and at length rested their hopes alone upon the gospel of the grace of God, have related stories of mental desolation and desperation that excite the intensest commiseration. Let us be careful, therefore, whither we are journeying, and by what compass our course is directed.

President Arthur issued a proclamation on the twenty-first, and recommended that appropriate exercises in connection with religious service be held on the twenty-third instant in honor of the one hundredth anniversary of George Washington's surrender of his commission as commander-in-chief of the patriot forces in America, and that the event be signalized on Monday, the twenty-fourth, in a suitable way. It is to be regretted that this matter was not thought of earlier.

## Meeting of the Publishing Committee.

The annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE was held, in the editor's office, on Thursday of last week, Rev. Felix R. Hill, chairman, presiding, and Rev. Christian Keener, secretary. Every member of the committee from the three patronizing Conferences was present. The affairs of the ADVOCATE were carefully inquired into, and the management of all its departments pronounced most satisfactory. There had been substantial gain since the last meeting. Our subscription list has largely increased, the business department been more thoroughly systematized, and the credit of the paper advanced and secured. The contract with the present publishers, Messrs. Carver & Jamieson, was renewed for the space of three years from the first of January, 1884. Bro. Carver's speech before the committee, evidencing his religious interest in the ADVOCATE's success as a church enterprise far above its mere business aspects, was cordially received.

Rev. W. P. Barton was appointed to write the annual address, which we hope will be received in time for the next issue. It was a great gratification to the editor personally and to the entire committee to have Bro. Barton present. Years ago, when this ADVOCATE was in its infancy, he represented the Mississippi Conference in its Publishing Committee, and is intimately acquainted with its whole career. We are profoundly grateful to the committee for its unanimous and cordial endorsement of the editorial conduct of the ADVOCATE. We commence another year's labor with even stranger purpose to enlarge and enrich the usefulness of the paper.

The committee discussed at length plans for an immediate increase of circulation to meet the demands of Centenary year. Unless our Advocates are widely distributed and read, the proposed centennial celebration will disappoint eager expectation. Monumental offerings are the product of intelligence, not mere sentiment. There must be a knowledge basis for the enthusiasm of liberality. Our people will not give largely to the causes indicated, and in that way make memorable the centennial of organic American Methodism, without ample information and frequent exhortation. This can be given in no way so readily and fully as in our weekly church papers.

We wish our brethren a prosperous journey home, and the greatest success in their declared purpose to work more vigorously for their paper. This was pronounced by all one of the most pleasant and profitable meetings the committee has ever held.

## Alabama Conference.

## APPOINTMENTS.

MOBILE DISTRICT.—John O. Keener, P. E. Franklin Street, R. B. Crawford, St. Francis Street, E. L. Loveless, St. Paul's, C. B. Pilley, Tomlinville, W. F. Arnold, Whistler, L. H. H. Chappelle, Grand Bay mission, A. B. Brown, Clonelle, A. M. Hurt, Isney, W. P. H. Connelly, Bladen and St. Stephens, A. G. Coleman, Washington circuit and Vernon mission, John W. Hamner, Sugsville, D. C. Crook, Grove Hill and mission, J. W. McCann.

GREENSBORO DISTRICT.—J. Danforth, P. E. Greensboro station, F. M. Peterson, Havana, A. M. Jones, Newbern, J. A. Moore, Greensboro circuit, to be supplied by J. Smith; Forkland, E. M. Glenn; Demopolis and Jefferson, J. B. Demopolis; Greene circuit, W. A. McCann; Livingston and Eutaw, W. P. Hart; Gainesville, W. H. Wild; Belmont, W. L. Powers; Cuba, J. M. Patton; Gaston, R. Smith; Butler and Mt. Sterling, T. Y. Abernathy; Choctaw circuit and mission, T. D. Albright; Southern University, A. S. Andrews, president; F. M. Peterson, professor; J. A. Moore, professor; Emory College, J. S. Moore, professor; editor Alabama Advocate, J. W. Rush.

SELMA DISTRICT.—J. M. Boland, P. E. Selma station, T. F. Mangum; East Selma and mission, A. H. Mitchell; Summerfield, R. T. Barton; Marion, W. P. Dickinson; Marion circuit and mission, B. D. Gayle; Uniontown, W. A. Rice; Perryville, N. W. Beverly; Dayton and Spring Hill, J. M. Crews; Orrville circuit, W. B. Dennis; Rembert Hills, A. A. Easley; Clifton, to be supplied (by George Konting); George F. Ellis, sup.; Lower Peach Tree, J. C. Johnson; Choctaw Corner, W. Hargrove Morris; Choctaw American Bible Society, D. F. Blow; Centenary Institute, R. T. Barton, president.

PRATTVILLE DISTRICT.—O. Z. Blue, P. E. Prattville station, H. D. Moore; Deatsville, to be supplied (by J. Roy); Antaugaville, L. C. Calhoun; Clanton and Verbena, J. W. Shores; Wetumpka, C. R. Lamar; Randolph, A. J. Cousins; Plantersville, J. M. Green; Lowensboro and Union, W. Wade; Pleasant Hill, J. W. Strider; Bell's Landing, H. T. Johnson; Pine Apple, A. Hood; Camden and Oak Lawn, W. G. Isaac; Jemison mission, J. A. Scott.

MONTGOMERY DISTRICT.—J. M. Mason, P. E. Montgomery station, J. O. Andrew; Tuskegee, C. L. Chilton; Tuskegee circuit, J. H. James, L. F. Dowdell, sup.; Seale

and Hurtboro, J. W. Glenn; Trinity and Girard, F. H. Wardlaw; Crawford, E. Phillips; Salem, J. P. Bilbro; Opelika, J. S. Rencher, J. H. Lockhart, sup.; Auburn, E. W. Solomon; Lothrop, H. M. Gillis; Lothrop mission, to be supplied (by J. A. Smith); Elmore, W. D. Owens; Tallapoosa, J. P. Roberts; superintendent of American Bible Society for Alabama and West Florida, R. S. Holcomb.

EUFAULA DISTRICT.—H. C. Upchurch, P. E. Eufaula, M. S. Andrews; Villa, J. W. Solomon; Greenville, C. R. Williamson, W. A. McCarty, sup.; Beulah, A. J. Briggs; Enon and Midway, A. C. Hendley; Perote, J. L. Skipper; Clayton and Louisville, J. P. Sanders; Ozark, N. (Gillis); Echo, A. L. Sellers; Columbia, J. W. Menefee; Henry, J. M. Scott; Skipperville and mission, George W. Mathison; Eufaula circuit, D. C. Stanley.

UNION SPRINGS DISTRICT.—H. M. Motley, P. E. Union Springs, A. J. Lamar; Mt. Hilliard, W. K. Norton; Troy, H. Humphries; Brundidge, E. M. Turner; Briar Hill, P. M. Guthrie; Pine Level, J. S. Williams; Mt. Meigs, W. H. Giesler; Rocky Mount, A. Dowling; Fort Deposit, O. S. Perry; Greenville, J. R. Penney; Greenville circuit, J. W. Boyd; Rutledge, D. J. Wright; Oakley Street, J. F. Delbardelben; Andalusia mission, J. B. Nelson.

MARIANNA DISTRICT.—J. L. Mathison, P. E. Marianna, J. P. Hamilton, H. D. Hill, sup.; Greenwood, B. L. Selman; Calhoun, to be supplied (by W. E. Meredith); Headland, J. K. Powell; Big Creek, W. T. Rencher; Holmes Valley, J. R. Crawford; Chipola mission, to be supplied (by J. F. Dalley); Geneva, J. B. Gunning; Elba, S. H. Nettles; Freeport mission, H. T. Witham; Chattahoochee mission, to be supplied (by W. J. Price).

PENSACOLA DISTRICT.—John S. Fraser, P. E. Pensacola, G. M. Roper, Milton, J. A. Peterson; Warrington and Millview, D. W. Barnes; Powellton, C. S. Perry; Bay Minette, J. B. Hudkins; Brewton, B. C. Glenn; Douglasville, T. L. Adams; Stockton, Walker Bapcoff; Evergreen, E. E. Cowan; Monticello, A. H. Moore; Repton mission, M. M. Graham; Georgian, C. D. Jordan; Sepulga, John Wesley; Graviola, C. F. Fisher; Monterey, W. M. Cox.

TRANSEERIE.—R. H. Rivers, to Louisville Conference.

## Dwelling in Love.

We reproduce the following from the Richmond Christian Advocate. It will be remembered by our readers that there was, some months ago, quite a sharp controversy between the brilliant editor of the "Old Richmond" and the venerable Book Agent, Rev. Dr. J. B. McFerrin. So aggressive, if not meritorious, were some utterances that brethren read them with sorrow. The following will show the power of Christian love to harmonize all differences and sweetly reunite all estranged or severed friendships.

In the last Nashville Advocate Dr. McFerrin has written a card announcing his return to business, and expressing gratitude for the sympathy of friends, near and remote. We print this mellow paragraph:

"I come up from the margin of the 'last river' with a heart fuller of love to God and charity for men than ever before. I think I have realized and now feel that 'for me to live is Christ, but to die is gain.' All of grace!"

The Virginia Conference, upon the report of his critical condition, took advice of Christian concern for this aged servant of the church, lying at the gates of death. By some oversight no action was taken to communicate at once the resolution. The editor of this paper, knowing the value of such helpful information to a sick man, used the telegraph wires to tell him of the prayerful regard of the brethren in Virginia in his illness, coupling with this message of sympathy an assurance of personal interest and hope for speedy recovery. There came back words full of grace and truth, as from one whose spirit was already accompanying with just men made perfect.

## Methodist Centennials.

A brother writes to know what is the purpose and meaning of the centennial celebration proposed to be held next year by all American Methodists. We thought the objects and significance of the event had been explicitly and repeatedly stated in our columns. The resolutions passed by the Centenary Committee have been widely published, and make the subject of frequent comment and exhortation. The event to be celebrated is the one hundredth anniversary of the organization of American Episcopal Methodism. That was accomplished at the Christmas Conference in Baltimore in 1784. The purposes of the proposed celebration are two—first, the cultivation of the spiritual life of our people, by reviewing the signal mercies of God to us as a church; and second, the making of some monumental offering to education, foreign missions and church extension. If its spirit is entered into, and the occasion properly utilized, next year will be the most remarkable in all the history of American Methodism. The relation of this to other great events in Methodist history has been so succinctly stated by Dr. Hendrix that we reproduce the following from his speech, delivered in McKendree Church, Nashville, last May:

There are three great events in our

Methodist history. The first was the formation of the "Societies" or "Classes" in 1739, when the results of the labors of the Wesleys began to be organized. The second was the introduction of Methodism into America, by Philip Embury and Barbara Heck, in 1768. The third was the organization of the scattered Societies in America into a church at the memorable Christmas Conference in Baltimore, in 1784. In 1839 the Centenary of the first event was duly celebrated in England and America, when thank-offerings of \$1,880,000 were presented at the altars of the church. In 1866 the Centenary of the second event was properly observed, and more than \$8,000,000 were given by a single branch of the Methodist Church in America to commemorate the important fact of the introduction of Methodist doctrine and polity among the inhabitants of the new continent. We are now fast approaching the Centenary of the third, and perhaps most important, event in our ecclesiastical history, the organization of the religious movement called Methodism into a distinctive church. This was done in 1781 by the "Deed of Declaration," which provided for the permanence of the work in England; and by the Christmas Conference organization of the Methodist Episcopal Church in America, when the eighty preachers and fifteen thousand members, who, up to that time, were like scattered sheep in the wilderness, were folded into a church.

## "Preaching a Good Text."

Bishop Keener has a genius for saying apt and eloquent things. We give below the Wesleyan Christian Advocate's account of the Bishop's address to the class for admission into full connection. What he says on the selection of a text has timeliness and wide application. Such practical words need to be spoken by our chief pastors. In these days of sensations, in and out of the pulpit, caution signals must be lifted up. Several years ago we preached, by invitation, to a negro congregation. One of the auditors, reporting the sermon to a lady in whose house she was employed, said: "I tell you, miss, that brother preached a mighty good text." The expression left an impression, and we have since more highly valued a good text. We gladly give place to the following:

The address of Bishop Keener to the preachers to be ordained deacons was a perfect gem. He said that a man was born once naturally and once spiritually. He could not be born to-day and born again next week. It was right to wait to excel as a minister of the gospel, but the successful man is the humble man. He had known learned, eloquent theologians who were not sought after as pastors. They lacked adaptability.

On selecting texts the Bishop exhorted the brethren to select texts with something in them. It was essential, as there might be nothing in the sermon. We know a certain preacher who, in the early part of his ministry, took the great compilation as his text, and it was wise measure, for the text was longer than the sermon. The Bishop said some doctors of divinity could find room in a proposition, but young preachers should seek texts with more breadth. As to sermons, he was anxious that they should continue to develop new ideas and new thoughts. It was a poor compensation to support a family of wife and six children on a dozen old sermons, yet many were doing it.

The following from the New York Independent may be read with profit by our Romish neighbors, though the Star and all others at the way of thinking:

We commend to our own Catholics, not to say Protestant Episcopalians, the success of Messrs. Moody and Sankey. It describes Mr. Moody's preaching as inferior to that of Mr. Spurgeon and a dozen other Non-conformist preachers, and possessed neither of fiery enthusiasm nor unctiousness; while Mr. Sankey's singing is melodious and pathetic, though a trifle nasal, but having no great power to ravish the soul of those who listen. It then continues:

"Where, then, is the secret of their success? Well, we Catholics need make no difficulty in admitting that the undoubted zeal and earnestness of these American evangelists is divinely blessed. 'Spiritus Domini replevit orbem terrarum.' ('The Spirit of the Lord has filled the whole earth.') Nor, however defective the teaching of these missionaries may be, can we but sympathize with their hearty endeavors to bring under the influence of the gospel, the people of the world. If they make the powers of the world to come a reality, and the first of realities, to many who have never thought of anything but this visible present, a God to pray to, before thousands who had only known of one to swear by, if they reclaim thousands from sin to virtue—and so far, we hold that they are doing a good work, and wish them God-speed."

The Tablet then goes on to show how their preaching is imperfect and, in part, heretical; but this admission is honorable.

In the North Carolina Methodist Advance Rev. P. F. W. Stamey says that he "baptized two children for a" and mentions another Methodist preacher who "baptized a whole family of children of a Baptist lady, who said that she believed it was the scriptural mode."

Hon. Carl Schurz has retired from the New York Evening Post. He is a great orator and statesman, but has not the instinct or genius for journalism.

Franda Murphy, the great temperance apostle, has just closed his fourth week of constant work in Brooklyn. More than three thousand persons have signed the pledge.

A neat and elegant new church is to be dedicated at State Line, Miss., on the first Sunday in January. Rev. James A. Godfrey, presiding elder of the Meridian district, is to preach the dedication sermon.

Dr. Evans addressed the Alabama Conference in the interest of Paine Institute, and raised \$335. Bishop Hargrove led off with a subscription of \$100. The South Georgia Conference gave \$200 to the same cause.

The South Carolina Conference took high ground on the subject of education at its recent session. They resolved to raise \$112,000 during Centenary year for the endowment of Wofford College and to liquidate the debt on Columbia Female College.

A neat chapel has been erected about five and a half miles south of Benton, and was dedicated by the pastor, Rev. Inman W. Cooper, on the fourth Sunday in November. It was named for Bro. C. Bowman, a prominent Methodist, and known as the preacher's friend.

Bishop Pierce preached at the recent session of the Alabama Conference a sermon of Prayer, which had the fervor and power of his younger years. Bishop Hargrove, in the afternoon, on the "Sin of Covetousness," a delineation of the character and fall of Judas Iscariot.

Bishop Hargrove attended the sessions of both the South Georgia and Alabama Conferences, and made effective speeches at the church extension anniversaries. His Western observations have given him enthusiasm as to the imperative claims of that new, but already mighty, arm of our service.

We regret to see that Mr. J. S. Harris, son of Rev. H. J. Harris, of the Mississippi Conference, was killed on the Little Rock and Texarkana railroad last week. He was a conductor on the road, and had been in its employ for some time. We tender our bereaved brother and family our sincerest condolence.

We noticed in the proceedings of the Texas Conference that Rev. S. Halsey Werlein has been transferred to the Louisiana Conference. His return will be hailed with pleasure by a large circle of friends. For three years past he has been stationed in Houston, has enjoyed a very successful pastorate and built an imposing new church.

Rev. R. S. Isbell writes as follows from Delhi, La.: "Our church in Delhi has been painted within and without, and is now the delight of our congregation. I have been making arrangements to build a church, four or five miles below Delhi, on the Winnsboro road. No doubt it will be completed early in the next Conference year."

Rev. Dr. Landrum, pastor of the Coliseum Baptist Church, in this city, teaches quite a large class of colored preachers every Monday morning. This is an idea and an example worthy of emulation. White preachers in all our towns and cities can give their colored brethren valuable assistance without much tax of time or expenditure of effort.

The telegrams have announced the departure for New Orleans from Washington of United States Attorney General Brewster to take part in the lottery cases to be tried here. That looks as though the government intended to prosecute this infamy so far as its using the mails is concerned. We hope General Brewster will go into these cases with more vigor than he did in the Star Route trial.

It is stated that at the last session of the North Carolina Conference a Northern Methodist preacher and a Free Will Baptist were admitted into the Conference. At the last session of the Mississippi Conference the orders of a Lutheran minister and a Reformed Episcopalian were recognized, and they subscribed to the doctrines and discipline of the Methodist Episcopal Church, South.

The agitation which has been going on for some time in Manitoba, the Western province of the Dominion of Canada, threatens a secession and the organization of a new confederacy. Unless Her Majesty's government makes important and speedy concessions we may expect to hear of open and serious revolt. The chief cause of complaint is the high tariff on all articles of daily consumption, the duty on agricultural implements and building materials, and the administration of the public lands. Should the appeal of the farmers be disregarded, it is proposed to organize an independent confederacy of the Northwest provinces and British Columbia.



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